



MATERIA MEDICA OF AYURVEDA

BASED ON AYURVEDA SAUKHYAM OF TODARĀNANDA

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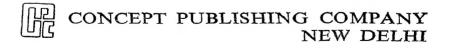
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Dedicated to the memory of

Late PANDIT RAM PRASAD SHARMA (Ex-Rajavaidya of Patiala)

in

Grateful acknowledgement of his erudite scholarship and unwearied services for the revival and development of Ayurveda



FOREWORD

Though several important works on Ayurveda have been published till now, there is a large number of works which are still in the manuscript stage in libraries and could not see the light. The name of some of these works we know by coming across them in commentaries and compilations. The reason is mostly economic because the texts which are included in the prospectus are studied in institutions and get priority in publication while others lag behind. The result is that to-day teachers and students are not acquainted with even the names of such texts what of going through them.

Todarānanda is a work named on Rājā Todaramalla, a minister of Mughal Emperor Akbar (16th Cent. A.D.). This is an encyclopaedic work having Ayurveda Saukhya as a component. Ayurveda Saukhya too is a voluminous work dealing with several aspects of Ayurveda. The present volume deals with the portion of Materia Medica which is generally known as Nighantu.

In 1972, when I was editing the Mādhava Dravyaguṇa, I had the opportunity to see a manuscript of the Ayurveda Saukhya. I was surprised to find that it followed Mādhava's Dravyaguṇa faithfully in the context of Nighanṭu portion though the author did not mention the name of Mādhava or its work anywhere. It is also to be noted that though in other portions, source books are quoted explicitly, in Nighaṭnu portion it is conspicuously absent. Hence, it cannot be said definitely what was the source of this portion.

It is almost certain that Mādhava's *Dravyaguṇa* was quite earlier than the *Āyurveda Saukhja* because of its having been quoted by medieval authors and commentators like Sarvānanda (12th Cent. A.D.) and Vopadeva (13th Cent. A.D.). As regards Bhāva Miśra, he happened to be in 16th Cent. A.D. and thus

viii Materia Medica

may be contemporary to the work Ayurveda Saukhya. The verses of the Bhāva Prakāśa found in the Ayurveda Saukhya lead us to think that either these verses are later interpolations (particularly if they are not found in majority of the MSS.) or Bhāva Miśra himself might be associated with this work. A number of expert scholars of Banaras were engaged by Rājā Toḍaramalla for this encyclopaedic work, and it is not improbable if Bhāva Miśra, a resident of Magadha (Gayā) adjoining Kashi and a renowned expert of Dravya guṇa himself participated in this great task. It is to be noted that Bhāva Miśra, apart from the Bhāva Prakāśa Nighaṇṭu, also composed another Nighaṇṭu entitled Guṇa ratna mālā. Without close association, it becomes difficult to explain such situations. The possibility of a common source of both the authors, as proposed by the editor, is also not improbable.

Vaidya Bhagwan Dash, the editor of this work, is well-known for his devotion to enriching the literature of Ayurveda and also to making it intelligible to the outer world. He has done this job with great labour and deserves congratulations not only of myself but of the entire circle of intellectuals interested in the study of Ayurveda. I hope, he will be able to bring out other remaining volumes so as to present a total picture of the work.

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20th September 1979

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PREFACE

There has been an increasing interest in the utilisation of the traditional systems of medicine for promotive, preventive and curative health services in many countries of the world. Ayurveda is perhaps the oldest traditional system of medicine in India catering at present to the medical needs of a, large section of both the urban and rural population of this country. This system of medicine has also caught the attention of medical practioners in the West. The Materia Medica of ayurveda represents a rich storehouse of knowledge of drugs based on centuries of experi-Scientists, research workers, physicians and students interested in ayurveda, often experience great difficulty in obtaining authentic works on the subject with a translation in a language generally understood by them. To cater to this long felt need, we are happy to present here the Materia Medica of Ayurveda by Rājā Toḍaramalla with its English translation along with critical notes.

Todaramalla hailed from Oudh in Uttar Pradesh, India. He was the dewan (Minister) under the great Moghul Emperor Akbar who ruled during the sixteenth century A.D. The emperor was well known for his secular outlook. Todaramalla, in spite of his unquestioned loyalty to this Muslim emperor, was a staunch follower of Hinduism. It was apparent to him that Hindu culture in India was in a decadent state and at a low ebb. Quite apart from religion, even sciences like astrology and medicine had fallen into disrepute. Very little original work, if any, was being done in these areas of knowledge and even the extant texts on various subjects were falling into disuse. Such of them as were available had been mutilated and subjected to unauthorised interpolations with the accretion of superstitious ideas through the centuries.

In his mission to revive and revitalise Hindu culture both in the religious and secular fields, he took the help of several eminent Sanskrit scholars of Varanasi and composed encyclo-

x Materia Medica

paedic works on 23 different subjects by collecting material from authentic texts which were then available. To this, the added knowledge and experiences of the experts in the subject were incorporated. Most of the original texts which were then utilised for the composition of these works are no more extant and those which have survived the vicissitudes of time are now in a mutilated form with several unauthorised and erratic interpolations. It is in this context, therefore, that today Todarmalla's work has gained considerable importance, and it is for the first time that the Materia Medica portion of his encyclopaedic work on ayurveda is being brought under print. The series of works on 23 topics of Hindu culture composed under the auspices of Raja Todaramalla is called Todarananda which means "the delight of Todaramalla". The term saukhyani meaning "happiness" is suffixed to the name of each text on a particular topic. Thus the text on ayurveda is called Ayurveda Saukhyam. This Ayurveda Saukhyam comprises several chapters each one of which is called harsa meaning "pleasure".

In the beginning of each harşa, mangalācaraṇa or the auspicious invocation in the form of a prayer to God is furnished. The colophons at the end of each chapter indicate the contents and chapter number, among others. These invocations and colophons are missing in some manuscripts.

Calligraphic errors have not left this monumental work untouched. Six different manuscripts collected from various libraries of India and Nepal were utilised for the collation and editing of this work. Some of these manuscripts are incomplete. But in others which appeared at first to be complete, some chapter numbers have been arranged and named differently. Some chapters have also been omitted in some of these manuscripts. Therefore, while editing, it was felt desirable to serialise and renumber all these chapters making up a total of 97. This was a delicate job to perform because at the end of the chapters, in some manuscripts, the colophons are missing. For the preparation of this work on Materia Medica, ten chapters of Ayurveda Saukhyari have been utilised. On the basis of the remaining chapters, it is contemplated to prepare separate

Preface xi

volumes on different topics shortly and these texts will be in the hands of scholars gradually and in stages.

Ayurveda Saukhyam deals with various topics of ayurveda including fundamental principles, anatomy, physiology, hygiene and public health, examination of patients, diagnosis, prognosis and treatment of diseases, iatro-chemistry and materia medica. Materia Medica and allied topics are found scattered in ten different chapters of this work. The eighth chapter deals with the properties of drugs. This chapter is available in five out of the six manuscripts consulted. In one manuscript, however, this chapter is left incomplete.

This eighth chapter inter alia deals with some extraneous topics like vamana (emetic therapy) and virecana (purgation therapy). These topics, along with other allied topics, like snehana (oleation therapy), svedana (fomentation therapy), nirūha and anuvāsana (medicated enema), nasya (inhalation therapy) and rakta mokṣaṇa (blood letting) are described in detail in the 85th to 88th chapters of the edited text. It is proposed to bring out a separate volume on these topics, which taken together, are called pañcakarma therapy. These extraneous topics, therefore, are excluded from this work. This 8th chapter of the original text is divided into 29 chapters in the present work—one chapter dealing exclusively with one group of items.

The 12th chapter of the original text deals with the description of various groups of drugs collected from classics like Suśruta Samhitā. This chapter is, therefore, included in the 30th chapter of the present work. This chapter is available in three manuscripts.

The last eight chapters of the original text deal with mostly the nighanțus or synonyms of drugs and the method of preparation of some food items. Details of these chapters are given overleaf:

Chapter Nos. given in the manuscripts	Chapter Nos. in the edited text	Chapter Nos. in the pre- sent work	The number of manuscripts in which these chapters are available
84	90	31	4
85	91	32	2
86	92	33	3
87	93	34	3
88	94	35	3
89	95	36	3
90	96	37	3
91	97	38	3

There are of course, separate texts on the synonyms of drugs of ayurveda. But most of the extant ayurvedic works on materia medica invariably provide synonyms of drugs along with their properties. It is keeping in view this tradition of ayurveda, and also in order to make the present work more useful to research workers, physicians and students that these eight chapters have been included here.

All the manuscripts procured for the editing of this work were full of grammatical and syntactical errors. Some of these mistakes were common to all the manuscripts. Even the arrangement of topics in these manuscripts varied considerably. Many terms and suffixes used in this work do not stand correct according to the tradition of Pānini's grammar. The readers will find some such terms even in the present publication. It is likely that these mistakes were there in the original texts from where references were collected and the scholars who did the job did not think it proper to make any change. The other possibility is that these errors were introduced by subsequent calligraphers.

There are some orthographical peculiarities in all the manuscripts of this work. In several places na has been used in the places of na, sa in the place of sa and sa, ba in place of va, kha in the place of sa, ja in the place of ya, ra in the place of la,

gha in the place of dha and vice versa. In several places the consonants after ra are duplicated.

While editing this work, the variant readings (which include some grammatical errors also) are given at the end of each chapter under Notes and References and the original manuscripts are referred to as ādarśa pustikā. Some topics given in this work are also available in other extant ayurvedic works. The variant readings in these texts are given at the end and these extant texts are referred to as ākaia. Some portions of the manuscripts were so corrupt and incomplete that we did not think it proper to include them in the main text. In view of their significance from the materia medica point of view, they are given in the "Notes and References" at the end of the chapters.

In the manuscripts some texts are originally referred to by name from where the information was collected by the scholars. The readings in these texts bear a striking resemblance to those of Mādhava dravyaguṇa and Bhāva prakāśa. The former has been edited by Prof. P.V. Sharma and published by Chawkhamba Vidya Bhawan, Varanasi in 1973. References to these works are conspicuous by their absence in the original manuscripts. However, to facilitate research and study on this subject, these references are provided in the present work in square brackets []. Since the names of these texts are not described in the original manuscripts, it is very difficult to determine as to who borrowed from whom. It is also very likely that both have borrowed their texts from a third source which has since become extinct.

While providing the English translation of the text, we have been very conscious of avoiding mistranslation. Where equivalent English words are not available, in the English text, the Sanskrit words have been transliterated as such and printed in italics. The glossary appended to this work provides a brief explanation of such terms. The nearest English equivalents of many such technical terms are given in parentheses in the English text itself.

The botanical names of most of the medicinal plants are given in parentheses against the Sanskrit names of drugs in the

xiv Materia Medica

side-headings. Similarly, the English equivalents of animals, metals, minerals, etc., are provided. Wherever there is any controversy regarding the correct indentification of a drug, the botanical or English names have not been provided, lest the reader should be misguided.

One manuscript of this work was procured from a private individual of Varanasi. Some scholars had attempted a Hindi translation of this work. From the language and the paper, it appears that this attempt was not of recent origin. In some places, this Hindi translation has been consulted to decide upon the exact reading of the text.

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For the preparation of this work, Subhash Gupta, Kanchan Gupta and Sharada Gupta have provided considerable assistance. The authors are extremely thankful to them.

A publication of this kind may not be a commercially viable proposition. It must, therefore be said to the credit of the publishers that they have brought it out in a spirit of dedication solely with the aim of propagating this unique science of medicine in the service of the suffering humanity.

BHAGWAN DASH

LALITESH KASHYAP

CONTENTS

Foreword	vii
Preface	ix
Indo-Romanic equivalents of Devanāgarī	xxx
Introduction	xxxi

Chapter 1: Fundamental principles

1-11

Introduction [1-6], rasa (taste) [7-26], guna (attributes) [27-29], vīrya (potency) [31-32], vipakā (taste that emerges after digestion) [33-34], prabhāva (specific action) [35-36].

Chapter 2: Properties of Drugs

12

Harītakī [1-18], bibhītaka [19-20], āmalakī [21-25], triphalā [26-29], trivṛt [30-31], rāja vṛkṣa [31-33], kaṭukā [33], trāyantī [34], tikta valkalī [34], yāsa [35], bhū dhātrī [35-36], khadira [36], bhū nimba [37], nimba [37-39], mahānimba [39], parpaṭa [40], pāṭhā [40], kuṭaja [41-45], hrivera [46], mustā [46], ativiṣā [46], bilva [47-48], punarnavā [49], citraka [50], dantī [51] hasti danti [51], jayapāla [52], snuhī [52-53], hemāhvā [54], arka [55], āruṣkara [56], tuvaraka [56-57], guggulu [58-73], śrī vāsa [73-74], rasona [75-85], palānḍu [86-87], gṛñjanaka [88], ārdraka [89-94], nāgara [95-96], pippalī [97-100], marica [100-102], tryūṣaṇa [102-103], cavɪkā [104], gaja pippalī [104], pañca kola [105], sadūṣaṇa [105], jala pippalikā [106], hiṅgu [107-108], jīraka [109-110], kāravī [111] upakuňcikā [111], vāṣpīkā [111], rājɪkā [112], yavānī [112], chɪchikā [113], bhūstṛṇa [113]

xvi Materia Medica

kharāhvā [114], dhānyaka [115-117], jambīra [117], bhangā [118], surabhi [119], tumburu [120], varvarī [120-121], kṛṣṇa gandhā [121], śigru [122], madhu śigru [122], varuna [123], pāribhadra [123], bilva [124], pātalā [124], kāśmarī [125], vahni mantha [125], eraņda [126], trikanţaka [126], kanţakārikā [127], brhatī [127], prśni parnī [128], sthirā [128], jīngmī [129], balā [130], mahā balā [130], nāga balā [131] aśva gandhā [131]. māṣa parṇī [132], mudga parṇī [132], rddhi [132], vrddhi [133], kākolī [133-134], medā [134-135], jīvaka [135-136], ṛṣabhaka [135-136], aṣṭa varga [136-137], viśālā [137], sārivā gavādanī [138], anantā [139], gundrā [139], lodhra [140], sāvara lodhra [140], madhuka [141], prapauņdarīka [142], manjisthā [142], lākṣā [143], muśalī [143-144], śatāvarī [144-146], pārtha [146], asthi samhāra [147], mārkava [147], droņa puspīkā [148], giri karnikā [148], vṛścikālī [149], dugdhikā [149-150] ahimsrā [150], sudarśanā [150], bhārgī [151], gunjā [151], jayantī [151], sairīya [151], prasāriņī [152], kokilāksa [152], kulāhala [152], dhuttūra [153], halinī [154], karavīra [154], āvartakī [154], kośātakī [155], jyotīsmatī [155], brāhmī [156], vacā [156]. kukkurunda [157], śańkha puspī [157], hamsa pādī [158], munḍī [158-159], mālatī [159], mukula [160], nāga damanī [160], śirīṣa [161], sikthaka [161], āphūka [162-163], dūrvā, [163] niśā [164], dārvī [165], avalguja [165-166], prapunnāda [166], karanja [167], kimśuka [167], arista [167], vidanga [168], asphota [168], tiniśā [168], asana [169], śimśapā [169], dhātakī [169], kadara [169], apāmārga [170], sinduvāra [170], lajjālu [170-171], vamsa [171], rohitaka [172], vrhaddāra [172], tagara [173], kauntī [173], śrīvāsa [174-175], sarala [174-175], bola [174-175], kunduru [174-175], granthi parna [174-175], turuşka [174-175], silhaka [174-175], sprkkā [174-175], gundrā [174-175], sarja [174-175], murā [174-175], nakha [174-175], rālā [176], candana [177-179], patanga [179], padmaka [180], sevya [180], kumkuma [181], kastūrī [181], aguru [182], sura dāru [182]. kattrna [183], kustha [183], śatī [184], kankola [184], jātī phala [185], jāti kośa [185], karpūra [186-189], rāsnā [189-190], elā [190-191], lavanga [191], latā kastūrikā [192], katphala [192], madana [193], śatāhvā [194], phalinī [195], gandha priyangu [195], hapuşā [196], rāsnā [197], pauskara [197], śrngī [198], varānga [198-199], nāga kesara [199], patraka [200], tālisa patra [200-201], vamsa rocanā [201], tugāksīrī [202], vāsaka [202-203],

Contents xvii

kumārī [203-204], amṛtā [204-205], daśa mūla [206-209], pañca kṣīri vṛksa [210-212], pañca valkala [210-212], dhātus [213-214], svarna [215-222], tāra [223-230], tāmra [231-235], vanga [235-237], nāga [238-240], rītikā [241-244], kāmsya [245], loha [246-262], upa dhātu [263], abhraka [264-279], mākṣika [279-282], haritāla [283-285], manah śilā [286-287], nīlānjana [288], tutthaka [288-289], kharpara [289], rasaka [290], pārada [290-300], upa rasa [301-303], hingula [303-305], gandhaka [306-311], śilājatu [312-318], ratna and upa ratna [319-323], vișa [323-332], kāla kūţa [332-333], vatsa nābha [333-336], upa viṣa [336], gairika [337], svarņa gairika [337], srotonjana [338], sauvīrakānjana [338], śveta marica [339], pīta rohiņī [339], vandāka [339], kāca [340], kāsīsa [340-341], śaṁkha [341], udadhi mala [341], laghu śankha [341], saurāstrī [342], panka [342], hasti mada [343-344], gorocanā [344], sindūra [345], kamala [346], raktotpala [347], kumuda [347], jātī [348], karuņa [349], mallikā [350], mādhavī [351], yūthikā [351-352], kubjaka [353], śatapatrī [354-355], ketakī [356], naipālī [356], vārsikī [357], campaka [357], rāja campaka [358], bakula [358], vaka [359], pātala [360], deva vallabha [361], nīpa [361], kadamba [361], tulasī [362-363], damana [363], phanijjhaka [364], kumuda [365], utpala [365], śaņa [366], kovidāra [366], karbudāra [366], śālmatī [366], madhūka [367], yūthikā [367], dhātakī [367], mucukunda [368], mllikā [368], jayā [368], vṛṣa [369], agastya [369], brahma [370], nimba [370], muskaka [370], asana [370], kutaja [370], ketaka [371], saireya [371].

Chapter 3: Different Types of Salt etc.

122

Salt in general [1], saindava [2], gaja [3], sāmudra [4-5], viḍa [5], pākya [6], ṭankana kṣāra [7]. sudhā kṣāra [7], śvadaṃṣṭrā kṣāra [8], palāśa kṣāra [8], other kṣāras [9-11], rucaka [12-13], kṛṣna lavana [13], romaka lavana [14], audbhida lavaṇa [14], paṃśuja [15], yavaśukaja kṣāra [16], sarjikā kṣāra [16], uṣaḥ kṣāra [17], pācita kṣāra [17].

Chapter 4: Sugar cane Juice and its Products

128

Sugar cane juice [1], ikṣu [3-4], dīrgha pora [5], vaṁśaka [5], śata pora [5], kāntāra [6], tāpasa [6], kāṇḍekṣu [6], sūcī patra

etc. [7]. kośakāra [8], taste of different parts of ikṣu [8], juice extracted by chewing [9], juice extracted by machine [10], boiled juice [10], phāṇita [10-11], guḍa [12-15], khaṇḍa [16], pauṇḍraka śarkarā [16], madhu śarkarā [17], sāmudrikodbhavā śarkarā [17-18]. śarkarā in general [18-19].

Chapter 5: Honey

135

Variety [1], property in general [2-4], paittika [4], bhrāmara [5], kṣaudra [5], mākṣika [6], chātra [7-8], ārghya [8], auddālika [9], dalodbhava [10], general description [11-16].

Chapter 6: Milk & Milk Products

141

Variety [1-2], cow's milk [3], goat's milk [4-5], sheep's milk [6], buffalo milk [7], camel milk [8], mare's milk [9], elephant's milk [10], woman's milk [10], general description [11-31], kṣīra phena [32-33], containers [34-35], ghana [35], pīyūṣa [35], moraṭa [36], dadhi kūrcikā [37], takra kūrcikā [37], kilāṭa [37], kṣīrasīka [38], piṇḍa [38-39], general description [39-41].

Chapter 7: Curd

154

Property in general [1-2], variety [3-9], curd of cow's milk [10], curd of buffalo milk [11], curd of goat's milk [12], general description [13-20], curd of camel's milk [21], curd of sheep milk [22], curd of mare's milk [22-23], curd of woman's milk [23-24], curd of elephant's milk [24-25], general description [25-28], sara and mastu [28-31].

Chapter 8: Butter Milk

164

Property in general [1-2], variety [2-7], property of different types [8-9], general description [10-18].

Chapter 9: Butter and Ghee

171

Butter of cow's milk [1-2], butter of buffalo milk [2-3], milk-butter [3-4], freshly collected butter [4-5], preserved butter [5],

Contents xix

ghee of cow's milk [6-7] ghee of goat's milk [7-8], ghee of buffalo milk [8-9], ghee of camel's milk [9-10], ghee of sheep's milk [10-11], ghee of mare's milk [11-12], ghee of elephant's milk [12-13], ghee of woman's milk [13-14], ghee prepared of milk [14], preserved ghee [15-16], ghrta manda [17], Hayam gavīna [18], preservation [19-23], contra-indication [22-23].

Chapter 10: Different Types of Oil

179

Property of oil in general [1-2], gingili oil [2-4], linseed oil [5-6], mustard oil [6-7], castor oil [7-9], kusumbha oil [10], kośāmra oil [11], oil from other plants [11-13], karañja oil [14], ariṣṭaja oil [14], tuvara oil [15], āruṣkara oil [15], jyotiṣmatī oil [16], aksa oil [16-17], atimukta oil [16-17], akṣoṭa oil [16-17], nālikela oil [16-17], madhūka oil [16-17], trapusa oil [16-17], oil [16-17], kuṣmānḍa oil [16-17], śleṣmātaka oil [16-17], piyāla ervāru oil [16-17], śrīparna oil [18], kimśuka oil [18], oils for inhalation [19-20], yavatiktā oil [21], sahakāra oil [22], general description [22], sarja rasa oil [23], general description [30].

Chapter 11: Alcoholic Drinks

188

Properties in general [1-3], āsava arisṭa [4-5], surā [6-7], vāruṇī [7-8], different parts [9-10], prasannā [11], kādambarī [11-12], jagala [12-13], medaka [13], vakkasa [14], kiṇvaka [14], madhūlaka [15], mārdvīka [15-17], khārjūra [18], gauḍa [19-20], mādhūka [20-21], sidhu [21-23], śārkara [24], madhvāsava [25], ākṣika [25-26], jāmbava & tauvara [26], general description [27-35]

Chapter 12: Vinegars

199

Šukta [1-3], kānjika [4-5], tuṣodaka [5-6], sauvīra [7-8], āranāla [9], dhānyāmla [9-10], śaṇḍākī [10-12], special preparation of kānjika [13].

Chapter 13: Different Types of Urine

204

Variety [1], general property [1-2], cow's urine [3-4], goat's

xx Mataria Medica

urine [5], sheep's urine [6], buffalo's urine [6-7], elephant's urine [7-8], urine of horse [8-9], camel's urine [9], urine of donkey [10], stool of animals [11], human urine [12], general description [13-14].

Chapter 14: Different Types of Water

210

Properties in general [1-2], variety [3-13], poisonous water [13-15], water from hail stone [15-17], water from dew & frost [17-19], water from snow [20-23], water from earth [23-30], river water [31-33], water coming out from earth [34-35], water from spring [36-37], water from pond [38-39], water from pālvala or small pond [40-41], lake water [41-42], caunda water [43-44], vapī water [45-46], well water [47-48], vikira water [49-50], water of the field [51], rain water [52], water in different seasons [53-56], amśūdaka [56-58], water in different months [58-60], time of collection [61] mode of intake [62], candia kānta water [63] sea water [63], river water [64-67] polluted water [68-69], cold water [70-75], boiled water [76-79], ārogyāmbu [80-83], śṛta śīta [83-87], coconut water [88], time of taking water [89-91], water pollution [92-99], purification of water [100-102], time taken for digestion [103].

Chapter 15: Different Types of Rice

241

Rakta śāli [1], gaura ṣaṣtika [2], mahā śāli [3], kalama [3], vrīhi [3], pāṭala [4], sowing & transplantation [4], cultivation [5], general description [6-9]

Chapter 16: Different Types of Corn and Pulses

245

Śyāmaka, priyangu, nīvāra & koradūsa [1], yava [2-3], anu yava and vamsaja yava [3], godhūma [4-5], tila [6-7], mudga [8-9], vanya mudga [10], masūra [10], makusthaka [11], caṇaka [11], hareṇu & satīna [12], ādhakī [12-13], kulattha [13-14], vanya kulattha [15], māṣa [15-16], ātma guptā and kākāṇḍa [17], araṇya māṣa [17], rāja māṣa [18], kākāṇḍa & ātma guptā [19], atasī and kusumbha [20], niṣpāva [21], śimbi [21-25], siddhārtha [25-76], rājikā and sarṣapa [26], property in preservation [27-28], germinated corns [29], general descriptian [29-30].

Chapter 17: Different Types of Meat

256

Jāngala and ānūpa [1-15], vileśaya [16-18], guhāśaya [19-20], parņa mṛga [20-21], viṣkira [22-24], pratuda [25-28], prasaha [29-31], grāmya [31-32], kūlecara [33-35], plava [36-40], kośastha [41-42], pādin [43-46], matsya [46-47], hariņa [48], eṇa [49], pṛṣat [50] muṇḍinī[51], nyaṅku [51], ṛṣya [52], śaśa [52], śalyaka [53], lāva [54-57], vartika [57], caṭaka [58], veśma caṭaka [58], vartaka [59], tittiri [60], kukkuṭa [61], pānīya kukkuṭa [62], hārita [63], pāṇḍuka [64], kapota [65], pārāvata [65-66], egg [66], chāga [67-71], mesa [72-73], go [74], aśva· [75], mahisa [76], kadambaka & cakrāṅga [77], kacchapa [78], gaja [78-79], varāha [79], carma citrita sūkara [80], khaḍga [81], barhī [82], kapota [82-84], sarpa [85-86], śaṅkha kūrma [86-87], kṛṣṇa karkaṭa [87], haṁsa [88], cakravāka etc., [88-89], godhā [90], mūṣaka [90], description in general [91-96].

Chapter 18: Different Types of Fish

286

Property in general [1-2], rohita [3], nandikāvarta & śakula [4], pāṭhīna [5], śṛngī etc., [6-7], madgura [8], kṛṣna matsya [8], āli [9], pṛyu [9], illiśa [10], balaṅga [10], proṣtikā [11], nandīvarta [11], dīrgha tuṇḍaka [12], bhāskara [12], śakula[13], śallīndhu [13] gargabha[14], iṁvāka [14], imbikā [15], small fish [15], eggs [16], dry fish [17], putrified fish [17], burnt fish [17], river fish [18], pond fish [19], sea fish[19-20], well fish [21], general description [22-32].

Chapter 19: Fruits

298

Dādima [1-2], nipa etc., [3], karkandhu etc., [4-5], āmra [6-18] āmrātaka [19-20], lakuca [21], kara mardaka [21], amla vetasa [22], tintiḍika [22-23], amlikā and kośamra [23], airāvata & danta śatha [24], nāranga [24], nimbūka [25], rāja nimbū [25], jambira [26], karuṇa [26], mātuluṅga [27], tvak tikta [28] keśara [29], madhu karkaṭi [30-31], kapittha [31-33], jambu [33], tinduka [34], priyāla [34], parpaṭika [35], kṣirī [36], phalgu [37], bimbī [37], śamī [38], mṛdvīkā [38-42], kadalī [43-44], kāśmarya [44], kharjūra [45-52], madhūka [52-53], parūṣaka [54-55], tāla [55-59], nārikela [59-60], panasa [61-64], moca[65],

xxii Materia Medica

ślṣmātaka [66], pauskara [66], udumbara [66], vāluka [67-68], tinduka [68], priyāla [69]. vibhītaka [69], kola [70], āmalaka [70], bijapūraka, śampāka & kośāmra [71], vādāma [72-73], pulp in general [74], bad fruits [75].

Chapter 20: Vegetables

323

General description [1-2], jīvantī [3], taņdulīyaka [3], vāstuka [4], cili & pālankya [5], kāsa mardaka [6], kāka janghā [7], methikā [7], kākamāci [8], satīna [9], harimantha [9], kalāya [10], rāja kṣavaka [10-11], maṇḍūka parṇī & gojihvakā [11-12]. sunişannaka [12], cangeri [13], kamcata [14], modaka [14], varuna & prapunnāṭa [15], vatsādanī etc., [16], kāla śāka [17], varṣābhū [17], cīra bilva, ankura & asana [18], veņu karīra [18-19], āṭarūṣaka etc., [20], vārtāka [21-23], vārtāku [24], bṛhatī [25], patolo [26], kāra vellaka [27], karkotika & hasti karkotika [27-28], vandhyā karkoţi & kevuka [28], kūşmāndaka etc., [29-31], alābū [32], katu tumbi [32], trapusa, ervāru & kakāru [33-36], kūsmānda nādi [36-37], alābu nālikā [37], patolikā [38], upodikā [39], āruka [40], nirica [40-41], mārusa [41-42], kalambuka [42], hila mocikā [43], grīsma sundara [43], mūla kapotikā [44], mūlaka [45-46], sarsapa [46], rājikā & pañcāngula [47], kausumbha [47], māṣa [48], āhastinī & pattūrā [48], nyagrodha etc., [49], samsvedaja [50-53], pinākī [54], vidārī [54], śatāvarī [55-56], visa śālūka etc., [57], pauskara [58], tāla pralamba [58], muniātaka [59], āluka [59-60], piņdāruka [61], surendra kanda [61], kadali kanda [62], māṇaka [62], sūraṇa & bhūkanda [63], amlikā kanda [64], kumuda kanda etc., [65], musalī [66], vārāha kanda [66-67], tāla śiras etc., [67-69], general description [70-71].

Chapter 21: Group of Best Articles

348

Dhānya [1], māmsa [2], phala [3], śāka [4], ksīra, ghṛta & lavana [5], sour and pungent articles [5]. bitter and sweet articles [6], astringent things [6], sugar cane products & drinks [7], miscellaneous [7-9].

Contents xxiii

Chapter 22: Attributes of six Tastes

352

Sweet [1], sour [2-3], saline [3], pungent [4], bitter [5], astringent [6],

Chapter 23: Different Types of Manda

355

Maṇda [1]; lāja maṇḍa [2-3], dhānya maṇḍa [3-4], vāṭya maṇḍa [4-5], rakta śālī maṇḍa [6], aṣṭaguna maṇḍa [7-8], miscellaneous [9-11].

Chapter 24: Peyas and Allied Preparations

359

Peyā [1], vilepī [2], yavāgū [3-5], pāyasa [6], kṛśarā [6], anna [7-11], ghola bhakta [12], vāryanna [13-14].

Chapter 25: Sūpa and Allied Preparations

364

Sūpa [1] yava & canaka saktu [2], śāli saktu [3-4], lāja saktu [5], yava saktu [6-8], avalehikā [8], mantha [9-12], dhānolambā [12], lājā [13], pṛthukā [14], dhānā [15], niṣpāva [15], taṇḍula piṣṭa [16].

Chapter 26: Meat and Its Preparations

370

Māmsa [1-9], māmsa rasa [10-14], sorāva [14-15].

Chapter 27: Yuşas and Allied Preparations

376

Mudga yūsa [1], rāga ṣāḍava [2-4], paṭola & nimbū yūṣa [5], mūlaka yūṣa [6], kulattha yūsa [7] pañcamuṣṭika yūṣa [8-9], navāṅga yūṣa [10], other varieties [11-12], yava maṇḍa [13], sarva dhānya maṇḍa [14], khaḍa & kāmbalika [14], dāḍimāmla [15], dhānyāmla [16], dadhyamla [16], takrāmla [17], kṛta & akṛta yūṣa [18-19], śaṇḍākī [19], rāga ṣāṇḍava [20], rasālā [21], pānaka [22-24], bhaksya [25], ghṛta pūra [26], guḍa bhaksya [27], madhu śīrṣaka etc., [28], saṭṭaka [29], abhisyanda [30], phenaka [31-32], vesavāra [33], palala & śaskulī [33], parpaṭa & kṣīra parpati [34], paiṣṭika bhakṣya [34-35], virūdhaka bhakṣya [35-37], pūpaka [37], other varieties [38-42] kulmāṣa [43], miscellaneous [43].

Chapter 28: Anupāna

394

Anupāna in general [1-2], water [2], hot water [3-4], cold water [5-6], luke warm water [6], milk & meat soup [7]dhānyāmla [7], alcohol [8], fruit juice [9], milk [9-10], honey water [10], miscellaneous [11-19].

Chapter 29: Substitutes

401

Permissible substitutes of various drugs [1-33], miscellaneous [34-38].

Chapter 30: Groups of Drugs

410

General description [1-7], vidāri gandhādi gana [8-9], āraggana [10-11], sāla sārādi gana [12-13], varunādi gana [14-15], vīratarvādi gaņa [16-17], rodhrādi gana [18-19], arkādi gaņa [20-21], surasādi gana [22-23], muskakādi gana [24-25], krsnādi gana [26-27], elādi gana [28-29], vacādi & haridrādi gaņa [30-31], kakolyādi gaņa [32-33], ūsakādi gana [34-35], sārivādi gaņa [36-37], anjanādi gaņa [38-39], parūsakādi gana [40-41], brhatyādi gana [42-43], gudūcyādi gana [44], vatsakādi gana [45-46], mustādi gana [46-47], utpalādi gana [48], triphalā [49-53], tryūṣaṇa [53-54], trikarsita [55], āmalakyādi gaņa [56], trapvādi gana [57-58], lāksādi gana [59-60], ksudra pañca mula [61], mahat pañca mula [62], dasa mula [63], vallija panca mūla [64], panca kantaka [65-66], trna panca mūla [67], kadambādi gaņa [68], karanjādi gana [69], panca kola [70], pācana gana [72], dārana gana [73], prapīdana gana [74], śodhana kasāya [75], samśodhana varti [76-78], pañca gavya, etc., [79-81], samsodhana ghrta [81-82], sodhana taila [83], śodhana cūrņa [84], śodhana rasa kriyā [85], ropana kasāya [86], ropaņa vartı [87], ropaņa kalka [88], ropana ghrta [89], ropana taila [90], ropaņa cūrņa and rasakrīyā [91], utsādana [92], avasādana [93-94], pañca valkala [96], asta varga [97-103], sarvausadhi [104-105], sugandhāmalaka [106], tri sugandhi & cātur jātaka [107-109], pañca sugandhi [110], varārdha & ādya puspaka [111], mahā sugandhi [112], samtarpaṇa [113], group of sweet drugs [114-117], group of sour drugs [118-121], group of saline drugs [121-122], group of pungent

Contents xxv

drugs [122-124], group of bitter drugs [125-130], group of astringent drugs [131-134], pañcāgni [135], groups of drugs for saṁśodhana [136], drugs for emesis [137], drugs for purgation [138], drugs which are both emetic & purgative [139-140], errhlines [141], group of drugs for alleviation of vāyu [143], group of drugs for alleviation of pitta [144], group of drugs for alleviation of kapha [145], proper dosage [146], unwholesome food for a patient [147], wholesome food & regimens [148-150], general description [151-154].

Chapter 31: Synonyms of Drugs (Abhayādi varga) 450

Upakrama [1], harītakī [2-3], āmalaka [4], vibhītaka [4-5], triphalā [5], bhūmyāmalakī [6], prācīnāmalaka [6], vāsā [7], gudūcī [8-9], bilva [9-10], araņī [10], patalā & kāṣṭha pāṭālā [11], gambhāri [12], śyonāka [13], mahat pañca mūla [14], goksura [15], sāli parņī [16], pṛśni parņī [17], bṛhat kanṭakārī [18], laghu kantakārī [19], śveta kantakārī [20], laghu pāñca mūla [20], daśa mūla [21], rdhi and vrddhi [21], kākolī [22], ksīra kākolī [23], medā [23], mahā medā [24], jīvaka [24], rsabhaka [25], asta varga [25], jīvanti [26], madhu yasti [27], māsa parņī [28], mudga parnī [29], jīvanīya gana [30], eranda [31], rakta eranda [32], sārivā [33], yavāsā [34-35], mahā mundī [36], apāmārga [37], rakta apāmārga [38], kampillaka [38], dantī [39-40], jayapāla [41], śveta niśotha [41], śyāma niśotha [42], indra vāruņī [43-44], āragvadha [45], nīlinī [46], katukī [47], ankola [48], sehunda [49], nimba [50], mahā nimba [51], kirāta tikta [52], kuṭaja [53], indra yava [54], madana phala [55], kamkusṭha [56], svarņa ksīrī [57], sātalā [58], asmanta [59], kāncanāra [60], nirgundī [61], sephālikā [61], meşa śingī [62], sveta punarnavā [63], rakta punarnavā [64], ksudra varsābhū [64], rāsnā [65], aśva gandhā [66], prasāranī [67], śatāvarī [68], mahā śatāvarī [69], balā [70], mahā balā [71], atı balā [72], tejavati [73], jyotismati [74], devadāru [74], sarala [75], puskara mūla [76], kustha [77], karkata śrngī [78], rohişa trna [79], katphala [80], bhārgī [81], pāsāna bheda [82], mustā [83], dhātakī [84], vidārī kanda [85-86], māyikā [87], vārāhī kanda [88], pāthā [89], mūrvā [90], manjisthā [91], harıdrā [92], dāru harıdrā [93], cakra marda [94], vākucī [95], bhringa rāja [96], parpata [97], śaņa

pușpī [98], trāya māṇā [99], mahā jālinī [100], atıvıṣā [101], kākamācī [102], kāka janghā [103], lodhra [104], vrddha dāru [105], devadālī [106], hamsa pādī [107], soma vallī [108], nākulī [108], vata patrī [109], lajjālu [109], muśāli [110], kapı kacchu [111], putranjīva [111], vandhyā karkotī [112], visņu krāntā [113], śamkha puspī [113], dugdhi [122], arka puspī [123], bhallātaka [123] cerapotī [124], droņa puspī [125], brāhmī [126], suvarcalā [127], matsyākṣī [128], nāga damanī [129], guñjā [130], vellantara [131], vandāka [132], piņdālū [133], chikkiņī [133], rohitaka [134], moca rasa [135], aja gandhī [136]. saireyaka [136-137], giri karnikā [138], kokilāksa [139], kārpāsa [140], ārāma śītalā [140], tāmra cūḍa [141], vāmī [141], valā moṭā [142], śara pumkhā [142], mayūrā śikhā [143], laksmanā [143], māmsa rohinī [144], asthi samhāra [144], arka [145], karavīra [146], dhastūra [147], kalihārī [148], kumārī [149], bhangā [150], kāncanī [150], dūrvā [151], gaņda dūrvā [152], kāsa [152], darbha [153], munja [153], nala [154], vamsa [154], khurāsāni yavāni [155], khasa khasa [155], āphū [156], pātāla garuḍa [156].

Chapter 32: Synonyms of Drugs (Sunthyādi varga)

496

Sunthī [1], ārdraka [2], marica [2], pippalī [3], tryūṣaṇa and caturuśaṇa [4]. pippalī mūla [5], cavya [6], gaja pippalī [6], citraka [7], pañca kola, saḍūṣaṇa [8], śata puṣpā [9], miśreyā [10], methi [10], aja modā [11], jīrā [12], upakuňcikā [13], yavānī [14-15], aja gandhā [16], vacā [17], hapusā [18], vidanga [19], dhānyaka [20], hingu patrī [21], hingu [22], vaṁśa rocanā [23], saindhava [24], sauvarcala [24], vida [25], sāmudra lavaṇa [25], audbhida lavaṇa [26], romaka lavaṇa [26], pāṁśu lavaṇa [27], kāca lavaṇa [27], yava kṣāra [28], svarji kṣāra [28], taṅkaṇa [29], sudhā ksāra [29], sarva kṣāra [30].

Chapter 33: Synonyms of Drugs (Karpūrādi varga)

507

Karpūra [1], kastūrī [2], candana [3], rakta candana [4], pīta candana [5], kṛṣṇāguru [6], kuṁkuma [7], śīlā rasa [8], jātīphala [9], jāti patrī [9], lavaṅga [10], kaṁkola [11], sūkṣ-

Contents xxvii

mailā [11], sthūlailā [12], tvak [13], teja patra [14], nāga kesara [14-15], tri sugandhi & caturiātaka [16], tālīsa [17], sarala [18], śrīvāsa [18], bālā [19], jatāmāmsī [20], uśīra [21], renukā [21], priyangu [22], pāripela [22], śaileya [23], kunduru [23], guggulu [24], rāla [25], sthauņeyaka [26], coraka [26], ekāngī [27], karcūra [27], śațī [28], spṛkkā [28], granthi parņī [29], nalī [29], padmaka [30], pundarīka [30], tagara [31], gorocanā nakha [33], patanga [34], lākṣā [35], parpaṭī [36], padma [36-37], padma cāriņī [37], śveta kamala [38-40], raktotpala [40], nīlotpala [41], kalhāra [42], kamala keśara [42], padma bīja [43], mṛṇāla [43], śālūka [44], jātī [44-45], mālatī [46], yūthikā [46-47], sevatī [47-48], ketakī [49], vāsantī [50], mādhavī [50-51], punnāga [52], vakula [53], kunda [54], mucakunda [54], velā [55-56], bandhu jīva [56], japā [57], sindūrī [57], tulaśī [58], maruvaka [59], damana [59-60], kutheraka [60-61].

Chapter 34: Synonyms of Drugs (Suvarnādi varga)

529

Suvarņa [1], rupyaka [2], tāmra [2], kāmsya [3], pittala [4], vanga [5], nāga [5], lauha [6], maņdūra [6], pārada [7], abhra [8], gandhaka [8], māksīka [9], manaḥśilā [9], harītāla [10], gairīka [11], tuttha [12], kāsīsa [13], hingula [14], sindūra [14], sauvīra anjana [15], srotonjana [15], rasānjana [16], puṣpānjana [17], śilā jatu [18], bola [19], sphaṭikā [19], samudra phena [20], pravāla [21], muktā [21], māṇikya [22], sūrya kānta [22], candra kānta [23], gomeda [23], hīrā [24], vaiḍūrya [24], marakata [25], śukṭi [25], śaṃkha [26], laghu śaṃkha [26], kapardikā [27], khaṭikā [27], gauda pāsāna [28], paṅka and vālukā

Chapter 35: Synonyms of Drugs

[28], cumbaka pāṣāṇa [29], kāca [29].

541

(Vaṭādi varga)

Vaṭa [1], aśvattha [2], udumbara [3], kāṣṭhodumbara [4], plakṣa [4], nandī [5], kadamba [5], arjuna [6], śirīṣa [7], ārtagala [8], vetasa [8], jala vetasa [9], samudra phala [9], śleṣmātaka [10], pīlu [11-12], sāka [12], śāla [13], tamāla [13], khadira [14], vit khadira [15], babbūla [15], vijaya sāra [16], tinisa [16],

xxviii Materia Medica

bhūrja [17], palāśa [17], dhava [18], dhanvana [19], aja karņa [19], varuņa [20], jingini [20], śallakī [21], ingudī [22], karahārī [22], muskaka [23], pāribhadra [23], śālmalī [24], tuni [25], sapta parņa [26], haridrā [26], karañja [27], karañji [28], śamī [29], śirīsikā [30], aristaka [30], simsapā [31], agastya [31].

Chapter 36: Synonyms of Drugs

554

(Drāksādi varga)

Drāksā [1-4], āmra [5-8], jambu [8-10], nārikela [11-13], kharjūrikā [14-17], sılemāni kharjūra [18], kadalī [19-21], dādima [21-73], badara [24-27], Iaghu badara [27-30], ksīrī [31-32], priyāla [33-34], parusaka [35-36], tinduka [37-39], kimkiņī [40-41], āru [41-42], madhūka [42-45], panasa [46-47], lakuca [48-49!, tāla [49-51], kharbūja [52-53], seva [53-55] amrta [56], bādāma [57], nikocaka and pistā [58-60], kelā [60], āru [61], aniīra [62], aksota [63], pālevaka and mālavaka [64-65], tūta [66], gāngeruka and todana [67-69], tuvaraka [70-71], bīja pūraka [71-75], madhu karkatikā [75-76], nārangī [76-77], jambīraka [78-79], amla vetasa [79-80], sārāmlaka [81], nimbuka [81-85], karma ranga [86], amlikā [87-88], tittidīka [89-90] karamarda [90-91], kapittha [92-94], kapittha patrī [94-95], āmrātaka [95-96], rājāmra [97], caturamla and pancāmla [98-99], kośāmra [99-101], supārī [101-103], tāmbūla [104-105], lavalī [106-107], general description [108-109].

Chapter 37: Synonyms of Drugs

587

(Kūṣmāṇḍādi varga)

kūsmānda [1], kālinga [2], tumbī [2], katu tumbī [3], karkaţī [3], trapusa [4], cirbhatī [5], vāluka [5-6], kośātakī [6-7], rāja kośātakī [7], mahā kośātakī [8], vṛntākī [8-9], bimbī [10], kāravellaka [10-11], karkotaka [11], vandhyā karkotakī [12], kola simbī [13], dindisā [13], simbi [14], vāstūka [14], jīvantaka [15], cillī [15], kāla śāka [16], ṭandulīyaka [16-17], phogo [17], patola [18-19], ciccinda [19], pālankyā [20], upodikā [20], lonika [21], sunisannaka [22], sira vāra [22], sarsapa śāka [23], caņaka śāka [23], kalāya śāka [24], cangerī [24], kāsamarda ann grnjana [25], mulaka [25], karīraka [26], śigru [26-28], laśuna [28-29], palāndu [29], kṣīra palāndu [30], grñjana [30-32], sūra-

Contents XXIX

na[32-33], asthi samhāra [33], vārāhi [34], muśalī [34], keyu [35], bhūchatra [35], māṇa kanda [36], kaseru [36], śṛṅgāṭaka [37], piṇḍālu [37-39].

Chapter 38: Synonyms of Drugs

602

(Jalādi varga and food preparations)

Jala [1], dugdha [2], dadhi [2], takra [3-4], navanīta [5], ghṛta [5], madya [6], iksu [7], ikṣu vikāra [8-9], madhu [10-11] madhūcchiṣṭa [12], group of dhānya [12-14], ksīrī [15-16], rāga ṣāḍava [16-19], khaṇḍāmra & khaṇḍāmalaka [19-20], sikhariṇi [20-22], pānaka [23-28], satṭaka [28-30], manḍaka [30-33], polikā [34-35], śālipiṣṭa [35-36], godhūma bhakṣya [36]. vaidala bhakṣya [37], māṣa bhakṣya [37], anya bhakṣya [38], guda yukta bhakṣya [38], ghṛta pakva bhakṣya [39], taila pakva bhakṣya [39], dugdha bhakṣya [40], ghṛta pūra [41-44], saṃyāva [44-48], madhu śīrsaka [48-50], madhu pūpaka [50-51], dadhi pūpaka [51-53], viṣyandana [54-58], lapsikā [58-60], phenikā [60-61], modaka [61-64], vaṭaka [64-66], iṇḍarī [67], somālikā [67], kuṇdalika [68-71], kulmāṣa [71-72], mantha [72-75], saktu [76-79], lājā [80-81], dhānā [81], pṛthukā [82], holaka [83], uṁvī [84].

Index: I 625

(Glossary of Technical Terms)

Index: II 645

(Drugs and Diet described in this Text)

Index: III 673

(Synonyms of Drugs)

INDO-ROMANIC EQUIVALENTS OF DEVNĀGARĪ

अ	a	क	ka	ण	ņa	व	va
श्रा	ā	ख	kha	त	ta	श	śa
इ	i	ग	ga	थ	tha	ष	şа
ई	ī	ঘ	gha	द	da	स	sa
ਤ	u	ङ	'nа	घ	dha	ह	ha
ङ	ū	च	ca	न	na		
ऋ	ŗ	छ	cha	प	pa		
雅	ţ	জ	ja	फ	pha		
ए	е	झ	jha	ब	ba		
ऐ	ai	ञा	ña	भ	bha		
श्रो	0	ਣ	ţa	म	ma		
श्रौ	au	ਠ	ţha	य	ya		
अं	ṁ	ਵ	фа	र	ra		
ग्र:	ḥ	ढ	dha	ल	la		

INTRODUCTION

The history of the materia medica of ayurveda is as old as the Vedas. The Rk Veda (prior to 4500 B.C.), which is the oldest repository of human knowledge, has described about 67 plants. Other Vedas, namely, Sāman, Yajus and Atharvan are also replete with references to various aspects of ayurveda, including the description of drugs and their therapeutic effects. Medicinal plants are also described in the samhitā, upaniṣat and purāna texts.

Ayurveda is an *upaveda* or subsidiary text of the *Atharva* veda and it has the following specialised branches;

- (1) Kāya cikitsā or Internal medicine;
- (2) Šalya tantra or Surgery;
- (3) Sālākya tantra or the treatment of diseases of head and neck;
- (4) Agada tantra or Toxicology;
- (5) Bhūta vidyā or the management of seizures by evil spirits and other mental disorders;
- (6) Bāla tantra or Paediatrics;
- (7) Rasāyana tantra or Geriatrics including Rejuvenation therapy; and
- (8) Vājikarana tantra or Science of Aphrodisiacs.

Classics were composed on each of these specialised branches. In some classics, all these branches of ayurveda were put together. Prior to the seventh century B.C., many ayurvedic classics were composed. The important ones, among them, are Caraka samhitā, Suśruta samhitā, Bhela samhitā, Kāśyapa samhitā and Hārīta samhitā. Most of these texts are not available in their original form now. Caraka samhitā, which was originally composed by Agniveśa and was called Agniveśa sāmhitā, was subsequently redacted by Caraka. Even this redacted version is not available in its entirety now. Out of 120 chapters,

xxxii Materia Medica[,]

about 41 chapters were missing and were subsequently added by a fourth century scholar named Drdhabala. Suśruta saihlitā was also redacted by Nāgārjuna. The remaining three texts are not available in their complete form. Hārīta samhitā, which is available now, appears to be different from the original one. Subsequently, two texts of Vāgbhata, namely, Astānga hrdaya and Aṣṭānga saingraha were added to this series of classics and both these works are available in their complete form. In all these important ayurvedic classics, separate chapters are provided for the description of drugs and their therapeutic properties. The fundamental principles dealing with the concept of drug composition and drug action are also described in these texts. Dravya guṇa or materia medica, as a separate text, came into existence much later.

The advent of Buddhism in India brought considerable change in the practice of ayurveda. Surgery, the performance of which is invariably associated with pain, was treated as a form of himsā or violence, and therefore, its practice was banned. To compensate this loss, and to alleviate the sufferings of ailing humanity, more drugs were added during this period to ayurvedic materia medica. Prior to this period, metals and minerals were no doubt used for therapeutic purposes. But their use was in a crude form and they were sparingly used. Buddhist scholars added considerably to the metals and minerals in ayurvedic materia medica, inasmuch as Rasa śāstra or Iatro-chemistry, formed a specialised branch and many authentic texts were composed on this subject. Thus, the loss by discarding the practice of surgery was well compensated by the addition of natro-chemistry to the materia medica of ayurveda during this period.

Some of the Buddhist rulers, like Asoka, established several herb-gardens, so that people could get drugs conveniently for the treatment of their diseases. Buddhist monks were encouraged to learn ayurveda and practise it, which was considered to be the most convenient and popular method of spreading the teachings of their Preceptor. Thus, through Buddhism, ayurveda spread to Śrī Lańkā, Nepal, Tibet, Mongolia, the Buriyat Republic of Soviet Russia, China, Korea, Japan and

1ntroduction xxxiii

other South-East Asian countries. Ayurvedic texts, including texts on materia medica, were translated into the languages of these countries and these are still available in translated form even though some of their originals have become extinct in the country of their origin. Based upon the fundamental principles of ayurveda, some local herbs, diet and drinks were included in the traditional medicine of the respective countries. The materia medica of ayurveda was thus enriched.

India was severally invaded by outsiders like the Greeks, the Saks and the Hoons. When these people came into contact with the rich tradition of India, especially the medical science, they carried back with them medicines and doctors. Indian doctors who went with them, translated ayurvedic texts into their languages. The new drugs which were specially used in those places were incorporated into the ayurvedic pharmacopoeia. Such repeated exchanges of scholars enriched ayurveda and its materia medica. Through commercial channels ayurvedic drugs and spices were exported to these countries and they were held in high esteem there.

Several universities were established during this period for imparting theoretical and practical training in different religious and secular subjects. Taxila and Nalanda were the two such universities which attracted not only intellectuals, from different parts of this country but many from abroad. In Taxila, there was a medical faculty with Atreya as its Chairman. In Buddhist literature, there are many interesting stories and anecdotes about the activities of these universities, their scholars and faculty members. One such anecdote is related to Jīvaka who was three times crowned as the King of Physicians because of his proficiency in the art of healing. He was an expert in paediatrics and brain surgery. It was the practice at that time for candidates desirous of admission to the faculty in the university to appear for a test before the Dvārapāla or the gate-keeper. Jīvaka and several other princes had to face these tests before being considered for admission to the medical faculty. They were asked to go to the nearby forests and collect as many plants as possible, which did not possess any medicinal property. By the evening candidates returned xxxiv Materia Medica

with several plants which they considered to be free from medicinal properties. Jīvaka did not return for several days and, when he did, he was empty handed. On a query from the gate-keeper, Jīvaka replied, "I could not find any plant, or for that matter anything which does not have medicinal value." He alone was selected for admission to the medical faculty. This was the status of knowledge of the candidates for the medical faculty at that time. This was the time when the knowledge of materia medica became highly developed.

As has been mentioned before, Buddhism was partially responsible for the arrest of development in some branches of ayurveda. Foreigners who ruled over India brought with them medicines and medical men from their own countries and patronised them. The practice of ayurveda, thus, lost the support and patronage of the rulers. Apart from foreign invasions, during the medieval period, the ruling states in this sub-continent itself were engaged in fighting amongst themselves. The spread of Buddhism was so rapid among the masses of India and abroad that the intellectuals of the country were terribly afraid for their own existence. While their rulers were engaged in political battles, these intellectuals quarrelled among themselves in the name of religion. During this process, many libraries were burnt. Quite apart from any original thinking, the scholars could not preserve even the books which had already been composed prior to this period. The practice of ayurveda was despised. It was considered sinful to touch a dead body or a woman giving birth to a child. Thus, the practice of obstetrics, anatomical dissections and surgery went out of the hands of the physicians. Examination of urine and stool was considered unclean. Pulse examination by touching the patient was frowned upon. Thus, the practitioners of ayurveda became outcastes. The profession did not attract intellectuals. Specialised branches disappeared from the scene. What remained were only a few medicines for a few diseases and these were practised by people of low intellectual calibre.

Because of the arrest of the progress, many superstitious interpolations and redactions crept into the medical texts. Even these texts were not readily available. Such was the

Introduction xxxv

state of affair during the sixteenth century A.D. which moved Rājā Toḍaramalla to salvage the remanants of these sciences from the then available mutilated texts by incorporating the knowledge and experience of the scholars of that time. In this encyclopaedic work different topics of ayurveda are described in 97 chapters. Out of these, only ten selected chapters have been utilised for preparation of the present work on materia medica.

Literature on Ayurvedic materia medica

The oldest text on the materia medica of ayurveda now extant is the Rasa vaiśesika of Nāgārjuna (fifth century A.D.). It deals, among others, with various concepts of drug composition and drug action. During the medieval period, the Aṣṭāṅga nighaṇṭu was composed by one Vāhatācārya. This work describes the synonyms of drugs belonging to various groups or gaṇas of Aṣṭānga saṅgraha. This Vāhatācārya seems to be different from Vāgbhaṭa, the author of Aṣṭānga hṛdaya and Asṭānga saṅgraha. This seems to be the work done during the eighth century A.D..

The Paryaya ratnamālā of Mādhava (9th century A.D.) describes the synonyms of different groups of drugs. Dhanvantari nighantu is perhaps the most popular text where the properties of different groups of drugs are described along with their synonyms. This work was composed prior to the thirteenth century A.D. Nighantu śesa was composed by a Jain scholar namely Hemacandra in twelfth century A.D. It contains the synonyms of different types of plants. Sodhala nighantu is another important work on the materia medica of ayurveda next to Dhanvantari nighatu. It was composed during the twelfth century A.D. Madanapāla nighanţu composed by Madana pāla in 1374 A.D. describes the properties of different types of drugs. Kaivadeva nighantu written by Kaivadeva, describes the properties of 9 groups of drugs. It was composed during A.D. 1450. Bhāva miśra composed an encyclopaedic work called Bhāva prakāśa during the sixteenth century A.D. It has a separate section on the description of drugs and their synonyms. Besides, several texts on rasa śāstra were composed during this period. In these texts the properties of metals and minerals and a few vegetable as well as animal products are also described.

These texts on the materia medica of ayurveda were composed prior to the composition of Avurveda Saukhyain of Todarānanda. Many verses of Ayurveda Saukh yam are also available in the Bhāva-prakāśa, Āyurveda prakāśa and Mādhava nighantu, even though these names are not quoted by the author. A cursory glance through the text of Azurveda Saukhyam of Todaramalla indicates that the author has taken care to indicate the name of the text or the author from where material has been compiled. Mādhava nighanţu, Āyurveda prakāśa and Bhāva prakāśa were already composed when Ayurveda Saukhyam was under preparation. Either these works were not considered important enough to be cited as references or they were not available to the scholars who compiled the text of Ayurveda Saukh-The identity of the texts between these works namely, Ayurveda Saukhyam on the one hand, and Mādhava nighantu, Āyurveda prakāśa and Bhāva prakāśa on the other, indicates that all of them might have collected their textual material from another work which has since gone extinct.

The classification of drugs, food and drinks in these texts vary from each other. The system of classification followed by Mādhava nighaṇṭu is closer to the classification followed in Ayurveda Saukhyam.

Basic Concepts regarding the Creation of the universe

Ayurveda has drawn its basic concepts from the different philosophical systems of ancient India. The Sāmkya-Pātañjala system and the Nyāya-Vaišeṣika system have considerably influenced the physical, physico-chemical, physiological and pharmocological theories of ayurveda. Sāmkya-Pātañjalar system accounts for the creation of the universe and composition of matter on the principles of cosmic evolution. The Nyāya vaišeṣika system lays down the methodology of scientific studies and elaborates the concepts of mechanics, physics and chemistry.

The manifested world, according to the Sāmkya is an evolution of the unmanifested Prakṛti or primordial matter stuff, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and

Introduction xxxvii

uncontrolled as well as without beginning and without end. This unity of *Prakṛti* is a mere abstraction. It is in reality an undifferentiated manifold and indeterminate infinite continuum of three attributes called (1) the *sattva* (2) the *rajas* and (3) the *tamas*. The *sattva* attribute is the medium of reflection of intelligence. The *rajas* represents the energy which creates a tendency for work by overcoming resistance. The *tamas* is the mass or mertia where the effects of *rajas* and *sattva* in the form of energy and conscience respectively are manifested.

These three guṇas or attributes are interdependant. The rajas, in combination with the sattva, helps in the creation of the sensory and motor faculties including the mental faculty. The rajas, in combination with tamas, gives rise to the five categories of tanmātiās which are also known as subtle bhūtas. These tanmātiās are in the form of quanta of different types of energy, which, by different types of of permutation and combination, gives rise to different categories of material. All these quanta of energy are present in all the types of matter. Therefore, there is nothing like a pure substance consisting of only one type of energy. It is at this stage that the energy is transformed into matter with undifferentiable distinction.

These unmanifested tanmātrās and the manifested mahābhūtas are of five types namely, prthvī, ap, tejas, vāyu and ākāśa. Since there is nothing like a pure substance, as has already been explained, the substance of a drug is called pārthiva, āpya, taijasa, vāyavīya or ākāšīya, depending upon the predominance of the tanmātrās of pṛthvī, ap, tejas, vāyu and ākāśa respectively in its composition.

According to Nyāya-Vaiśeṣika system, there are nine dravyas or categories of matter. They are the five mahā bhūtas, namely, pṛthvī, ap, tejas, vāyu and ākāśa and dik (direction or space), kāla (time), ātman (soul) and manas (mind). It is significant to note here that the time and space are considered in Nyāya-Vvaiśeṣika as two different categories of matter. Similarly, ātman and manas are also considered as matter. Thus, according to Nyāya-Vaiśeṣika, the entire universe, including the time, space, soul and mind is of nine categories. Depending upon xxxviii Materia Medica

their attributes all the basic atoms of modern physics and chemistry can be classified into these five categories of $mah\bar{a}$ $bh\bar{u}tas$. If these items are to be explained according to the $S\bar{a}mkya$ - $P\bar{a}ta\tilde{n}jala$ system then each one of these atoms is a conglomeration of five categories of energy or $tanm\bar{a}tr\bar{a}s$, having a mass in the form of $prthv\bar{i}$, cohesion or gravitation in the form of ap, heat or light in the form of tejas, motion in the form of $v\bar{a}yu$ and intermittant space in the form of $\bar{a}k\bar{a}sa$ $tanm\bar{a}tr\bar{a}$. Thus, the $Ny\bar{a}ya$ -Vaisesika concept of matter begins from where the $S\bar{a}mkhya$ - $P\bar{a}ta\tilde{n}jala$ concept of matter ends. There is a subtle difference between these two concepts.

These mahābhūtas are present both in drugs and in human bodies, in a particular proportion. The human body grows during young age, gains stability during adulthood and gets decayed or reduced during the old age. During all these stages of human life, these mahābhūtas remain in a particular proportion in a state of equilibrium in the human body. During the different stages of life, because of the activities of life force represented in the form of the action of agni or enzymes, there is a natural consequence of these mahābhūtas being consumed for the manifestation of energy and heat. This natural loss is replenished and the hormal growth and maintenance of stability are achieved by the supplementation of these mahābhūtas through intrinsic and extrinsic sources i.e., food, drinks, senses, air, light and mental activities.

If there is any change in this equilibrium of mahābhūtas in the human body, it results in disease and decay. To correct this state of imbalancement, the patients are given different types of drugs, food, drinks and regimens which help in the maintenance of this state of equilibrium. This, in brief, is the concept on the basis of which a drug is selected for the treatment of a disease. But it is very difficult to ascertain the nature of the mahābhūtas which have undergone changes in the body. It is also difficult to ascertain the quantum of mahābhūta present in a particular drug, diet or regimen. That is why, for all practical purposes, this theoretical concept in ayurveda has further been simplified with a view to enable the physician to determine with ease and convenience the nature of

Introduction XXXiX

disturbance in the body and the type of drug, diet and regimen required for a healthy person and a patient.

Composition of Human body

The five mahābhūtas which enter into the composition of the human body are classified into three categories, namely (1) doṣas, (2) the dhātus and (3) the malas. Doṣas govern the physiological and physico-chemical activities of the body and these are three in number, namely (1) vāyu, (2) pitta and (3) kapha. (These are often mistranslated as wind, bile and phlegm respectively). Vāyu is responsible for all the movements and sensations, including motor actions inside the body. Pitta is responsible for all physio-chemical activities of the body in the form of metabolism, production of heat and energy. Kapha is the substance which maintains compactness or cohesiveness in the body by providing the fluid matrix to it. These doṣas are dominated by different mahābhūtas as per the table given below:—

Dosa

1. Vāyu

2. Pitta

3. Kapha

Dominating mahābhūta

 $V\bar{a}yu$ and $\bar{a}k\bar{a}\dot{s}a$ $mah\bar{a}bh\bar{u}tas$

Tejas mahābhūta

Pṛthvī and ap mahābhūtas.

These doṣas, namely, vāyu, pitta and kapha, are further divided into five categories each. Their locations and functions are described in detail in ayurvedic classics. Diseases that are produced by the aggravation or diminution of doṣas are also described in ayurvedic texts. From these signs and symptoms manifested in the human body, the physician can judge the type of mahābhūta that has gone astray resulting in the manifestation of the disease and this helps the physician to select a particular drug.

The dhātus are the basic tissue elements of the body. They are seven in number, namely, (1) rasa or chyle or plasma, (2) rakta or the red-blood corpuscles, (3) māṁsa or muscle tissue, (4) medas or the fat tissue, (5) asthi or bone tissue, (6) majjā or the bone marrow and (7) śukra and rajas or the sperm and ovum which are responsible for procreation.

XL Materia Medica

These dhātus or basic tissue elements remain in a particular proportion in the human body and any change in their equilibrium leads to disease and decay. Their functions are described in detail in ayurvedic classics. Diseases are produced only when the doṣas interact with these dhātus and this happens only when there is disturbance in their equilibrium.

These seven dhātus are also composed of five mahābhūtas. However, pṛthvī mahābhūta predominates in muscle and fat tissues; jala mahābhūta predominates in lymph, chyle and other fluid tissue elements; the hemoglobin fraction of the blood is primarily composed of tejas mahābhūta; bones are composed of vāyu mahābhūta and the pores inside the body are dominated by ākaša mahābhūta.

If there is any change in the equilibrium of these *dhātus* certain signs and symptoms are manifested in the body which are described in detail in ayurvedic classics. From these signs and symptoms, the physician can ascertain the *mahābhautic* requirement of the body for the correction of the disease, and drugs are selected accordingly.

The malas or the waste products are primarily of three categories, namely, (1) the stool, (2) the urine and (3) the sweat. These are required to be eliminated regularly. The catabolic products of the body in the form of unwanted mahābhūtas are eliminated through them. If these are not eliminated in the required quantity, then this results in disease and decay, and various signs and symptoms are manifested in the body. From these signs and symptoms, the physician can ascertain the exact mahābhautic requirement of the body and select a drug or recipe for correcting the disease.

Thus, the physician can ascertain the exact position of the $mah\bar{a}bh\bar{u}tas$ in the body from certain external signs and symptoms.

Drug Composition

Depending upon the predominance of mahābhūtas, drugs

Antroduction XLI

are classified into five categories details of which are given in the table below:

Predominance of mahābhūta in the drug.

Attributes and actions of the drug.

(1)

(2)

Pṛthvi

Substances that are heavy, tough, hard, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by *pṛthvī*; they promote plumpness and stability.

Ap

Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by ap or jala; they promote stickiness, unctuousness, compactness, moistness and happiness.

Tejas

Substances that are hot, sharp, subtle, light, ununctuous, non-slimy and abounding in the qualities of vision are dominated by tegas; they promote combustion, metabolism, lustre, radiance and colour.

 $V\bar{a}yu$

Substances that are light, cold, ununctuous, rough, non-slimy, subtle and abounding in the qualities of touch are dominated by vāyu; they promote roughness, aversion, movement, non-sliminess and lightness.

Materia Medica XLii

> (1) (2)

Āk āśa

Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by ākāśa; they promote softness, porosity lightness.

From the above description alone, it becomes difficult at times to select a particular drug, diet, drink or regimen for the treatment of a particular disease. To facilitate the understanding of the mahābhautic composition of a drug and to ascertain its exact action on the human body, drugs are classified into six categories on the basis of their tastes; into 20 categories on the basis of their gunas or attributes; into eight or two categories on the basis of their vīrya or potency and into three categories on the basis of their vipāka or the taste that emerges after digestion. In ayurvedic texts, the actions of different groups of drugs on the above lines are described in detail. From these tastes (rasas), attributes (guṇas), potency (vīrya) and the taste that emerges after digestion (vipāka), one can determine the mahābhautic composition of the drug. The dominating mahā bhūtas in drugs of different tastes are given in the table below:

Taste

Guna

Predominating mahā bhūtas

1.	Sweet	Prthvi and ap
2.	Sour	Ap and tejas
3.	Saline	Pṛthvĩ and tejas
4.	Pungent	Vāyu and tejas
5.	Bitter	Vāyu and ākāśa
6.	Astringent	$V\bar{a}vu$ and $prthv\bar{\iota}$.

Mahābhautic predominance for the manifestation of twenty gunas or attributes is given in the table below:

Predominating mahā bhūtas

1. Guru (heavy) Prthvī and ap

2. Laghu (light) Tejas, vāyu & ākāśa

Introduction XLiii

ta (cold)	Ap
sna (hot)	Tejas
nigdha (unctuous)	Ap
ūksa (ununctuous)	Pṛthvĩ, tejas and vāyu
anda (dull)	Pṛthvī and ap
kṣṇa (sharp)	Tejas
<i>hira</i> (stab le)	Pṛthvī.
ara (fluid)	$V\bar{a}yu$ and ap
rdu (soft)	Ap and ākāśa
ațhina (hard)	Pṛthvī
śada (non-slimy)	Pṛthvī, tejas, vāyu and ākāśa
cchila (slimy)	Ap
akṣṇa (smooth)	Tejas
liara (rough)	Vāyu
ūkṣma (subtle)	Tejas, väyu and ākāśa
$h\bar{u}la$ (gross)	Pṛthvī
āndra (dense)	Pṛthvī
rava (liquid)	Ap
	ina (hot) ligdha (unctuous) liksa (ununctuous) liksa (ununctuous) liksa (sharp) lihira (stable) lira (fluid) lira (soft) lithina (hard) lisada (non-slimy) licchila (slimy) liaksina (smooth) lilara (rough) liksina (gross) lindra (dense)

About $v\bar{i}rya$ or potency, there are two different views. One group of scholars hold $u\bar{s}na$ (hot) and $\dot{s}ita$ (cold) to be the two types of $v\bar{i}ryas$. Regarding their $mah\bar{a}bhautic$ composition $u\bar{s}na$ dravyas are dominated by tejas $mah\bar{a}$ $bh\bar{u}ta$ and $\dot{s}ita$ dravyas are dominated by ap and $prthv\bar{i}$ $mah\bar{a}$ $bh\bar{u}tas$. Another group of scholars hold eight attributes as $v\bar{i}ryas$ and their $mah\bar{a}$ bhautic composition is given below:

$V\bar{\imath}rya$

Predominating mahā bhūtas

1. Śīta	$Prthv\bar{i}$ and ap
2. Usṇa	Tejas
3. Snigdha	Jala
4. Rūkṣa	Vāyu
5. Guru	$P_{\underline{r}}thv\bar{\imath}$ and ap
6. Laghu	<i>Teja</i> ş, v <i>āyu</i> and <i>ākāśa</i>
7. Manda	Ap
8. Tīkṣṇa	Tejas

Vipāka or the taste of a drug after digestion, is of three types, namely, madhura (sweet), amla (sour) and katu (pungent).

xLiv Materia Medica

The mahābhautic composition of these vipākas is determined according to those of the respective tastes.

The action of some drugs cannot be explained according to their rasa (taste), guṇa (attribute), $v\bar{\imath}rya$ (potency) and $vip\bar{a}ka$ (taste that emerges after digestion). It is because the mahā bhūtas which take part in the manifestation of rasa, guṇa etc., do not actually take part in producing the therapeutic action of the drug. They manifest their action only when the drug is administered to the patient and this is called $prabh\bar{a}va$ or specific action.

It will be seen from the above that a drug, diet or drink, for a healthy person or a patient to prevent and cure a disease, is not selected empirically but on the basis of a rational theory. In the ayurvedic texts on materia medica, in respect of each drug, such rational explanations are not provided because such details were not found necessary. None the less, these rational explanations are always kept in view before deciding upon the therapeutic effect of a drug. On the basis of accumulated experience and the repeated observations through centuries, these actions are determined. A physician or a research worker is supposed to have prior comprehension of the rationality of these actions on the basis of paribhāṣā that is described in the fundamental concepts.

Mechanism of Drug Action

Before closing this topic, it will be necessary to explain some basic differences in the mechanism of drug action between ayurveda and the modern allopathic system of medicine. Ayurveda, like other systems of traditional medicine, has its unique features. It lays more emphasis on the promotion of positive health and prevention of diseases. The existence of organisms and their role in the causation of several infective diseases in the body have been recognised and elaborated. But for the prevention and cure of such diseases, the drugs and therapies prescribed in ayurvedic classics and administered by ayurvedic physicians do not aim at only killing these organisms. Some of these medicines might have bacteriostatic or bactericidal effects. But most of them do not act in this way. In

Introduction XLV

ayurveda, more emphasis is laid upon the "field" than the "seed". If the field is barren then the seed, howsoever potent it may be, will not germinate. Similarly, howsoever potent the germ or the bacteria may be, they will not be able to produce disease in the human body unless the tissues of the body are fertile (vitiated) enough to accept them and help in their growth and multiplication. Killing these germs by administering medicine would not solve the problem permanently. may give instant relief, and perhaps the body resistance during this period will be developed enough as a reaction to the infection by these germs which may result in the prevention of their further attacks. Man cannot live in an absolutely germfree atmosphere even though he can minimise it. The only thing that can be done safely is to keep the tissues of the body barren and unreceptive towards these germs. Once the body is afflicted, the tissues should be so conditioned by drugs, diet and other regimen that these germs or bacteria, by whatsoever name we may call them, will find the atmosphere hostile towards their survival, multiplication and growth. medicines and therapies including preventive measures prescribed in ayurveda aim at conditioning the tissues and not killing the invading organisms.

Allopathic drugs which are employed specially for killing organisms may produce the same or a similar effect on the tissues of the body. When they are given in a dose sufficient to kill the invading organisms, they may simultaneously kill the friendly organisms in the body as well, and may impair the normal functioning of the tissues. Thus, they produce side or toxic effects while curing the disease. Ayurvedic medicines, on the other hand, while conditioning the tissues of the body against the organisms, nourish and rejuvenate them. Thus, when the disease is cured, the individual gets many side benefits. It is because of this that all ayurvedic medicines are tonics.

Except for a few modern drugs, e.g. minerals and vitamins, all others are meant exclusively for patients. All ayurvedic drugs, on the other hand, can be given to both patients and healthy individuals simultaneously—in patients they cure diseases and

XLVi Materia Medica

in healthly individuals they prevent disease and promote positive health. To illustrate the point: $v\bar{a}s\bar{a}$ (Adhatoda vasica Nees) is very often prescribed by ayurvedic physicians to a patient suffering from bronchitis, laryngitis, pharyngitis and even tuberculosis. May be, some fractions of this drug have properties to kill some of the organisms causing these ailments. But that is not the primary consideration which motivates the physician to prescribe this drug. These organisms thrive and multiply to produce a disease in the respiratory tract and throat only when the local tissue elements are afflicted with excessive kapha dosa. Vāsā counteracts this aggravated kapha doṣa, and helps in the maintenance of its state of equilibrium in the body by which the organisms become incapable of producing these ailments.

In ayurveda the treatment prescribed does not aim at correcting the afflicted part alone. In the process of manifestation of the disease several organs are involved. The disease takes its origin from a particular place. It moves through a particular channel and then gets manifested in a particular organ. Therefore, the treatment always aims at correcting the site of origin, the channels of circulation along with the site of manifestation of the disease—all together. Take for example, the treatment of bronchial asthma which in ayurvedic parlance is known as tamaka śvāsa. The breathing difficulty in the disease is caused by the spasm of the bronchi, and to relieve it, antispasmodic drugs are generally prescribed in modern medicine. But the aim of the ayurvedic treatment of this disease is different May be, some ayurvedic drugs used against this disease have this antispasmodic effect which can be demonstrated even in animals under experiment. most of the drugs which are used in this treatment will not produce any anti-spasmodic effect and a pharmacologist will be at a loss and reject them as useless in the treatment of bronchial asthma. A clinician, on the other hand, will appreciate its effects on his patients even though he may not be able to explain their effects in terms of modern physiological and pathological concepts. This disease takes its origin from the stomach and small intestine. The primary aim of the ayurvedic physician is to correct these two organs either by

Introduction XLvii

giving emetic therapy, or by giving such medicines which will keep the bowels clean. Harītakī (Terminalia chebula Retz.) along with other medicines is useful in correcting these two organs of the body, and therefore, all preparations indicated for the treatment of bronchial asthma invariably contain harītakī and other drugs having identical properties.

These four topics on (1) the basic concepts regarding the creation of the universe; (2) composition of the human body; (3) drug composition and (4) the mechanism of drug action, described above are very important to the understanding and appreciation of the materia medica of ayurveda. At times, research workers, in their enthusiasm to develop the new drug from the plant sources, chemically and pharmacologically screen the drugs prescribed in the ayurvedic materia medica without paying any attention to these basic concepts and peculiar features of the system. They try to isolate alkaloids, glycosides and other similar active principles from these drugs. These so called active principles are often not found in some of these ayurvedic drugs and when they are found they do not necessarily produce the results which are attributed to the whole drug in the ayurvedic materia medica. No wonder, therefore, that the scientists are disappointed at the end of their hard labour and after considerable expenditure from the State exchequer. Sometimes they come to an erroneous conclusion that all ayurvedic drugs or at least most of them are therapeutically useless. This disappointment and wrong conclusion could be avoided if the research on ayurvedic drugs is planned and designed in the beginning, keeping in view these fundamental principles of ayurveda on drug composition and drug action.

In the present text on ayurvedic materia medica, only the single drugs—their synonyms and properties are described along with a few compound recipes, food articles and drinks. In actual ayurvedic practice, along with the single drugs, a number of compound preparations are used. These single drugs and compound preparations which are in use in ayurvedic therapeutics are not free from shortcomings.

XLviii Materia Medica

Classification of Ayurvedic Drugs

In Ayurveda, more than 8000 medicines—single drugs and compound preparations—have been described. In general, these ayurvedic drugs can be classified into five categories as follows:

- (a) Scientifically Studied Drugs: Some single drugs and compound preparations, for example, sarpa gandhā and yogarāja guggulu have been studied scientifically and their therapeutic claims verified. Sarpa gandhā is useful for high blood pressure and yoga rāja guggulu for rheumatism. The gum resin of a plant called guggulu is the important ingredient of the latter medicine.
- (b) Popular Non-toxic Drugs: Some ayurvedic medicines are popular for their therapeutic utility and of non-toxic character. One such medicine is Cyavana prāśa. \bar{A} malak $\bar{\imath}$ is the important ingredient of this medicine which is useful in treating chronic diseases of the lungs like chronic bronchitis.
- (c) Effective but Toxic Drugs: There are some drugs for example, bhallātaka avaleha, which have known therapeutic value but which also produce severe toxicity, if used injudiciously. Bhallātaka is the important ingredient of this medicine which is used in the treatment of chronic and obstinate skin diseases, among others.
- (d) Drugs of Rare Use: Some drugs, for example, Srī viṣṇu taila, though mentioned in ayurvedic classics, are not in extensive use. Only physicians of certain regions of India use them and claim their efficacy.
- (e) Hereditary and Patent Drugs: Some physicians have specialised in curing certain diseases. The formulae and methods of preparation of the drugs they administer are known only to them or to the trusted members of their family. While some of the drugs are not as effective as the claims made for them, some others are found to be very effective. In most cases, physicians are not at all willing to disclose the formulae; and even if they give consent, it is associated with a demandifor heavy financial compensation.

Introduction XLiX

Need For Standardization

In olden days, the physician was rarely required to be consulted for minor ailments because the senior members of every family were well acquainted with the use of herbs available in their vicinity for treating such ailments. The physician's role in such cases was only to guide the family members to obtain the correct herb, to process it properly and to instruct the patient about the dietetic and other regimen to be followed. Only serious cases were brought to the physician for direct supervision, and in such cases, he had to prepare his own med-Things have changed now. At present, the physician is approached even for a minor ailment. People generally are not interested in knowing common household remedies or they do not believe in their efficacy. Thus, ayurvedic physicians, like modern doctors, have become busy practitioners who are also hard pressed for time to prepare their own medicines. Even for dispensing, these physicians are dependant entirely upon their compounders. As a result, many big commercial firms supplying medicines to ayurvedic physicians have come into existence. This, in turn, has led to a number of problems as follows:

- (a) Collection of Premature Herbs: For therapeutic purposes different parts of medicinal plants are required to be used which are to be collected during specified periods. For example, āmalakī should be collected only when the fruits are fully ripe. Annual plants should be collected before the ripening of seeds, beennials during spring and perennials during autumn. Twigs must be of the first year's growth and roots, leaves and bark should be collected in the cold, hot and rainy seasons respectively. These instructions are seldom followed during the actual collection of herbs by large manufacturers of ayurvedic medicines.
- (b) Improper Processing and Preservation: Usually, raw drugs are stored for some time before they are processed. Proper care in processing and preservation is required so that the active principles of the drugs may not get deteriorated. Dumping them in bundles or in gunny bags, and keeping them exposed

L Materia Medica

to sun, rain and dust, adversely affect their therapeutic effectiveness.

- (c) Methods of Preparation: Various methods are indicated in ayurvedic texts for the preparation of the same medicine. While some of the methods involve much time and labour, some others are less expensive. For reasons of economy, quite a few pharmacies follow the less expensive methods or develop some methods which make their products less expensive with no guarantee that the drugs so prepared are equally effective. According to ayurvedic texts, raw oil has to be processed before it is used for the preparation of medicated oil. This processing is known as mūrchanā. Pharmacies very rarely resort to this processing and in the absence of standard methods for testing these discrepancies in their drug preparation, the physicians cannot be sure about the effectiveness of the drugs they prescribe.
- (d) Use of Adulterated and Sub-standard Drugs: Therapeutically important drugs like vatsa nābha and yaṣṭi madhu are often adulterated and sold in the market at a comparatively cheaper price. In the absence of any effective control over the sale of adulterated and spurious drugs, the dealers take full advantage and sell to their customers anything that resembles, or is made to resemble the genuine drug. The art of adulteration and prepration of spurious drugs has advanced to such an extent that even the most experienced among the vaidyas finds it difficult to distinguish between genuine and spurious samples. Ayurvedic physicians as well as commercial firms are often cheated and supplied with adulterated stuff. This obviously results in the circulation of sub-standard drugs in the market:
- (e) Substitution of Costly Drugs: In some ayurvedic texts, of late, pratinidhi dravyas or official substitutes of many costly drugs have been prescribed; for example, kuṣṭha can be used in place of puṣkara $m\bar{v}lz$ and gaja pippal \bar{v} in the place of cavya. Instead of treating these usages as exceptional cases, the substitutes are often unscrupulously used as a rule (under the shelter of textual prescriptions) to make the medicinal preparations cheaper.

Introduction Li

(f) Omission of Ingredients: Generally speaking, compound preparations are used in ayurvedic medicines. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve the following important purposes:

- (1) Synergistic action: Tṛṇa-pañca-mūla-kvātha presents a case of synergistic action. Even though all the ingredients of this group are known to be diuretics, still when given together, they produce marked diuresis which effect is not observed in individual drugs.
- (ii) Combined action: The case of Rāsnā-saptaka-kvātha used for the treatment of rheumatic afflictions is illustrative of the combined action of an ayurvedic medicine. For curing rheumatism, which is known in ayurveda as āma vāta, the medicine should have sedative, digestive, laxative and anti-inflammatory action. Of all the ingredients of this drug, rāsnā is anti-inflammatory and sedative, ginger promotes digestion, and the root of eraṇḍa is a laxative.
- (iii) Neutralizing toxicity: An example of this is the case of Agni tundi vați. Kupīlu is an irritant to the nerves. It cannot be taken alone in a heavy dose as is required to make it therapeutically effective. But it is well tolerated when taken in combination with other drugs, specially after undergoing śodhana.
- (iv) Specific Action: An example of this is the case of Cyavana prāśa. Pippalī added to this preparation has heating effect in addition to anti-tubercular property. The heating effect of the preparation is neutralized by the addition of other cooling drugs like $\bar{a}malak\bar{\iota}$. Thus, the medicine is left with a marked anti-tubercular effect.

Keeping the above points in view, various formulae have been described for medicinal preparations in ayurvedic classics. Due to non-availability of drug ingredients or the expense involved, if any ingredient is accidentally or intentionally omitted from the preparation then not only is the efficacy reduced but adverse effects may also be produced at times.

(g) Improper Storage: Different categories of ayurvedic preparations which remain effective for a certain limited period are described in the classics. If these drugs are kept for a longer period, they lose their potency. Large manufacturing concerns, however, cannot help neglect this rule; for, the drugs prepared cannot be consumed immediately but will have to be sent to their various branches. Hence, there is considerable lapse of time before the medicine is actually used by the patient.

Identification of Raw Drugs

It is difficult to correctly identify certain drugs described in ayurvedic classics due to the following reasons:

- (a) Non-availability: Some drugs like Soma and Jīvaka are not available now a days. It is probable that they have become extinct.
- (b) Multiplicity of Names: In ayurvedic classics, drugs are often described with synonyms. Synonyms apart, the same drug is known by different names in different parts of the country. For example, Clitoria ternatea Linn. which is known in North India as aparā jitā, is called śaṁkha puṣpī in South India. But these two have distinct and different therapeutic attributes or characteristics.
- (c) Many Drugs with Same Name: Under the name of $r\bar{a}sn\bar{a}$, thirteen different drugs are being made use of in different parts of the country for medicinal preparations.
- (d) Non-availability of Specific Varieties: The drug harītakī is said to be of seven varieties. But presently, not more than four varieties are available. So is the case with other drugs like bhrigarāja and dūrvā.
- (e) Exotic Plants: Some plants, though introduced in India very recently, have grown profusely. Due to lack of proper knowledge, some of these plants have been given ayurvedic names which have led to their wrong identification.

Introduction Liii

For example, Argemone mexicana Linn. is often mistaken for syarna-ksirī.

- (f) Adulteration: Because of short supply, drugs, such as yaşţi-madhu, are often adulterated.
- (g) Synthetic Preparations: Taking advantage of the heavy demand from consumers of certain drugs, such as vamsa locana or bamboo salt, some firms have started manufacturing imitations and synthetic preparations the therapeutic efficacy of which is in no way comparable to that of the genuine drug.

Difficulties for Identification

Most of the ayurvedic drugs can be identified conveniently. But there are some, which elude proper identification because of the following reasons:

- (a) Passage of Time: Ayurvedic classics were written about 3000 years ago. Some of the drugs described at that time may have undergone modifications due to physical and genetic factors and some others may have become extinct. Thus, identification of a drug from the physical characteristics mentioned in the ayurvedic texts or commentaries thereon is not an easy task. The plant soma, which is mentioned even in the Vedas, is described by Suśruta as having 15 leaves in total. On new moon day, the plant, becomes leafless and every day thereafter, one leaf is added to it till it has 15 leaves on full moon day. Its root is said to contain a large quantity of an exhilarating sweet juice. Plants of this description are not, however, to be seen now.
- (b) Inadequate Description: An important plant by name svarna-kṣirī is described as having golden latex and leaves like those of sārivā. This is said to grow in the Himalayas. This information is, however, very inadequate for identifying the plant correctly. Whether the contributors to the ayurvedic classics had a knowledge of systematic botany or not is a debatable point; but when these texts were compiled, there was no printing facility, so much so that brevity was always the rule in describing ayurvedic drugs.

Liv Maieria Medicar

(c) Loss of Contact: In olden days, learning had to be done through guru-sisya paramparā, which meant that the disciple had to seek and obtain first-hand knowledge from teachers. But with the advent of foreign influence, this traditional way of learning has been given up. Due to the inadequacy of written texts and the absence of direct links to gain deeper knowledge of the ayurvedic classics, it became difficult for later authors to appreciate what has been originally stated in the classics; and this has resulted in incoherent views. Personal knowledge of drugs available in various surroundings has become so meagre that ayurvedic physicians are often required to seek guidance from cow-herds and forest dwellers for the identification of such drugs.

- (d) Lack of Facility: Even the available knowledge is not properly codified. Descriptions of plants and animals are also available in texts allied to ayurveda, such as Smṛti śāstras and Dharma śāstras. They are required to be critically screened.
- (e) Observance of Secrecy: In the medieval period, in order to prevent the acquisition of ayurvedic knowledge by foreign invaders and unscrupulous natives, names having more than one meaning and also with allegorical meanings have been used in the texts. Due to the rigidity observed in the selections of disciples, some authors died without training even a single disciple and the knowledge acquired by them had thus been lost.
- (f) Short Supply: Some important raw drugs, such asmusk and bamboo salt, are in short supply. Hence, their prices are not only very high but spurious substitutes for themare also largely sold in the market.

Procedure for Naming Formulae

The names of the drug formulations are usually based on the following six factors:

(a) Important Ingredient: Some preparations are named after the important ingredient, for example, $\bar{A}malak\bar{\imath}$ rasāyana.

Introduction LV

(b) Authorship: The name of the sage or rṣi who first discovered or patronized the formula is used in naming the drug, for example, Agastya harītakī.

- (c) Therapeutic Property: The disease for which the formula was indicated is at times used in naming the preparation, for example, Kusti aghna lepa.
- (d) First Ingredient of the Formula: The drug that heads the list in the formula is sometimes used in naming the preparation, for example, Pippalyāsava.
- (e) Quantity of Drug: At times, the preparation is named after the quantity of drug used, for example, Satpala ghrta.
- (f) Part of the Plant: The drug is at times named after the part of the plant used, for example, Daśa mūla kaṣāya.

Multiplicity of Formulae

There are medicines having the same name but a number of different formulae, so much so that each differs from the other in composition, ratio of ingredients, method of preparation, mode of administration, mode of action, dosage and anupāna. Take, for example, khadirādi vaţi. It has as many as eight formulae. In this preparation, the number of ingredients varies from 5 to 37, and the percentage of the main ingredient, namely, khadira (catechu) varies from 15 to 92. In four out of the eight formulae, costly drugs like kasturī or musk are added, the percentage of musk varying from formula to formula. In one formula, poisonous drugs like bhallātaka and bākuci are added as they are considered to be effective in obstinate skin diseases including leprosy. Thus, standardization of such medicines, which must also take into account of these variations, poses a very difficult problem.

Pharmaceutical Processes

In ayurveda, different pharmaceutical processes are followed in the preparation of drugs. Besides helping isolation of the

Lvi Materia Medicar

active fraction of the drugs, these processes help make the medicines:

- (a) easily administrable,
- (b) tasteful,
- (c) digestible and assimilable,
- (d) therapeutically more effective,
- (e) less toxic and more tolerable, and
- (f) more preservable.

Sodhana or Purification

Some raw drugs are required to be used after Sodhana. The-literal meaning of the word śodhana is purification. But this is often misinterpreted to mean that the substance is rendered physically and chemically pure. Sodhana, no doubt, brings about physical and chemical purity to some extent but at times more physical and chemical impurities are added to the substance during certain stages of this processing. By such additions, the drug becomes less toxic and therapeutically more effective. Pure aconite, for example, cannot be administered sofreely as śodhita aconite. Aconite, which is a cardiac depressant, becomes a cardiac stimulant after śodhana with cow's urine. Thus, the actual implications of śodhana processes require detailed study.

Some gum resins, such as guggulu and some drugs containing volatile oils, such as kustha are also described to undergo sodhana by boiling them with milk, go-mūtra, etc. Boiling of, these drugs however, definitely reduces the volatile oil content which is supposed to be therapeutically very active. The utility of such purificatory processes should, therefore, bestudied before proceeding with the standardization of ayurvedic drugs.

Ayurveda should not be viewed from the point of history of medicine alone. It is both history and medicine. No doubt, there is a history of thousands of years behind it, but it is even now a living medical system catering to the health needs of millions of people living in India, Srī lankā and Nepal

Introduction Lvii

including some of the Central Asian and South East Asian countries. There are several hundreds of trained and registered practitioners of ayurveda in these countries and people have implicit faith in the therapeutic efficacy of the drugs and therapies of this system. Like other medical systems it has, of course, its limitations. Advanced civilization and modernisation have not left ayurveda untouched Accidental human errors and intentional profit motives coupled with the vicissitudes of time have created several problems for this system of Therefore, the Ayurvedic drug that is found in the medicine. market may not carry the same therapeutic effect as is claimed for it in the avurvedic texts. The reasons for this are elaborated in the last eight topics of this 'Introduction' for the guidance of research workers, practitioners and well wishers of this system. The ayurvedic materia medica provides a rich storehouse of therapeutically effective drugs and these gems are to be selected with due care for mitigating the miseries of the suffering humanity."

> ग्रमन्त्रमक्षर नास्ति नास्ति मूलमनौषधम् । ग्रयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ।

"There is no letter which is not a mantra (incantation); there is no root which is not a medicine and there is no human being who is not useful. Only their yojaka (co-ordinator) is a rare commodity."



CHAPTER 1

भैषज्याहारचेष्टानां यो न वेन्ति गुणागुणं । न स वेन्ति भिषक् सम्यक् स्वस्थास्वस्थहिताहितम् ॥१॥ ग्रतः समस्तवस्तुनां गुणदोषविनिश्चयः । १ ज्ञातच्यो यत्नतः सद्भिर्वेद्यैः परहिताथिभः ॥ २ ॥

A physician who is not acquainted with the good and bad effects of drugs, diet and regimens, does not correctly know the things which are useful and harmful for healthy persons and patients. Therefore, a good physician who desires the welfare of others, should carefully ascertain the good and bad qualities of all these things.

संक्षिप्तां ग्रंथमिच्छंति भिषजो विस्तरिद्धणः । संक्षिप्तोऽयमतः सूक्तः संप्रयुक्तो निगद्यते ॥ ३ ॥

Physicians generally do not like to go through details. They like books in condensed form. Therefore, this work is being composed in a condensed form by collecting useful material (from different sources).

Materia Medica

वृद्धं तुल्यगुणैभिविविपरितगुणैः क्षयं । 2,3 यक्तौर्यान्ति हि सक्षेपाद्दोषाद्याः सर्वधातवः ॥ ४ ॥

In brief, all *dhātus*, *doṣas* etc., get increased in quantity by the utilization of homologous material (having similar properties). They get decreased by the utilization of material having opposite properties.

द्रव्यगुणरत्नमालायाम्

द्रव्ये रसो गुणो वीर्य विपाकः शक्तिरेव च। संवेदनक्रमादेताः पञ्चावस्था प्रकीतिताः।। ५।।

According to Dravyaguna Ratnamālā

Rasa (taste), guṇa (property), vĩrya (potency), vipāka (taste that emerges after digestion) and śakti (specific action)—these are the five consecutively manifested states of matter.

क्वचिद्रसो गुणः क्वापि वीर्य विपाक एव च । क्वचित्प्रभावः स्वं कर्म द्रव्यस्थो विद्धाति हि ॥ ६ ॥

While being lodged inside the matter, sometimes the rasa, sometimes the guna, sometimes the $v\bar{v}ya$, sometimes the $vip\bar{a}ka$ and sometimes the $prabh\bar{a}va$ manifest their effects on the individual's body.

मधुरोऽम्लः पटुश्चैव कटुतिक्तकषायकाः । इत्येते षड्साः ख्याताः नानाद्रव्यसमाश्रिताः ॥ ७ ॥

Six Tastes

Madhura (sweet), amla (sour), paţu or lavaṇa (saline), kaţu (pungent), tikta (bitter) and kaṣāya (astringent)—these are the six rasas (tastes) which are lodged in matter.

मधुर रसगुणः

रसो मधुरकः शीतो धातूस्तन्यबलप्रदः ।

चक्षुष्यो वातिपत्तव्न कुर्यात्स्थौल्यमलकृमीन् ॥ ८ ॥

[भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण ६:१७५]

बालबुद्ध क्षतक्षीणवर्णकेशेन्द्रियौजसाम्

प्रशस्तो बृंहणः कण्ठ्यः गुरुः सन्धानकृन्मतः ॥ ६ ॥

त्रिष्टाङ्गहृदयः सूत्र १० · ७-८]

विषघ्नो पिच्छिलश्चापि स्निग्धः प्रीत्यायपोहितः ।

Attributes of Sweet taste

Sweet taste is cooling, promoter of the growth of tissue elements (dhātus), lactation (stanya) and strength. It promotes eyesight (cakṣuṣya), alleviates vāyu and pitta, and causes obesity, excessive production of waste products (mala) and kṛmi (parasites). It is useful for children, old men and persons suffering from consumption and emaciation. It is also useful for complexion, hair, sense organ and ojas. It is nourishing and promoter of voice. It is heavy (guru) and it helps in uniting the broken or torn tissues (sandhānakṛt). It is anti-toxic, slimy (picchila) and unctuous (snigdha). It is conducive to pleasant feeling and longevity.

सोऽतियुक्तो ज्वरश्वासगलगण्डार्वुदकृमीन् ।
स्थौल्याग्निमान्द्यमेहांश्च कूर्यान्मेदःकफामयान ॥ १० ॥

When used in excess, it causes jvara (fever) śvāsa (asthma), galaganda (goitre), arbuda (tumour), kṛmi (parasitic infestation), sthaulya (obesity), agnimāndya (suppression of digestive power), meha (obstinate urinary disorders including diabetes), and diseases caused by the vitiation of medas (adipose tissue) as well as kapha,

अथाम्ल:

रसोऽम्लः पाचनो हच्यः पित्ताश्लेष्माप्रदो लघुः। 5 लेखनोष्णो वहिः शीतः क्लेदनः पवनापहः॥ ११॥

[भावप्रकाश: पूर्वेखण्ड: वर्गप्रकरण ६: १७६-१८०]

स्निग्धस्तीक्ष्णः सरः शुक्रविबन्धानाहदृष्टिहा ।

हर्षणो रोमदन्तानामक्षिभ्रविनिकोचकः ॥ १२॥

Attributes of Sour Taste

Sour taste is carminative (pācana) and appetiser (rucya). It produces pitta and śleṣman. It is light, lekhana (which causes scraping), hot, vahiḥ śīta (cooling from outside) and kledana (promoter of stickiness). It alleviates vāyu. It is unctuous, sharp and sara (mobile). It reduces śukra (semen), vibandha (constipation), ānāha (tymphanitis) and eye sight. It causes horripilation and tingling sensation in teeth. It also causes twitchings in eyes and eyebrows.

सोऽतियुक्तो भ्रमं कुर्यात्तृड्दाहितिमिरज्वरान् । कण्डुपाण्डुत्वविस्फोटशोथवीसर्पकुष्ठकृत् ॥ १३ ॥

When used in excess, it causes bhrama (giddiness), tṛṭ (morbid thirst), dāha (burning sensation), timira (cataract), jvara (fever), kaṇḍũ (itches), pāṇḍutva (anemia), visphoṭa (postules), śotha (ocdema), visarpa (erysipelas) and kuṣṭha (obstinate skin diseases including leprosy).

अथ लवण:

लवगाः शोधनो रुच्यः पाचनः कफपित्तदः ।

प्रंस्त्ववातहरः कायशैथिल्यम्दुताकरः ॥ १४॥

बलघ्न ग्रास्यजलदः कपोलगलदाहकृत् ।

Attributes of Saline taste.

Saline taste is śodhana (cleansing), rucya (appetiser) and

pācana (carminative). It produces kapha and pitta. It reduces virility (pumstva) and vāyu. It causes slothfulness (śaithilya) and softness (mrdutā) of the body. It reduces strength. It causes salivation and burning sensation in the cheek and throat.

कोपिलतखालित्यकुष्ठवीसर्पतृट्पदः ॥ १५ ॥
[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६: १८०-१८३]

When used in excess, it causes akṣipāka (conjunctivitis), asrapitta (bleeding from different parts of the body), kṣata (consumption), valī (premature wrīnkling), palita (premature graying of hair), khālitya (baldness), kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas) and tṛṭ (morbid thirst).

अथ कटु :

'कटुकः पित्तलः श्लेष्मकृमिकण्ड्विषापहः । 7 श्राग्नेयो वातलः स्तन्यमेदःस्थौल्यहरो लघुः' ।।१६ ।।
'श्रश्रुदो नासिकाक्ष्यास्यजिह्वाऽग्रोद्धेजको मतः ।
दोपनः पाचनो रुच्यो नासिकाशोषणः परम् ।।१७ ।।
क्लेदमेदोवसामज्जशकृन्मूत्रोपशोपणः ।
स्रोतःप्रकाशको रूक्षो मेध्यो वर्चोविबन्धकृत्' ।।१८ ।।
|भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६:१८५-१८६]

Attributes of Pungent taste

Pungent taste aggravates pitta and reduces kapha, kṛmi (parasitic infection), kanḍū (itching) and toxicity. It has properties of fire (agni) and it aggravates vāyu. It reduces stanya (lactation), medas (fat) and sthaulya (adiposity). It is light. It causes lacrimation and irritates nose, eyes, mouth and tip of the tongue. It is dīpana (stimulant of digestion), pācana (carminative) and rucya (appetiser). It causes dryness (śoṣaṇa) of the

nose. It depletes (śoṣaṇa) kleda (sticky substance in the body), medas (fat), vasā (muscle fat), majjā (bone marrow), śakṛt (feces) and mūtra (urine). It opens up the channels of circulation. It is ununctuous (rukṣa). It promotes intellect (medhya). It produces more of feces and constipation.

कण्ठादिपीडामूच्छीतृट्कंपदो बलशुक्र [हृत्] ॥१६॥

When used in excess, it causes giddiness, dryness of mouth, lips and palate and diarrhoea. It also causes pain in throat etc., $m\ddot{u}rch\ddot{a}$ (fainting), trt (morbid thirst) and kampa (shivering). It reduces strength and semen.

अथ तिक्त :

तिक्तः शीतस्तृषाम् छिज्वरिपक्तकफान् जयेत् ।
10
किमिकुष्ठिविषोत्क्लेशदाहरक्त [गदा] पहः ।। २० ।।
रुच्यः स्वयमरोचिष्णुः कण्ठस्तन्यास्यशोधनः ।
वातलोऽग्निकरो नासाशोषणो रूक्षणो लघः ।। २१।।

Attributes of Bitter taste

Bitter taste is cooling and it cures morbid thirst, fainting and fever. It alleviates pitta and kapha. It cures kṛmi (parasitic infection), kuṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning), utkleśa (nausea), dāha (burning sensation) and diseases caused by the vitiation of blood. Even though bitter taste itself is not relishing it is an appetiser. It cleanses the throat, lactation and mouth. It aggravates vāyu and stimulates agni (enzymes responsible for digestion and metabolism). It dries up the nose. It is ununctuous and light.

सोऽतियुक्तः शिरःशूलमन्यास्तम्भश्रमाितकृत् ।

कम्पमूच्छितृषाकारी बलशुक्रक्षयप्रदः ।। २२ ।।

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६: १८८-१६१]

When used in excess, it causes śiraḥ śūla (headache), manyāstambha (torticolis), śrama (exhaustion), arti (pain), kampa (tremor), mūrchā (fainting) and tṛṣā (morbid thirst). It reduces strength and semen.

अथ कषाय:

कषायो रोपणो ग्राही शोषणो वातकोपनः

जिह्वाजाड्यकर: कण्ठस्रोतसां च विबन्धकृत् ।

Attributes of Astringent taste

Astringent taste is healing (ropaṇa), constipative $(gr\bar{a}h\bar{\imath})$ and drying (soṣaṇa). It aggravates $v\bar{a}yu$. It causes sluggishness in the movement of the tongue and it obstructs the throat as well as the channels of circulation. It causes constipation.

'सोऽतियुक्तो ग्रहाध्मानहृत्पीडाक्षेपणादिकृत्'।। २३ ॥

[भावप्रकाशः पूर्वन्वण्डः वर्गप्रकरण ६: १६४]

When used in excess it causes graha (obstruction), ādhmāna (tymphanitis), hṛtpiḍā (pain in cardiac region), ākṣepaṇa (convulsions) etc.

अथ तत्रैवविशेषाः

मधुरं क्लेष्मलं सर्वमृते जालेः पुरातनात् ।

'मुद्गगोधूमतःक्षौद्रात्सिताया जाङ्गलामिषात्।। २४।।

भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : १६५]

Exceptions

All sweet things aggravate kapha except old śāli rice, mudga (Phaseolus mungo Linn.), wheat, honey, sugar and meat of animals of jāngala type.

ग्रम्लं पित्तकरं प्रायो विना धात्रीं च दाडिमात्।

लवणं प्रायशो द्वेषी नेत्रयो: सैन्धवं विना ॥ २५॥

प्रायः कटु तथा तिक्तमवृष्यं वातकोपनम् । शुण्ठीकृष्णारसोनानि पटोलममृतां विना । प्रायशस्तम्भनं प्रोक्त कषायमभयां विना ॥ २६ ॥

All sour things aggravate pitta except dhātrī and dāḍima. Generally saline things afflict eyesight; but rock salt (saindhava) is an exception to it. Generally pungent and bitter things are not aphrodisiac and they aggravate vāyu. Sunṭhī, kṛṣnā, rasona, paṭola and amṛtā are, however, exceptions. All astringent things are generally stambhana (constipative); but abhayā is an exception to this rule.

सामान्येनात्र निर्दिष्टा गुणाः षड्रससंभवाः । 11 रसानां योगजेऽपि स्यादन्य एव गुणोदयः ॥ २७ ॥

In the above, properties of drugs having six tastes are described in general. Combination of various tastes, however, produces new properties which were non-existent in the original tastes.

सयोगाद्विषतां याति सममाज्येन माक्षिकम् । ग्रमृतत्वं विषं याति सर्पदेष्टस्य वैयथा ॥ २८ ॥ [भावप्रकाश: पूर्वेखण्डः वर्गप्रकरण ६ : १६६—२००]

At times the combination of certain drugs produces poisonous effects; for example, ghee and honey in equal quantities. Even a poison at times works like ambrosia; for example, administration of poisonous drugs to a person afflicted by snake bite.

अथ गुणानां गुणाः

लघुपथ्य पर प्रोक्तं कफव्नं शीघ्रपाकि च । गुरुवातहरं पुष्टिः श्लेष्मकृत् चिरपाकि च ॥ २६ ॥

Actions of various gunas (attributes)

Things which are laghu (light) are wholesome. They

alleviate kapha and get digested immediately. Things that are guru (heavy) alleviate $v\bar{a}ta$. They cause nourishment and aggravate kapha. They take a long time for digestion.

स्निग्धं कफकर वातहरं वृष्यं बलप्रदम् ।

रूक्षं परं कफहरं समीरणकरं मतम् ।

तीक्ष्णं पित्तकरं प्रायो लेखनं कफवातहृत् ॥ ३० ॥

[भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण ६: २०२—२०४]

Snigdha (unctuous) things aggravate kapha and alleviate $v\bar{a}ta$. They are aphrodisiac and they promote strength. Rukṣa (ununctuous) things alleviate kapha and aggravate $v\bar{a}yu$. Things that are $t\bar{\imath}k$ ṣṇa (sharp) aggravate pitta and they are generally lekhana (having scraping property). They alleviate kapha and $v\bar{a}ta$.

अथ वीर्यम् :

वीर्यमुब्ण तथा शीतं प्रायशो द्रव्यसंमतम् । यत्सर्वमग्निषोमीयं दृश्यते भुवनत्रये ।। ३१॥

Vīrya (Potency)

Vīrya (potency) is of two categories viz., uṣṇa (hot) and sīta (cold). They are inherent in matter. They represent the agni and soma principles of the three worlds.

अथ-तद्गुण :

उष्णं वातकको हन्यात्पित्तं तु तन्ते तराम् । शीतं वातककातङ्कान्कुरुते पित्तहृत्परम् ॥ ३२॥ [भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६: २३८—-२३६]

Their attributes

Those having *uṣṇa* (hot) potency alleviate *vāta* and *kapha* and they aggravate *pitta*.

Those having śīta (cooling) potency cause diseases of vāyu and kapha; but they alleviate pitta.

अथ विपाक:

12 स्वादुः पटुश्च मधुरमम्लोम्ल पच्यते रसः। [भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६: २४२] कटुतिक्तकषायाणां पाकः स्यात्प्रायशः कटुः ॥ ३३ ॥ [चरकः सूत्र २६: ५८]

Vipāka (Taste that emerges after digestion)

The vipāka of sweet and saline things is madhura (sweet) and sour things have amla (sour) vipāka. The vipāka of pungent, bitter and astringent things is generally kaţu (pungent).

अथ विपाकानां गुणाः

श्लेष्मकृन्मधुरः पाको वातिपत्तहरो मतः । अम्लस्तु कुश्ते पित्त वातश्लेष्मगदापहः । कटुः करोति पवन कफं पित्त च नाशयेत् ॥ ३४ ॥ भावप्रकाशः पूर्वस्वण्डः वर्गप्रकरण ६: २४३ — २४४]

Attributes of Vipākas

Things having madhura (sweet) vipāka aggravate kapha and alleviate vāta and pitta. Those having amla (sour) vipāka aggravate pitta and alleviate diseases of vāyu and kapha. Kaṭu (pungent) vipāka aggravates vāyu but alleviates kapha and pitta (?).

अथ प्रभाव:

प्रभावस्तु यथा धात्री लकुचस्य रसादिभिः ।
समोऽपि कुरुते दोषत्रितयस्य विनाशनम् ॥ ३५ ॥
[भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण ६: २४६—-२४७]

Prabhāva or specific action

The examples of prabhāva are dhātrī and lakuca. They have similar rasa (taste) etc. But the former alleviates all the three doṣas whereas the latter does not.

13 ववचित्तु केवलं द्रव्यं कर्मं कुर्यात् प्रभावतः। ज्वरं हन्ति शिरोबद्धा सहदेवीजटा यथा^{*}।। ३६ ॥ [भावप्रकाशः पूर्वखण्डः वर्गप्रकरण ६ : २४८]

At times the *dravya* (matter) itself produces action by its *prabhāva*. For example, the root of *sahadevī* cures fever when tied into the head (hair).

NOTES AND REFERENCES

This is the eighth chapter of Ayurveda Saukhyam in Toḍarānanda and the invocation reads as follows:

गोपांगनाप्रांगणभूमिभागे शनैरगच्छत्सुनिगृह्यधात्रीं। पायान्नृपं टंडणवंशजातं पदद्वयं यः कृतवान् स्वसृष्टेः।

- 1. परिहिताय वै इति षष्ठ पुस्तके पाठ :
- 2. द्रष्टव्यम् चरकः सूत्र ४४-८५।
- अत्रीषधीषु सकत द्रववर्ग-धान्य-मांस-फल-शाक-रसाश्च ।
 कृत्यमन्तमनुपानकं युक्तंभाव-भावरचनाक्रमएषः''।।

पाठोऽय श्रादर्शपुस्तकेषु ग्रधिकमुपलम्यते ।

- 4. मधुरो हि रसः इति आकरे पाठः।
- 5. लेखितोष्णो इति ग्राकरे पाठः।
- 6. पित्तकोठक्षतादिकृत् इति स्राकरे पाठः ।
- 7. द्रष्टव्यम् भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण ६ : १५४।
- भ्रान्तिदाहमुखताल्वोष्ठशोधकृत् इति स्राकरे पाठ. ।
- 9. बलशुक्रकृत् इति द्वितीयपुस्तके पाठ:
- 10. विषापहः इति द्वितीयपुस्तके पाठः ।
- 11. योगतस्तु इति श्राकरे पाठः ।
- 12. मिष्टः इति ग्राकरे पाठः
- 13. कुर्यात्प्रधानतः इति षष्ठपुस्तके पाठः ।

CHAPTER 2

। हरस्य भवने जाता हरिता च स्वभावतः । हरते सर्वरोगांश्च तेन प्रोक्ता **हरीतकी**ः।

Harītakī (Terminalia chebula Retz.)

It is called harītakī because of the following:

- (1) it grows in the abode of Hara (Lord Siva) i.e. in the Himalayas;
- (2) it is green (harita) by nature;
- (3) it cures (harate) all diseases;

थ जीवन्ती जीवनो योगान् पावनात्पूतना मता । सुधावदमृता ज्ञेया विजया विजयप्रदा ।। २ ।। नृणामभयदा यस्मादभया तत्प्रकीर्तिता । रोहिणी तु गुणरोहाच्चेतनाच्चेतकी मता ।। ३ ।।

The names of different varieties of harītakī have the following significance;

- (a) Jivantī because it promotes life (jīvana);
- (b) Pūtanā because it purifies (pāvana);
- (c) Amrtā because it is like ambrosia (amrta);
- (d) Vijayā because it endows the user with victory (vijaya);
- (e) Abhayā because it takes away fear (bhaya);
- (f) Rohinī because it promotes (rohāt) the attributes (guṇas);
- (g) Cetakī because it promotes consciousness (cetanā).

जीवन्ती स्वर्णवर्णाभा पूतनास्थिमती मता । ग्रमृता त्रिदला प्रोक्ता विजया तुबरूपिणी ।। ४ ।। पंचागी त्वभया ज्ञया मता वृत्ता तु रोहिणी । 3 . त्र्यंगी तु चेतकी ज्ञेया कर्म तासामिहोच्यते ।। ५ ।।

Different varieties of $har\bar{\imath}tak\bar{\imath}$ have the following characteristics:

- (a) Jīvantī is golden in colour;
- (b) $P\bar{u}tan\bar{a}$ has a bigger stone;
- (c) Amṛtā has three dalas (pieces or fruits in a bunch)
- (d) Vijayā is like a tumbī;
- (e) Abhayā has five angas (pieces);
- (f) Rohiņī is round in shape,
- (g) Cetakī has three angas (pieces),

सर्वरोगेषु जीवन्ती प्रलेपे पूतना मता ।

गुद्ध्यर्थममृता जेया विजया सर्वरोगहृत् ।। ६ ।।

ग्रस्थरोगेऽभया प्रोक्ता रोहिणी वणरोहिणी ।

चेतकी चूर्णयोगे स्यात्सप्तधाऽत्र प्रकीर्तिता ।। ७ ।।

Properties of different varieties of harītakī are as below:

- (a) Jīvantī is useful in all diseases;
- (b) Pūtanā is useful in external application;
- (c) Amṛtā is useful in cleansing the body;
- (d) Vijayā cures all diseases;
- (e) Abhay \bar{a} is useful in the diseases of bones;
- (f) Rohiņī helps in the healing of ulcers;
- (g) Cetakī is useful in potions used in the form of powder.

These are the seven varieties of harītakī.

'हरीतकी पञ्चरसाऽलवणा तुवरोत्कटा । रूक्षोष्णा दीपनी मेध्या स्वदुपाका रसायनी ।। द ।। 5 सरा बुद्धिप्रदाऽऽमूष्या चक्षष्या बंहणी लघः ।

Attributes

Harītakī has five tastes. It does not possess saline taste. It is extremely astringent. It is ununctuous, hot, dīpana (digestive stimulant), medhya (promoter of memory), svādu pāka (sweet in vipāka), rasāyana (rejuvenating), sara (laxative), buddhi prada (promoter of intellect), āyuṣya (promoter of longevity), cakṣuṣya (promoter of eye sight), bṛmhaṇa (nouriṣḥing) and laghu (light),

श्वास-कास-प्रमेहार्शः कुष्ठ-शोथोदरक्तमीन् ॥ ६ ॥

6
वैस्वर्यग्रहणीदोषविबन्धविषमज्वरान् ।

7
गुल्माध्मानव्रणच्छिदिहिक्काकण्डूहृदामयान् ।

8
कामलां शूलमानाहं प्लीहानञ्चापि कर्षति' ॥ १० ॥

[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २ : १६-२२]

It cures śvāsa (asthma), kāsa (coughing), prameha (obstinate urinary disorders including diabetes), arśas (piles), kuṣṭha (obstinate skin diseases including leprosy), śotha (oedema), udara (obstinate abdominal diseases including ascitis), kṛmi (parasitic infections), vaisvarya (hoarseness of voice), grahanī doṣa (sprue syndrome), vibandha (constipation), viṣamajvara (malarial fever), gulma (phantom tumour), ādhmāna (tymphanitis), vraṇa (ulcer), chardi (vomiting), hikkā (hiccup), kaṇḍū (itching), hṛdāmaya (heart disease), kāmalā (jaundice), śula (colic pain), ānāha (wind formation in stomach) and plihā (splenic disorder).

भ्रम्लत्वाद्वातशमनी पित्तघ्ना स्वादुतिक्ततः।
कटोः कषायात्कफहृत् त्रिदोषघ्नी हरीतकी।।

Because of sour taste it alleviates $v\bar{a}yu$; because of sweet and bitter tastes it alleviates pitta and because of pungent and astringent tastes it alleviates kapha. Thus, $har\bar{t}tak\bar{t}$ alleviates all the three dosas.

मज्जाश्रितं तु मधुरं ग्रम्लं स्नाय्वास्थिसंश्रितम्।
त्वगाश्रितं तु कटुकं तिक्तं वृन्ताश्रितं मतम्।। १२।।
ग्रस्थ्याश्रित कषाय तु रसमाहुर्मनीषिणः।

Tastes predominant in different parts of harītakī are as follows:

- (1) Sweet taste in majjā or pulp;
- (2) Sour taste in fibres and stone,

- (3) Pungent taste in skin;
- (4) Bitter taste in stalk;
- (5) Astringent taste in stone.

चविता वर्धयत्यग्निं

नवा स्निग्धा घना वृत्ता गुर्वी क्षिप्ता च याम्भिस ॥ १३ ॥
[भावप्रकाशः पूर्वखण्डः वर्गप्रकरण २:२-]

9
निमज्जेत्सा प्रशस्ता स्यात्कथितातिगणप्रदा ।

Characteristics of good quality

Harītakī which is fresh, unctuous, compact, round and heavy is the best. When put in water it should sink. This type of harītakī is extremely useful and therapeutically very effective.

10 स्विन्ना संग्राहिणी प्रोक्ता भृष्टा पथ्या त्रिदोषनुत् ॥१४॥

पेषिता मलशोधिनी

[भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण २ : २८, ३०]

Different ways of Using

Used in different ways it produces the following effects:

- (1) when taken by chewing it promotes digestive power;
- (2) when used in paste form it cleanses the bowels;
- (3) when used by steam boiling it is constipative;
- (4) when used after frying it alleviates all the three dosas.

ग्रीष्मे तुल्यगुडां सुसैन्धवयुतां मेघावनद्धेऽम्बरे । तुल्या शर्करया शरद्यमलया शुण्ठ्या तुषारागमे ।।१४।। पिष्पल्या शिशिरे वसन्तसमये क्षौद्रेण संयोजिताम् । राजन्प्राप्य हरीतकीमिवस्जो नश्यन्तु ते शत्रवः ।।१६॥

Use in different seasons

In different seasons harītakī should be used as follows:

- (1) In summer it should be used with equal quantity of guḍa;
- (2) In rainy season it is to be used with adequate quantity of saindhava:
- (3) In autumn season it is to be used with equal quantity of purified sugar;
- (4) In the beginning of winter it is to be used with sunthī.
- (5) In the later part of winter it is to be used with pippalī.
- (6) In the spring season it should be mixed with honey and then used.

O! King, let your enemies be destroyed as diseases get destroyed by the use of harītakī in the above mentioned manner.

लवणेन कफं हन्ति पित्तं हन्ति सशर्करा। धृतेन वातजान् रोगान्सर्वरोगान्गुडान्विता ॥ १७ ॥

Usage for different dosas

It alleviates *kapha* when taken with salt. *Pitta* is alleviated when it is taken with sugar. When taken with *ghee* it cures all diseases caused by *vāyu*. Taken with *guḍa*, *harītakī* cures all types of diseases.

अध्वातिखिन्नः परिहीनतेजा रूक्षः कृशो लघनकर्षितस्च । पित्ताधिको गर्भवती च नारी विमुक्तसन्वस्त्वभया न सेवेत् ॥१८॥

Contra-indications

Harītakī should not be used by persons who are extremely exhausted by travelling, who have lost the lustre of their body, who have ununctuous skin, who are emaciated, whose body is dried up by fasting, whose pitta is aggravated, ladies who are pregnant and those who have lost their will power.

Materia Medica

विभीतकं स्वादुपाकं कषायं कफिपत्तनुत्। उष्णवीर्यं हिमस्पर्शं भेदनं कासनाशनम्।। १६॥ 11 रूक्षं नेत्रहितं केश्यं जंतुवैस्वर्यनाशनम्।

Bibhītakī (Terminalia belerica Roxb.)

Bibhītakī is sweet in vipāka. It is astringent in taste. It alleviates kapha and pitta. It is hot in potency. It is cooling in touch. It is bhedana (purgative), kāsa nāśana (cures coughing), rūkṣa (ununctuous), netrahita (useful for eyesight) and keśya (useful for hair). It cures parasitic infections and impaired voice.

बिभीतमज्जातृट्छिदिकफवातहरो लघुः ।। २०।। [भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण २: ३७-३८]

The seed pulp of bibhītaka cures tṛṭ (morbid thirst), chardi (vomiting) and diseases caused by kapha and vāta. It is light.

12 कषायो मदक्टत्स्वादुर्धात्रीमज्जापि तद्गुणः ।

Amalakī (Emblica officinalis Gaertn.)

The seed pulp of $\bar{a}malak\bar{i}$ has the same property as that of bibh $\bar{i}tak\bar{i}$. It is intoxicating and sweet.

हरीतकीसमं **धात्रीफलं** किन्तु विशेषतः ॥ २१ ॥ रक्तपित्तप्रमेहघ्नं परं दृष्यं रसायनम् ।

The fruit of dhātrī is similar to harītakī in its properties. It has, however, some specific properties. It cures raktapitta (a disease characterised by bleeding from different parts of the body) and prameha (obstinate urinary disorders including diabetes). It is exceedingly aphrodisiac and rejuvenating.

हिन्ति वातं तदम्लत्वात्पित्तं माधुर्यशैत्यतः । 13 कफं रूक्षकषायत्वात्फलं भात्र्यास्त्रिदोषजित् ॥ २२ ॥ [भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण २ : २८, ४०-४१]

It alleviates vāta because of its sour taste. Because of its sweet taste and cooling effect it alleviates pitta. Kapha is alleviated by its ununctuousness and astringent taste. The fruit of dhātrī alleviate all the three doṣas.

कुर्यापित्तं तदम्लत्वात्कफं माधुर्यशैत्यतः । वातं रूक्षकषायत्वादेवं किं न विपर्ययः ॥ २३ ॥

It should aggravate pitta by its sour taste. By its sweet taste and cooling effect kapha should get aggravated. Its ununctuousness and astringent taste should aggravate $v\bar{a}yu$. Why does it not happen?

धात्र्यास्त्रिदोषहंतृत्वं शक्त्यैव मुनिभिः स्मृतम् । संभावनावशादुक्ता रसादेरिप हेतुता ॥ २४॥

According to sages this property of $dh\bar{a}tr\bar{\iota}$ to alleviate all the three $do\bar{\imath}as$ is because of its $prabh\bar{a}va$ (specific action). This property has been explained on the basis of its rasa etc., because of the existence of such a possibility.

यस्य यस्य फलस्येह वीर्यं भवित यादृशम् ।
तस्य तस्यैव वीर्येण मज्जानमि निर्दिशेत् ।। २४ ।।
[सुश्रुतः सूत्र ४६ : २०८]

The potency $(v\bar{\imath}rya)$ of the pulp of the seed will be the same as that of its fruit. This rule is applicable to all plants.

ग्रभयैका योजनीया द्वावेव तु बिभीतकौ । 14 धात्रीफलानि चत्वारि त्रिफलेयं प्रकीर्तिता'' ।।२६॥

Triphalā

One fruit of abhayā, two fruits of bibhītakī and four fruits of āmalakī—taken together these are called triphalā.

''शिवा पंचरसायुष्या चक्षुष्याऽलवणा सरा । मेध्योष्णा दीपनी दोष-शोथ-कुष्ठ-व्रणापहा ॥ २७॥

Śivā has five tastes. It is āyuṣya (promoter of longevity), cakṣuṣya (promoter of eyesight), alavana (free from saline taste), sara (laxative), medhya (promoter of intellect), uṣṇa (hot) and dīpana (stimulant of digestion). It alleviates doṣas, śotha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

तद्बद्धात्री विशेषेण वृष्या शीतैव वीर्यतः ।

Dhātrī has similar properties. It has, however, some specific properties inasmuch as it is aphrodisiac and it is sīta (cooling) in potency.

'भेदनं कटुरुक्षोष्ण वैस्वर्यकृमिनाशनम् । 15 चक्षुष्यं स्वादुपाक्यक्षं कषायं कफिपत्तनुत्'।। २८ ।। [सुश्रुत: सूत्र ४६: २००]

Akṣa is purgative, purgent, ununctuous and hot. It cures hoarseness of voice and parasitic infection. It promotes eyesight. It is sweet in vipāka and astringent in taste. It alleviates kapha and pitta.

16 'त्रिफला कफर्पित्तघ्नी मेह-कुष्ठ-विनाशिनी। 17 चक्षुष्या दीपनी रुच्या विषमज्वरनाशिनी'।। २६।। [भावप्रकाशः पूर्वेखण्डः वर्गप्रकरण २:४४]

Triphalā alleviates kapha and pitta. It cures meha (obstinate urinary disorders) and kuṣṭha (obstinate skin diseases including leprosy). It is cakṣuṣya (promoter of eyesight),

dīpana (digestive stimulant) and rucya (appetiser). It cures viṣama jvara (malarial fever).

कफपित्तहरा रूक्षा मधुरा मृदुरेचनी । वातकृत्कदुका पाके कषाया त्रिवृताःसिता ।। ३० ।।

Trivit (Operculina turpethum Silva Manso)

The black variety of trivit alleviates kapha and pitta,

rukṣa (ununctuous), madhura (sweet), mṛdu recana (laxative), vātakṛt (aggravator of vāta), kaṭu pāka (pungent in vipāka) and astringent in taste.

तस्मादल्पातरगुणा विज्ञेया त्रिवृताऽरुणा ।

The reddish (aruna) variety of trivrt is slightly inferior in quality.

ज्बरहृद्रोगवातासृगुदावर्त्तादि—रोगिपु ॥ ३१॥

राजवृक्षोऽधिकं पथ्यो मृदुर्मधुरशीतलः ।

Rājavṛkṣa (Cassia fistula Linn.)

For patients suffering from jvara (fever), hrdroga (heart disease), vātāsṛk (gout) and udāvarta (upward movement of wind in abdomen), rājavṛkṣa is extremely wholesome. It is mṛdu (soft), sweet and cooling.

तत्फलं मधुरं बल्यं वातिपत्तामहृत्सरं ॥ ३२॥

पीतं तोयेन निन्नाशेद्गृधसीं प्रबलामि ।

Its fruit is sweet and strength promoting. It reduces $v\bar{a}ta$, pitta and $\bar{a}ma$. It is laxative. When taken with water it cures even the severe type of $grdhras\bar{i}$ (sciatica).

कटुकाह्वा सरा रूक्षा कफपित्तज्वरापहा ॥ ३३ ॥

Katukā (Picrorhiza kurroa Royle ex Benth.)

 $Katuk\bar{a}$ is laxative and ununctuous. It alleviates kapha, pitta and fever.

त्रायन्ती कफपित्तास्रगुल्मज्वरहरी सरा ।

Trāyantī (Gentiana kurroo Royle)

Trāyantī cures vitiated kapha, pitta and blood (phantom tumour) and fever. It is laxative.

19 20 कफपित्तास्ररुकर्छार्दीवषध्नी तिक्तवल्कली ॥

Tikta valkalī

Tikta valkalī alleviates vitiated kapha, pitta and blood, pain, chardı (vomiting) and vişa (poisoning).

यासः सरो ज्वर-छर्दि-श्लेष्म-पित्त-विसर्पनुत्।

Yāsa (Alhagī pseudalhagi Desv.)

Yāsa is laxative. It cures fever, vomiting, aggravated kapha and pitta and visarpa (erysipelas).

भूधात्री वातकृत्तिक्ता कषाया मधुरा हिमा ॥ ३५ ॥

पिपासा कास-पित्तास्र-कफ-पाण्ड्-क्षयापहा ।

Bhūdhātrī (Phyllanthus niruri Linn.)

 $Bh\bar{u}dh\bar{a}tr\bar{\imath}$ aggravates $v\bar{a}yu$. It is bitter, astringent and sweet in taste. It is cooling. It cures $pip\bar{a}s\bar{a}$ (morbid thirst), $k\bar{a}sa$ (coughing), $pitt\bar{a}sra$ (a disease characterised by bleeding from different parts of the body), vitiated kapha, $p\bar{a}ndu$ (anemia) and ksaya (consumption).

खदिरः कुष्ठवीसर्पमेहपित्तविषापह ॥ ३६॥

Khadira (Acacia catechu Willd.)

Khadira cures kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas), meha (obstinate urinary disorders including diabetes), aggravated pitta and viṣa (poisoning).

भूनिबो वातलो रूक्षः कफपित्तज्वरापहः ।

Bhūnimba (Swertia chirata Buch.—Ham.)

 $Bh\bar{u}nimba$ aggravates $v\bar{a}yu$. It is ununctuous and it alleviates aggravated kapha and pitta as well as fever.

निबः पित्तकफच्छर्दिवृणहृष्टासकु्ष्ठनुत् ॥ ३७ ॥ 21 ''शीतो ग्राह्मग्निकृत्कासज्वरतृट्कृमिमेहजित् ।

Nimba (Azadirachta indica A. Juss.)

Nimba cures aggravated pitta and kapha, chardi (vomiting), vraṇa (ulcer), hṛllāsa (nausea) and kuṣṭha (obstinate skin diseases including leprosy). It is cooling, constipative and

digestive stimulant. It cures $k\bar{a}sa$ (coughing), jvara (fever), trt (morbid thirst), krmi (parasitic infection) and meha (obstinate urinary disorders including diabetes).

22 निम्बपत्रं तु चक्षुष्यं कृमिपित्तविषप्रणुत्" ॥ ३८ ॥

Leaf of nimba promotes eye sight. It cures kṛmi (parasitic infection), aggravated pitta and viṣa (poisoning).

23 तत्फलं भेदनं स्निग्धमुष्ण कृष्ठहर लघु ।

Fruit of *nimba* is purgative, unctuous and hot. It cures *kuṣṭha* (obstinate skin diseases including leprosy). It is light.

महानिबः परं ग्राही कषायो रूक्षशीतलः ॥ ३६॥

Mahā nimba (Melia azedarach Linn.)

Mahā nimba is exceedingly constipative, astringent, ununctuous and cooling.

पर्पटः पित्ततृट्दाहज्बरहृत् श्लेष्मशोषणः ।

Parpața (Fumaria parviflora Lam.)

Parpața cures aggravated pitta, trt (morbid thirst), dāha (burning syndrome) and jvara (fever). It dries up kapha.

24 **पाठा**तीसारशूलघ्नी कफपित्तज्वरापहा ।। ४० ।।

Pāṭhā (Cissampelos pareira Linn.)

Pāṭhā cures atisāra (diarrhoea), śūla (colic pain), aggravated kapha and pitta and jvara (fever).

²⁵ ''द्विविधः कुटजो ज्ञेयः पुस्त्रीभेदेन तद्विदा । वृहत्फलः स्वेतपुष्पः स्निग्धो दीर्घच्छदः पुमान् ॥ ४१ ॥

तथातिरक्तवहलत्वचः प्रोक्तो विशारदैः ।

Kuṭaja (Holarrhena antidysenterica Wall.)

According to scholars, kuţaja is of two types viz., male

and female. The male variety has bigger fruits, white flowers and unctuous as well as long leaves. Its bark is exceedingly red and thick.

अणुफला वृत्तपुष्पा पुष्पैः श्यावारुणैर्युता ॥ ४२ ॥ धवलत्वक् भवेद्यासौ विज्ञेया स्त्री न संशयः ।

If the fruits are small, flowers are round in shape and grayish red in colour and bark is white, then this is undoubtedly the female variety of *kuṭaja*.

कुटजः पुरुषो ग्राही रक्तिपत्तातिसारनुत् ॥ ४३ ॥ वातच्नो प्रदरे योज्यो ततो हीनगुणाऽपरा।

The male variety of kuṭaja is constipative and it alleviates raktapitta (a disease characterised by bleeding from different parts of the body) and atisāra (diarrhoea). It alleviates vāyu and is useful in pradara (menorrhagia and other allied gynaecological disorders).

The female variety is inferior in quality.

फलाच्च पुष्पतो ज्ञेया इति पाराशरोऽब्रवीत् ।। ४४ ॥

According to the sage Parāśara; these varieties of kuṭaja should be determined from the characteristics of their fruits and flowers.

²⁸ 'कूटजः कफपित्तासृक् त्वग्दोषार्शोऽतिसारजित् ।'

Kuţaja alleviates vitiated kapha, pitta and rakta. It cures tvagdoṣa (skin diseases), arśas (piles) and atisāra (diarrhoea).

तद्धीजं रक्तिपत्तातिसारज्वरहरं हिमम्।। ४५।।

Its seed cures raktapitta (a disease characterised by bleeding from different parts of the body), atisāra (diarrhoea) and jvara (fever). It is cooling.

ह्रीवेरं छर्दिहुल्लासतृष्णातीसारनाशनम् ।

Hrīvera (Coleus vettiveroides K. C. Jacob.)

Hrīvera cures chardi (vomiting), hṛllāsa (nausea), ṛṣṇā (morbid thirst) and atisāra (diarrhoea).

कफघ्नं कटुकं तिक्तं मुस्त संग्राहिपाचनम्।

Mustā (Cyperus rotundus Linn.)

Mustā alleviates kapha. It is pungent and bitter in taste, samgrāhi (constipative) and pācana (carminative).

दोषघ्नं पाचनं ग्राहि तिक्तं **चातिविवा**ह्वयम् ।। ४६ ॥

Ativiṣā (Aconitum heterophyllum Wall.)

Ativiṣ \bar{a} alleviates doṣas. It is carminative, constipative and bitter.

संग्राही कफवातघ्नं बिल्वं दीपनपाचनं । बालं, वृद्धं त्रिदोषाय दुर्जरं पूर्तिमाघतं ।। ४७ ॥

Bilva (Aegle marmelos Corr.)

Unripe and immature fruit of *bilva* is constipative. It alleviates kapha and $v\bar{a}ta$. It is a digestive stimulant and carminative.

Ripe and matured fruit of bilva aggravates all the three dosas. It is difficult of digestion and produces foul smelling wind.

कफवातामशूलघ्नी ग्राहिणी बिन्वपेशिका ।

The peśi (pulp or flesh) of bilva cures vitiated kapha and vāyu, āma and śūla (colic pain). It is constipative.

'फलेषु परिपक्वं यद्गुणवत्तदुदाहृतम् । बिल्वादन्यत्र विज्ञेयमामं तद्धिगुणोत्तरम् ॥ ४८ ॥

[सुश्रृतः सूत्र ४६: २०६]

Generally, among fruits, matured ones are considered to be of good quality. *Bilva* is an exception to this rule inasmuch as its immature fruits are better in quality.

26 Materia Medica

कफानिलाम ---दुर्नामत्रघ्नशोफोदरापहम्

सरं पुनर्नवायुग्ममुष्णावीर्य रसायनम् ॥ ४६ ॥

Punarnavā (Boerhaavia diffusa Linn.)

Two varieties of punarnavā alleviate kapha and vāyu, reduce āma and cure durnāman (piles), vradhna (inguinal lymphadenitis), śopha (oedema) and udara (obstinate abdominal diseases including ascitis.) They are laxative and hot in potency. They are rasāyana (rejuvenating).

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्ठहाः ।

Citraka (Plumbago zeylanica Linn.)

Citraka acts like fire during digestion i.e. it is a strong digestive stimulant. It cures śopha (oedema), arśas (pıles), kṛmi (parasitic infection) and kusṭha (obstinate skin diseases including leprosy).

लोहितः केशरागश्च कृमिकुष्ठज्वरापहः॥ ५०॥

The red variety of *citraka* imparts colour to the hair and it cures *kṛmi* (parasitic infection), *kuṣṭha* (obstinate skin diseases including leprosy) and *jyara* (fever).

तद्वद्वन्ती प्रभावात्तु विरेचयति सा नरम्।

Dantī (Baliospermum montanum Muell.-Arg.)

Dantī has properties similar to those of citraka. However, because of prabhāva (specific action) it causes purgation.

कफक़मिहरी तीक्ष्णा हस्तिदन्ती विरेचनी ॥ ५१॥

Hasti danti (Trichosanthes bracteata Voigt)

Hasti dantī alleviates kapha and kṛmi (parasitic infection). It is sharp and purgative.

जयपालो गुरुस्निग्धो रेची पित्तकफापहः ।

Jayapāla (Croton tiglium Linn.)

Jayapāla is heavy, unctuous and purgative. It alleviates pitta and kapha.

स्नुही साष्ठीलिकाध्मानगुल्मोदरहरी सरा ।। ५२।।

Snuhī (Euphorbia neriifolia Linn.)

Snuhī cures aṣṭhilikā (stony tumour in abdomen), ādhmāna (tymphanitis), gulma (phantom tumour) and udara (obstinate abdominal diseases including ascitis). It is sarā (purgative).

The latex of $snuh\bar{\imath}$ which is like fire should be used when the $do\bar{\imath}as$ in a patient are aggravated very much in excess and also for patients suffering from $d\bar{u}\bar{\imath}\bar{\imath}$ visa (artificial poison), udara (obstinate abdominal diseases including ascitis), $pl\bar{\imath}h\bar{a}$ roga (splenic disorder), gulma (phantom tumour), $ku\bar{\imath}tha$ (obstinate skin diseases including leprosy) and prameha (obstinate urinary disorders including diabetes).

Hemāhvā (Argemone mexicana Linn.)

Hemāhvā is purgative, bitter and madanut (cures intoxication.). It produces kleda (stickiness) in body. It cures kṛmi (parasitic infection), kaṇḍū (itching), vitiated kapha, ānāha (constipation), viṣa (poisoning), and kuṣṭha (obstinate skin diseases including leprosy).

Arka (Calotropis gigantea R. Br. ex Ait.)

Arka cures kṛmi (parasitic infection). It is sharp and purgative. It also cures arśas (piles) and kuṣṭha (obstinate skin diseases including leprosy).

The latex of arka cures krmidosa (parasitic infection) and it is useful for patients suffering from kustha (obstinate skin

Materia Medica

diseases including leprosy), udara (obstinate abdominal diseases including ascitis).

31 32

ग्राहर्करं तौवरकं कषायं कटुपाकि च ।

उष्णं कृम्युदरानाहशोफदुन्नीमनाशनम् ॥ ५६॥

33

ग्रहणीकफवाताग्निमांद्यामज्वरगृत्मन्तु ।

Āruṣkara & Tuvaraka (Semecarpus anacardium Linn. f. & Hydnocarpus wightiana Blume)

Aruṣkara and tauvaraka—both are astringent in taste and pungent in vipāka. They are hot and they cure kṛmi (parasitic infection), udara (obstinate abdominal diseases including ascitis), ānāha (constipation), śopha (oedema) durnāman (piles), grahaṇī (sprue syndrome), vitiated kapha and vāta, agnimāndya (suppression of the power of digestion), āma, jvara (fever) and gulma (phantom tumour).

तन्मज्जा मधुरः पाके वृष्यश्चार्शोहरः परः ॥५७॥

The pulp of these drugs is sweet in vipāka and aphrodisiac. It also cures arśas (piles).

गुग्गुलुः पिच्छिलः स्पर्शो विश्वदोभ्यवहारतः । सुस्वादुः सकटुस्तिक्तः सकषायो रसायनः ।। ५८ ।। वर्ण्यः स्वर्यः कटुः पाके रूक्षः श्लक्ष्णोग्निदीपनः। क्लेदमेदोनिलश्लेष्मगंडमेहापचीकृमीन् ।। ५६ ॥ पिडकाग्रंथिशोथाशीहन्त्युष्णस्रंसनो लघुः ।

Guggulu (Commiphora mukul Engl.)

Guggulu is slimy in touch. But it has a non-slimy (viśada) effect on the body when used. It is sweet, pungent, bitter and astringent in taste. It is rasāyana (rejuvenating), varnya (promoter of complexion), svarya (promoter of good voice), katupāka (pungent in vipāka), rūkṣa (ununcṭuous), ślaksna

(smooth) and agnidīpana (promoter of digestive power). It alleviates kleda (sticky material in the body), medas (fat), vitiated vāyu and kapha, gaṇḍa (goitre), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), kṛmi (parasitic infection), pidakā (pimples), granthi (adenitis), śotha (oedema) and aršas (piles). It is hot, sraṃsana (laxative) and light.

स नवो बृंहणो वृष्यः पुराणस्त्वतिकर्षणः ।। ६०।।

Fresh guggulu is bṛṁhaṇa (nourishing) and vṛṣya (aphrodisiac). Old guggulu is extremely depleting (karṣaṇa).

अर्भ १५ महिषाक्षो महानीलः कुमुदः पद्म इत्यपि । हिरण्यः पञ्चमो ज्ञेयो गुग्गुलोः पञ्चजातयः ॥६१॥ अर्थः अनुकां महिषाक्ष इति स्मृतः । महानीलस्तु विज्ञेयः स्वनामसमलक्षणः ॥ ६२ ॥ अर्थः कुमुदः कुमुदाभस्तु पद्मश्चामिपसन्निभ । अर्थः कुमुदाभस्तु पद्मश्चामिपसन्निभ । अर्थः हिरण्याक्षस्तुहेमाभः पञ्चैते समुदाहृताः ॥ ६३ ॥

There are five varieties of guggulu. They are mahiṣākṣa, mahānīla, kumuda, padma and hiraṇya. Mahiṣākṣa variety has the colour of either bhṛnga or añjana. Mahānīla is extremely blue in colour. Kumuda variety has the colour of a kumuda flower i.e. white. Padma variety of guggulu looks red like flesh. Hiraṇākṣa looks like gold. Thus all the five varieties of guggulu are illustrated.

अश्व महिषाक्षो महानीलो गजेन्द्राणां हिताबुभौ ।

[भावप्रकाशः पूर्वखण्डः तृतीय कर्प्रादिवर्ग ३३-३६]

हयानां कुमुदः पद्मः स्वस्त्यारोग्यकरौ परौ ।। ६४ ॥

विशेषेण मनुष्याणां कनकः परिकीत्तितः।

41 कदाचिन्महिषाक्षस्तु मतः कैश्चिन्नृणामपि ।। ६५ ।।

Mahiṣākṣa and mahānīla—these two varieties of guggulu are useful in the treatment of elephants. Kumuda and padma varieties are useful in the treatment of horses. Kanaka variety is specifically indicated for human beings. According to some scholars mahiṣākṣa is also useful for the treatment of human beings.

गुग्गुर्लुविशदस्तिक्तो वीर्योष्णः पित्तलः सरः।

42
कषायः कटुकः पाके कटुष्टक्षो लघुः परम् ॥ ६६ ॥
भग्नसंधानकृद्वृष्यः सूक्ष्मः स्वर्यो रसायनः।
दीपनः पिच्छिलो बल्यः कफवातव्रणापचीः ॥ ६७ ॥
मेदो मेहांश्च वातास्रक्लेदकुष्टाममारुतान्।
पिडिकाग्रन्थिशोफार्शोगण्डमालाक्रमीञ्जयेत् ॥६८ ॥

Guggulu is viśada (non-slimy), tikta (bitter) and uṣṇa vīrya (hot in potency). It aggravates pitta. It is laxative and astringent in taste. It is pungent in vipāka as also in taste. It is ununctuous and extremely light. It heals fracture of bones. It is vṛṣya (aphrodisiac), sūkṣma (subtle), svarya (promoter of voice), rasā-yana (rejuvenator), dīpana (digestive stimulant), picchila (slimy) and balya (promoter of strength). It alleviates aggravated kapha and vāta. It cures vraṇa (ulcer), apacī (cervical adenitis), meda (adiposity), meha (obstinate urinary disorders including diabetes), vatāsra (gout), kleda (appearance of sticky material in excess in the body), kuṣṭha (obstinate skin diseases including leprosy), āma māruta (rheumatism), piḍikā (pimples), granthi (adenitis), śopha (oedema), arśas (piles), gandamālā (enlarged cervical glands) and kṛmi (parasitic infection).

माधुर्याच्छमयेद्वातं कषायत्वाच्च पित्तहा ।

तिक्तत्वात्कफजित्तेन गुग्गुलुः सर्वदोषहा ।।६६ ।।

[भावप्रकाद्यः पूर्वेखण्डः तृतीय कर्पूरादिवर्ग ३६—४१]

Because of its sweet taste it alleviates vāta. Pitta is alleviated by its astringent taste. It alleviates kapha because of its bitter taste. Thus, all the three doṣas are alleviated by guggulu.

स नवो बृंहणो वृष्यः पुराणस्त्वतिलेखनः ।

स्निग्धः काञ्चनसङ्काशः पक्वजम्बूफलोपमः ॥ ७० ॥

नूतनो गुग्गुलुः प्रोक्तः सुगन्धि यस्तु पिच्छिलः ।

शुष्को दुर्गन्धकश्चैव त्यक्तप्रकृतिवर्णकः ॥ ७१ ॥

पुराणः सम्तु विज्ञेयो गुग्गुलुर्वीर्यवर्जितः ।

Fresh guggulu is brmhana (nourishing) and vrsya (aphrodisiac). Old guggulu is extremely depleting (lekhana).

Fresh guggulu is unctuous. It is golden in colour and it looks like a ripe fruit of jambu. It has fragrance and it is slimy. Old guggulu on the other hand emits a foul smell and it is devoid of its natural colour. Old guggulu does not possess the required potency.

स्रम्ल तीक्ष्णमजीर्णं च व्यवायं श्रममातपम् ।। ७२ ।। मद्य रोषं त्यजेत्सम्यक् गुणार्थी पुरसेवकः ।

The patient who is using guggulu should refrain from sour things, sharp things, things that are indigestible, sexual act, exhaustion, exposure to sun, alcoholic drinks and anger if he desires to have the prescribed therapeutic effects of this drug.

श्रीवासो मधुरस्तिकः स्निग्घोष्णस्तुवर सरः।।७३।।

44

पित्तलो वातमूर्थाक्षिस्वरहक्कफपीनसान् ।

रक्षोऽश्रीस्वेददौर्गन्ध्ययूकाकण्ड्व्रणप्रणुत् ।। ७४ ।।

[भावप्रकाशः पूर्वखण्डः तृतीय कपूरादिवर्ग ४२-४७]

Śrīvāsa (Pinus roxburghii Sargent)

 $Sr\bar{\imath}v\bar{a}sa$ is sweet and bitter in taste, unctuous, hot, saline and laxative. It aggravates pitta. It cures aggravated $v\bar{a}ta$, diseases of head, eyes and voice, aggravated kapha, $p\bar{\imath}nasa$ (chronic sinusitis), attacks by evil spirits $(rak\bar{\imath}as)$, unauspiciousness, excessive sweating, foul smell of the body, lice $(y\bar{\imath}k\bar{a})$, itching and ulcer.

यदाऽमृतं वैनतेयो जहार सुरसत्तमात्।
तदा ततोऽपतद् बिन्दुः स रसोनो ऽभवद्भृवि ॥ ७५ ॥
पञ्चभिश्च रसैर्युक्तो रसेनाम्लेन विज्जतः ।
45
तस्माद्रसोन इत्युक्तो द्रव्यनिश्चयकारकैः ॥ ७६ ॥
कटुकश्चापि मूलेषु तिक्तः पत्रेषु संस्थितः।
नाले कषाय उद्दिष्टो नालाग्रे लवणः स्मृतः ॥ ७७ ॥
वीजे तु मधुरः प्रोक्तो रसस्तद्गुणवेदिभिः ।

Rasona (Allium sativum Linn.)

When Garuḍa took amṛta from Indra, then a drop of it fell down on the earth and rasona came out of it. According to scholars who are experts in the determination of various aspects of drugs, it is called 'rasona' because it has five rasas (tastes) and it is devoid (una) of one rasa (taste) i.e. amla (sour). Pungent taste resides in its root (bulb); bitter taste in the leaf, astringent taste in the stem, saline taste at the top of the stem and sweet taste in the seed.

रसोनो बृंहरगो बृंष्यः स्निग्धोष्णः पाचनः सरः ।। ७८ ।।

रसे पाके च कटुकस्तीक्ष्णो मधुरको मतः ।

भग्नसन्धानकृत्कंठचो गुरुः पित्तास्तवृद्धिदः ।। ७६ ।

बलवर्णकरो मेधाहितो नेत्र्यो रसायनः ।

हृद्रोगजीर्णेज्वरकुक्षिशूलविबन्धगुल्मारुचिकासशोफान् ॥८०॥ [भावप्रकाशः पूर्वखण्डः द्वितीय हरीतक्यादिवर्ग २२०—२२५]

दुर्नामकुष्ठानलसादजन्तुसमीरणश्वासकफांश्च हन्ति ।

Rasona is bṛṁhaṇa (nourishing), vṛṣya (aphrodisiac), unctuous, hot, carminative and laxative. In taste and vipāka it is pungent. It is sharp in property and sweet. It helps in the healing of fracture. It is good for throat and heavy. It aggravates pitta and blood. It promotes strength, complexion, intellect and eyesight. It is rejuvenating. It cures hṛdroga (heart disease), jīrṇa jvara (chronic fever), kukṣi śūla (colic pain in the pelvic region), vibandha (constipation), gulma (phantom tumour), aruci (anorexia), kāṣa (coughing), śopha (oedema), durnāman (piles), kuṣṭha (obstinate skin diseases including leprosy), anala sāda (suppression of the power of digestion), jantu (parasitic infection), samīraṇa (aggravated vāyu), śvāṣa (asthma) and aggravated kapha.

मद्यं मांसं तथाम्लं च हितं लशुनसेविनः ॥ **५१** ॥

Diet

Alcoholic drink, meat and sour things are useful for a person using rasona.

व्यायाममातपं रोषमितनीरं पयो गुडम्।
47
रसोनमश्नन् पुरुषम्त्यजेदेतान्निरन्तरम्"।। ८२।।
[भावप्रकाशः पूर्वखण्डः द्वितीय हरीतक्यादिवर्गं २२५—२२६]

Prohibitions

A person using rasona should avoid exercise, exposure to sun, anger, water in excess, milk and guda (jaggery).

पत्रे सक्षारमधुरो मध्ये मधुरिपच्छिलः । तीक्ष्णोष्णो लसुनः कदः कटुपाकरसः सरः ॥ द्र३॥ हृद्यः केश्यो गुरुवृष्यः स्निग्धो दीपनरोचनः ।

भग्नसंधानकृद्धल्यो रक्तपित्तप्रदूषणः ।। ५४ ।।

किलास-कुष्ठ-गुल्मार्शोमेह-कृमि-कफानिलान् ।

48
सहिष्मापीनसक्वासकासान् हन्ति रसायनः'' ।।५५।।

[माधवद्भव्यगणः विविधौषधिवर्गः ३७—३६]

Its leaf is alkaline and sweet; its stem is sweet and slimy and its bulb is sharp, hot, pungent both in taste and vipāka and laxative. Lasuna is hṛdya (cardiac tonic), keśya (promoter of hair), heavy, vṛṣya (aphrodisiac), unctuous, dīpana (digestive stimulant), rocana (appetiser), bhagna sandhāna kṛt (healer of fracture) and balya (strength promoting). It vitiates blood and pitta. It cures kilāsa (leucoderma), kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), arśas (piles), meha (obstinate urinary disorders including diabetes), kṛmi (parasitic infection), aggravated kapha and vāyu, hidhmā (hiccup), pīnasa (chronic sinusitis), śvāsa (asthma) and kāsa (coughing). It is rasāyana (rejuvenating).

Palāṇḍu (Allium cepa Linn.)

Palāṇḍu has properties similar to those of rasona. It alleviates kapha but does not aggravate pitta in excess. It is not very hot. It alleviates vāta (which is not combined with other aggravated doṣas). It is sweet in vipāka and taste.

'पलांडुर्मधुरो वृष्यः कटु स्निग्धोऽनिलापहः । 51 52 बल्यः पित्ताविरोधी च कफहृद्रोचनो गुरुः'।। ५७।।

[माधवद्रव्यगुणः विविधौषधिवर्ग ८०]

Palāṇḍu is sweet, aphrodisiac, pungent and unctuous. It alleviates vāyu. It promotes strength and does not aggravate pitta. It alleviates kapha. It is an appetiser and heavy.

तीक्ष्णो गृंजणको ग्राही ग्रहण्यशोविकारनुत् ।

53 पुष्पाणि कफवातघ्नान्येतान्येषां फलानि च ॥ ८८ ॥

Gṛñjanaka (Daucus carota Linn.)

Gṛñjaṇaka is sharp and constipative. It cures grahaṇī (sprue syndrome) and arśas (piles). Its flowers and fruits alleviate kapha and vāta.

'कफानिलहरं स्वर्यं विबन्धानाहशूलानुत् । कटूष्णं रोचनं वृष्यं हृद्यं चैवार्द्धकं स्मृतम्'॥ ८६॥ [सुश्रुतः सूत्र ४६: २२७]

Ārdraka (Zingiber officinale Rosc.)

Ārdraka alleviates kāpha and vāyu. It promotes good voice. It cures vibandha (constipation), ānāha (obstruction to the movement of wind in the stomach) and śūla (colic pain). It is pungent, hot, appetiser, aphrodisiac and cardiac tonic.

54 वातक्लेष्मविबन्धेषु रसस्तस्योपदिक्यते ।

The juice of $\bar{a}rdraka$ is indicated in constipation caused by $v\bar{a}yu$ and kapha.

श्रादिका तिक्तंमधुरा मूत्रला रक्तिपत्तहृत्।। ६०।।

 $Ardrik\bar{a}$ (small variety of $\bar{a}rdraka$) is bitter and sweet in taste. It is $m\bar{u}trala$ (diuretic) and it cures raktapitta (a disease characterised by bleeding from different parts of the body).

"गुडार्द्रकं वातहरं चक्षुष्यं पित्तनाशनम् । क्षतघ्नं चैव वृष्यं च वर्चोभेदि कफापहम् ॥ ६१॥

Guda (jaggery) and $\bar{a}rdraka$, taken together, alleviate $v\bar{a}yu$. It promotes eye sight and alleviates pitta. It is $k\bar{s}ataghna$ (cures consumption), $vr\bar{s}ya$ (aphrodisiac), purgative and $kaph\bar{a}paha$ (alleviator of kapha).

चक्षुष्य रोचनं स्वर्यः विषाके मधुरं सरम् । स्तम्भाटोपानिलघ्नं च कर्षणं लवणाईकम् ।। ६२ ।।

'भोजनाग्रे सदा पथ्यं लवणार्द्रकभक्षणम्।

Lavaṇa (rock salt) and ārdraka, taken together, promote eyesight. It is appetiser and promoter of voice. It is sweet in vipāka and laxative. It cures stambha (rigidity), ātopa (gurgling sound in the stomach) and aggravated vāyu. It is depleting (karṣaṇa). It is always useful to take salt and ārdraka before food.

कुष्ठे पाण्ड्वामये कृच्छे रक्तपित्ते ज्वरे व्रणे।
55
दाहे शरिन्तदाघे च नैव पूजितमार्द्रकम् ॥ १६३॥
[भावप्रकाश: पूर्वखण्डः द्वितीय हरीतक्यादिवर्गः ५२—५३]

Contra-indications

Ārdraka should not be taken by a patient suffering from kuṣṭha (obstinate skin diseases including leprosy), pānḍu (anemia), kṛcchra (dysuria), raktapitta (a disease characterised by bleeding from different parts of the body), jvara (fever), vraṇa (ulcer) and dāha (burning syndrome). It is contra-indicated in autumn and summer.

56 भ्राद्रंकं कृष्णलवणं रामठेन समन्वितम्'' । 57 ''रोचनं कफवातघ्नं [शूलघ्नं] जवणं तथा''॥६४॥

 $\bar{A}rdraka$ and krsna lavana mixed with rock salt are appetiser. It alleviates kapha and $v\bar{a}ta$ and colic pain and promotes digestion.

'नागरं कफवातघ्नं विषाके मधुरं कटु। वृष्योष्णं रोचनं हृद्यं सस्तेह लघु दीपनम् ॥ ६५ ॥ [सृश्रुतः सूत्र ८६ : २२६]

Nāgara (Zingiber officinalis Rosc.)

Nāgara alleviates kapha and vāta. In vipāka it is sweet and it is pungent in taste. It is aphrodisiac, hot, appetiser, cardiac tonic, unctuous, light and digestive stimulant.

'विबन्धभेदिनी या च सा कथं ग्राहिणी भवेत् ।
58
शक्तिर्विबन्धभेदे स्याद् यतो न मलपातने'' ।। ६६ ।।
[भावप्रकाशः प्रथमखण्ड. द्वितीय हरीतक्यादिवर्गः ४६]

How can a drug which cures constipation also becomes a cure for diarrhoea? It is because of its *prabhāva* or specific action by which it relieves constipation but does not cause diarrhoea and thus works as a remedy even for the latter.

स्निग्धोष्णा मधुरा वृष्या कटुका दीपनी सरा ।

पिप्पली मारुतश्लेष्मकासश्वासांश्च नाशयेत् ।। ६७ ।।

''विबन्धश्वासशूलामवातकासघ्नं पाचनम् ।

विमश्लीपदशोफार्शो हन्ति ग्राही जलांशहृत् ।

'कुष्ठप्रमेहगुल्मार्शः ष्लीहशूलाममारुतान् ।। ६५ ।।

[भावप्रकाशः पूर्वखण्डः द्वितीय हरीतक्यादि वर्ग ५६]

59

हन्तिज्वरोदरहरी सरा लघ रसायनी'' ।

Pippalī (Piper longum Linn.)

Pippalī is unctuous, hot, sweet, aphrodisiac, pungent, digestive stimulant and laxative. It cures aggravated vāyu and kapha, kāsa (coughing) śvāsa (asthma) vibandha (constipation), śūla (colic pain) and āmavāta (rheumatism). It is carminative. It also cures vami (vomiting), ślīpada (filaria), śopha (oedema) and arśas (piles). It works as a constipative by absorbing water from the colon. Kuṣṭha (obstinate skin diseases including leprosy), prameha (obstinate urinary disorders including diabetes), gulma (phantom tumour), plīhā (splenic disorder), jvara (fever) and udara (obstinate abdominal diseases including ascitis) are also cured by the use of this drug. It is light and rejuvenating.

क्लेप्मला स्वादु कीताद्री गुर्वी स्निग्धा च पिष्पली ॥६६॥

Green pippalī aggravates kapha. It is sweet, cooling, heavy and unctuous.

Materia Medica

भेदनं पिप्पलीमूलं दीपनं कृमिनाशनम् ।

The root of $pippal\bar{i}$ is purgative, and digestive stimulant. It cures krmi (parasitic infection).

60 पित्तप्रकोपी तीक्ष्णोप्णं रूक्षं दीपनपाचनम् ॥ १००॥ 61 रसे पाके कट् श्लेष्मवात्वां **मरिचं** लघ् ।

Marica (Piper nigrum Linn.)

Marica aggravates pitta. It is sharp, hot, ununctuous, digestive stimulant and carminative. It is pungent both in taste and $vip\bar{a}ka$. It alleviates kapha and $v\bar{a}yu$ and is light.

स्वादु पावचार्द्र मरिचं गुरु श्लेष्मप्रसेकि च ।। १०१ ।।

Green marica is sweet in vipāka and heavy. It eliminates kapha.

62 'नात्युष्णं नातिशीतं च वीर्यतो **मरिचं सितम्**'।

White variety of marica is neither hot nor cold in potency.

63 कटूष्णं लघु चक्षुष्यमवृष्य कफवार्ताजत् ।। १०२ ।। इयूषणं कासमेटोघ्नं मेहकुष्ठत्वगामयान् । निहन्याद्दीपनं गुल्मपीनसाग्न्यल्पतामपि ।। १०३ ।।

T**r**vūsana

Śuṇṭhī, pippalī and marica taken together are called tryūṣaṇa. It is pungent, hot and light. It promotes eye sight. It is not an aphrodisiac. It alleviates kapha and vāta. It cures kāsa (coughing), medas (adiposity), meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy) and tvagāmaya (skin diseases). It is digestive stimulant. It also cures gulma (phantom tumour), pipāsā (morbid thirst) and agryalpatā (suppression of the power of digestion.

चित्रकागजिपप्पलौ पिप्पलीमूलवत्स्मृतौ ।
तयोनिःस्यदिनी ज्ञेया विशेषादगजिपप्पली।। १०४।।

Cavikā & Gajapippalī (Piper chaba Hunter & Scindapsus officinalis Schott.)

Cavikā and gaja pippalī are like the root of pippalī in their properties. Gaja pippalī is more expectorant than cavikā.

पञ्चकोलं कफानाहगुल्मशूलारुचीर्जयेत् । मरिचेन युत तत्तु षडूषणमुदीरितम् ॥ १०५॥

Pañcakola and Şadüşana

Pippalī, pippalī mūla, cavikā, citraka and nāgara—these five drugs taken together are called pañcakola. It cures aggravated kapha, ānāha (obstruction to the movement of wind in the stomach), gulma (phantom tumour), śūla (colic pain) and arucī (anorexia).

These above mentioned five drugs along with marica are called sadūsana.

64 **'जलिपप्लिका** हृद्या चक्षुष्या शुक्रला लघु. । 65 संग्राहिणी हिमारूक्षा रक्तपित्तज्वरापहां ।। १०६ ।।

Jala pippalī (Lippia nodiflora Mich.)

Jala pippalī is hṛdya (cardiac tonic), cakṣuṣya (promoter of eyesight), śukrala (spermatopoetic), laghu (light) saṁgrāhiṇī (constipative), hima (cooling) and rukṣa (ununctuous). It cures raktapitta (a disease characterised by bleeding from different parts of the body) and jvara (fever).

'लघुष्णं पाचन हिंगु दीपनं कफवातनुत् ।

67
सिनग्धं तीक्ष्ण कटुग्सं शूलाजीर्णविबन्धनृत्'' ॥१०७॥

[सुश्रुत: सूत्र ५६: २२६]

68
'कृमिग्लमोदरानाहश्लाजीर्णविबन्धनुत्'

69 70 [•]लघूष्णं कटुकं पाके रुच्यं पित्ताग्निदीपनम् ।। १०८ ।।

Hingu (Ferula foetida Regel.)

Hingu is light, hot, carminative and digestive stimulant. It alleviates kapha and $v\bar{a}ta$. It is unctuous, sharp and pungent in taste. It cures colic pain, indigestion, constipation, $k\gamma mi$ (parasitic infection), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and $\bar{a}n\bar{a}ha$ (obstruction to the movement of wind in abdomen). It is pungent in $vip\bar{a}ka$ and appetiser. It aggravates pitta.

कटु क्लेष्मानिलहरं गन्धाढ्यं जीरकद्वयम् ॥ १०६ ॥

[सुश्रुतः सूत्र ४६: २२६]

''ग्राहि रूक्षं मेध्यं वृष्यं चक्षुष्य छिंदगुल्मनुत् । ग आध्मानहृत्पाचन च गर्भाशयविशुद्धिकृत्'' ।। ११० ॥

Jīraka (Cuminum cyminum Linn.)

Both the types of $j\bar{i}r\bar{a}$ are pungent. They alleviate kapha and $v\bar{a}yu$. They are full of aroma. They are constipative, ununctuous, promoter of memory, aphrodisiac and promoter of eyesight. They cure *chardi* (vomiting), *gulma* (phantom tumour) and $\bar{a}dhm\bar{a}na$ (tymphanitis). They are carminative and they help in the cleansing of the uterus.

कारवी श्लेष्मवातघ्नी तद्वज्ज्ञेयोपकं चिका ।

 $K\bar{a}rav\bar{\imath}$ and $Upaku\bar{n}cik\bar{a}$ (Carum carvi Linn. and Nigella sativum Linn.)

 $K\bar{a}rav\bar{\iota}$ alleviates kapha and $v\bar{a}ta$. $Upaku\tilde{n}cik\bar{a}$ has similar properties.

वाष्पिका कट्तीक्षणोष्णा कृमिक्लेष्महरि सरा ॥१११॥

Vāspikā (Carum bulbocastanum Koch)

 $V\bar{a}spik\bar{a}$ is pungent, sharp and hot. It cures krmi parasitic infection) and aggravated kapha. It is laxative.

तद्वच्च राजिका रुच्या दीपनी कोष्ठशूलनुत् ।

Rājikā (Brassica nigra Koch).

Similarly $r\bar{a}jik\bar{a}$ is appetiser and digestive stimulant. It cures colic pain in the abdomen.

72 यवानी पित्तला कुष्ठ-कृमि-वातकफापहा ॥ ११२ ॥

Yavānī (Trachyspermum ammi Sprague)

Yavānī aggravates pitta. It cures kuṣṭha (obstinate skin diseases including leprosy), kṛmi (parasitic infection) and aggravated vāyu as well as kapha.

73 **''छिछिका** शीतली कुप्ठ-कृमि-वातकफापहा'' ।

Chichikā

Chichikā is cooling. It cures kustha (obstinate skin diseases including leprosy), kymi (parasitic infection) and aggravated $v\bar{a}ta$ as well as kapha.

74 पुंस्त्वघ्नः कटुतीक्ष्णोप्णो **भुस्तृणो** वक्त्रशोधनः ॥**११३**॥

Bhūstṛṇa (Cymbopogon martini Wats.)

Bhūstṛṇa causes impotency. It is pungent, sharp and hot. It cleanses the mouth.

75 **खरा**ह्वा कफवातघ्नी वस्तिरोगरुजापहा ।"

Kharāhvā (Apium graveolens Linn.)

Kharāhvā alleviates kapha and $v\bar{a}yu$. It alleviates diseases of the bladder and pain.

कषायं तिक्तमधुरं हृद्यं दीपनरोचनम् ॥ ११४॥ धान्यकं कासतुट्छिदः शमनं चक्षुषोहितम् ।

Dhānyaka (Coriandrum sativum Linn.)

 $Dh\bar{a}nyaka$ is astringent, bitter and sweet in taste, cardiac tonic, digestive stimulant and carminative. It cures $k\bar{a}sa$ (coughing), trt (morbid thirst) and chardi (vomiting). It is useful for eyes.

76 ''भव्यभोजनभोज्येषु विविधेष्ववचारिता ।। ११५ ।।

ब्राद्रां कुस्तुंवरो कुर्यात्स्वादुसौगन्ध्यहृद्यताम् ।

Green kustumbarī (dhānyaka), when used in different ways, imparts good taste, fragrance and cardiac tonic property to various excellent types of eatables.

सा शुष्का मधुरा पाके स्निग्धा तृट्दाहनाशिनी ॥११६॥ 77 दोषष्नी कटुका किञ्चित् तिक्ता स्रोतोविशोधनी ।"

The dried kustumbarī is sweet in vipāka and unctuous. It cures trt (morbid thirst), $d\bar{a}ha$ (burning syndrome) and aggravated doṣas. It is slightly pungent and bitter. It cleanses the channels of circulation.

जम्बीरः पाचनस्तीक्ष्णः कृमिवातकफापहः ॥ ११७ ॥

[सुश्रुतः सूत्र ४६: २३०-२३२]

Jambīra (Citrus limon Burm.f)

Jambīra is carminative and sharp. It cures kṛmi (parasitic infection) and aggravated vāta and kapha.

'भंगा कफहरा तिक्ता ग्राहिणी दीपनी लघुः ।

79
तीक्ष्णोष्णा पित्तला मोहमदक्रद्वाग्विवधिनी' ॥११८॥

धिन्वन्तरिनिघण्टुः गुड्च्यादि प्रथमवर्ग १३१]

Bhangā (Cannabis sativa Linn.)

Bhangā alleviates kapha. It is bitter, constipative, digestive stimulant, light, sharp and hot. It aggravates pitta. It causes unconsciousness, intoxication and talkativeness.

भुरभिर्दीपनो रुच्यो मुखवैशद्यकारकः ।

[सुश्रुतः सूत्र ४६: २३३]

पार्वश्वलारु विश्वासनासहिक्का निलापहः ।। ११६॥

Surabhi

Surabhi is digestive stimulant and appetiser. It causes non-sliminess (freshness) in mouth. It cures pārśva sūla (pain in the sides of chest), aruci (anorexia), śvāsa (asthma), kāsa (coughing) and aggravated vāyu.

तुम्बरः पित्तकृद्वातकृमिदौर्गन्ध्यनाञ्चनः

Tumburu (Zanthoxylum alatum Roxb)

Tumburu aggravates pitta. It alleviates aggravated $v\bar{a}yu$. It cures krmi (parasitic infection) and daurgandhya (foul smell coming out of the body).

'वर्बरी त्रितयं रूक्षं सरं कटुविदाहि च ।। १२० ॥ ४१ पित्तलं कफवातास्रदद्र कृमिविषापहम् ।'

Varvarī

Three varieties of varvarī are ununctuous, laxative, pungent, vidāhi (causing burning sensation). They aggravate pitta and alleviate kapha, vāta as well as vitiated blood. They cure dadrū (ring worm), kṛmi (parasitic infection) and viṣa (poisoning).

शोथविद्रधिगंडघ्नी कृष्णणन्धा कफापहा ॥ १२१ ॥

Kṛṣṇagandhā (a variety of Śigru)

Kṛṣṇagandhā cures śotha, (oedema), vidradhi (abscess) and gaṇḍa (goitre). It alleviates kapha.

82 '**शिग्रु**स्तीक्ष्णा लघुर्गाही विह्नकृत्कफवातिज्ञत् ।

Śigru (Moringa pterigosperma Gaertn.)

 $\tilde{S}igru$ is sharp, light, constipative and digestive stimulant. It alleviates kapha and $v\tilde{a}ta$.

मधुशिग्रुः सरस्तिक्तः शोथव्नो दीपनः कटुः ॥ १२२ ॥

Madhu sigru (a variety of Sigru)

Madhu sigru is laxative and bitter (?). It alleviates sotha (oedema) and stimulates digestion. It is pungent.

उष्णोश्मरिहरो भेदी वरुणोऽनिलशूलहृत् ।

Varuna (Crataeva nurvula Buch. Ham.)

Varuņa is hot. It cures aśmari (stone in urinary tract), It is purgative. It alleviates aggravated vāyu and śūla (colic pain).

पारिभद्रोऽनिलक्लेष्मशोथमेहकुमीन् जयेत्।। १२३।।

Pāribhadra (Erythrina variegata Linn.)

Pāribhadra cures aggravated vāyu and kapha, śotha (oedema), meha (obstinate urinary diseases including diabetes) and kṛmi (parasitic infection).

बिस्वमूलं मरुत्शलेष्मछदिष्नं न च पित्तकृत् ।

Bilva (Aegle marmelos Corr.)

The root of bilva alleviates vāyu and kapha. It cures chardi (vomiting) and it does not aggravate pitta.

83 **पाटला** कफवातघ्नी कट्वंशा ग्राहि दीपनीम् ॥१२४॥

Pātalā (Stereospermum suaveolens DC.)

 $P\bar{a}tal\bar{a}$ alleviates kapha and $v\bar{a}ta$. It is slightly pungent. It is constipative and digestive stimulant.

कषाया मधुरा तिक्ता काश्मरी च कफापहा ।

Kāśmarī (Gmelina arborea Linn.)

Kāśmarī is astringent, sweet and bitter. It alleviates kapha.

शोथनुद्रह् निमन्थाइच हितो वातविकारिणाम् ।।१२४॥

Vahnimantha (Clerodendrum phlomidis Linn. f.)

Vahnimantha alleviates śotha (oedema) and it is useful for patients suffering from diseases caused by vāyu.

एरण्डमूलं शूलघ्नं वृष्यं वातहरं परम् ।

Eranda (Ricinus communis Linn.)

The root of eranda cures śūla (colic pain). It is aphrodisiac and is an excellent alleviator of vāyu.

वृष्यस्त्रिकण्टको बल्यो वातघ्नो मूत्रकुच्छूजित्।।१२६।।

Trikanţaka (Tribulus terrestris Linn.)

Trikanţaka is aphrodisiac, strength promoter and alleviator of vāyu. It cures mūtrakrcchra (dysuria).

उष्णा वातकफश्वासकासघ्नी कंटकारिका।

Kantakārikā (Solanum xanthocarpum Schrad & Wendle.)

Kantakārikā is hot. It alleviates $v\bar{a}yu$ and kapha. It cures $\dot{s}v\bar{a}sa$ (asthma) and $k\bar{a}sa$ (bronchitis).

पाचिनी ग्राहिणी सोष्णा वातघ्नी बृहती तथा ।।१२७।।

Bṛhatī (Solanum indicum Linn,)

Bṛhatī is carminative, constipative, hot, and alleviator of $v\bar{a}yu$.

पृक्षिनपर्णी स्थिरा चैव पित्तश्लेष्मातिसारिणाम् ।

पानभोजनसस्कारे शस्यते वातभूयसाम् ॥ १२८ ॥

Pṛśniparṇī and Sthirā (Uraria picta Desv. & Desmodium gangeticum DC.)

 P_l śniparnī and sthirā are very useful for patients suffering from diarrhoea caused by pitta and kapha and for patients dominated by vitiated vāta. Their food and drinks should be boiled along with these two drugs.

⁸⁴ जि**गिनो** व्रणहृद्रोगवातातीसारजित्कटुः ।

Jīnginī (Lannea grandis Engl.)

Jinginī cures vraņa (ulcer), hṛdroga (heart disease), aggravated vāyu and atisāra (diarrhoea). It is pungent.

उप्णस्तस्यास्तु निर्यासो नस्याद्वाहुव्यथापहः ॥१२६॥

The gum resin extracted from this plant is hot. If this is

given for inhalation (nasya), then it cures pain in the arm.

वातिपत्तापहं गाहि वृष्यं बल्यं बलात्रयम्।

Balā (Sida cordifolia Linn.)

There are three varieties of $bal\bar{a}$. They alleviate $v\bar{a}yu$ and pitta. They are constipative and aphrodisiac.

85

स्निग्ध मधुरमायुष्य महती म्त्रकृच्छनुत् ॥ १३०॥

Mahābalā (Sida rhombifolia Linn.)

Mahābalā is unctuous, sweet and promoter of longevity. It cures mūtrakṛcchra (dysuria).

क्षतक्षीणहितायुष्या वृष्या नागबलाधिकम् ।

Nāgabalā (Grewia populifolia Vahl.)

 $N\bar{a}gabal\bar{a}$ is specially useful for patients suffering from $k\bar{s}ata$ $k\bar{s}\bar{n}a$ (consumption). It promotes longevity and is aphrodisiac.

बल्याश्वगन्धा वातघ्नी कासश्वासक्षये हिता ॥१३१॥

Aśvagandhā (Withania somnifera Dunal.)

Aśvagandhā promotes strength, and alleviates $v\bar{a}yu$. It is useful in $k\bar{a}sa$ (bronchitis), śv $\bar{a}sa$ (asthma) and $k\underline{s}aya$ (phthisis).

माषपणी महावृष्या चक्षुष्या मुद्गपणिका ।

Māṣaparṇī & Mudga parṇī (Teramnus labialis Spreng. & Phaseolus trilobus Ait.)

Māṣa parṇī is exceedingly aphrodisiac. Mudga parṇī promotes eye sight.

ऋद्धिबंत्या त्रिदोषघ्नी शुक्रला मधुरा गुरुः ॥ १३२ ॥

Rddhi

Rddhi promotes strength. It alleviates all the three doṣas. It is spermatopoetic (śukrala), sweet and heavy.

वृद्धिगंभंप्रदा शीता वृष्या कासक्षयापहा ।

Vrddhi

Vrddhi helps in conception (garbhaprada). It is cooling and aphrodisiac. It cures $k\bar{a}sa$ (bronchitis), and $k\bar{s}aya$ (consumption).

Kākolī

Kākolī has two varieties. Both of them are cooling, spermatopoetic (śukrala), sweet and heavy. They cure aggravated vāyu, dāha (burning syndrome), asrapitta (a disease characterised by bleeding from different parts of the body), śoṣa (consumption), viṣa (poisoning) and jvara (fever).

मेदायुग्मं गुरुस्वादुवृष्यं स्तन्यं कफापहम् ॥ १३४॥ बंहणं शीतलं पित्तरक्तक्षयसमीरजित् ।

Medā

There are two varieties of $med\tilde{a}$. They are heavy, sweet, aphrodisiac and stanya (galactogogue). They alleviate kapha. They are brimhana (nourishing) and cooling. They alleviate pitta, blood, kṣaya (consumption) and $v\~ayu$.

जीवकर्षभकौ बल्यौ शीतौ शुक्रकफप्रदौ ।।१३५॥

हरतः पित्तदाहास्नकार्श्यशोषक्षयापहौ

Jīvaka & Rsabhaka

Jīvaka and ṛṣabhaka are strength promoting, cooling and spermatopoetic. They aggravate kapha. They cure aggravated pitta, dāha (burning syndrome), vitiated blood, kārśya (emaciation), śoṣa (consumption) and ksaya (phthisis).

श्रण्टवर्गोऽष्टभिर्द्रव्यैरेतैः शीतोऽतिशुक्रलः ॥ १३६॥

बृंहणः पित्तदाहास्र—शोषघ्नः स्तन्यगर्भकृत्।

Astavarga

Rddhi, brddhi, kākolī, kṣīra kākolī, medā, mahāmedā,

jīvaka and rṣabhaka—these eight drugs, taken together, are known as aṣṭavarga. It is cooling, exceedingly spermatopoetic and nourishing. It alleviates aggravated pitta, dāha (burning syndrome), asra (vitiated blood) and śoṣa (consumption). It promotes lactation and conception.

विशाला कफवातघ्नी मेहकुष्ठहरी सरा ॥ १३७ ॥

Viśālā (Trichosanthes bracteata Voigt)

Viśālā alleviates kapha and vāta. It cures meha (obstinate urinary disorders including diabetes) and kuṣṭha (obstinate skin diseases including leprosy). It is laxative.

सारिवा वातिपत्तास्रविषमज्वरनाशिनी ।

Sārivā (Hemidesmus indicus R. Br.)

Sārivā alleviates vāta, pitta and blood. It cures viṣama jvara (malarial fever).

88 गवादनी त्वकशोषघ्नी शोफ-कुष्ठव्रणापहा ॥१३८॥

Gavādanī

Gavādanī cures tvak šoṣa (emaciation or dryness of skin), šopha (oedema), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

श्रनंता ग्राहिणी रक्तिपत्तप्रशमनी हिमा।

Anantā (Cryptolepis buchanani Roem. and Schult.)

Anantā is constipative. It cures raktapitta (a disease characterised by bleeding from different parts of the body). It is cooling.

चक्षुष्या मूत्रकृच्छृघ्नी गुन्द्रा पित्तास्रदाहनुत्।।१३६।।

Gundrā (Typha elephantina Roxb.)

Gundrā promotes eyesight. It cures mūtrakrcchra (dysuria), aggravated pitta and blood and dāha (burning syndrome).

लोध्रोऽसृवकफपित्तघ्नश्चक्षुष्यः शोधजित्सरः ।

Lodhra (Symplocos crataegoides Buch.—Ham.)

Lodhra alleviates vitiated blood, kapha and pitta. It promotes eyesight and cures śotha (oedema). It is laxative.

तद्वत्सावररोध्रोऽपि चक्षुष्यो मृदुरेचनः ॥ १४० ॥

Sāvara Lodhra (Symplocos racemosa Roxb.)

Sāvara lodhra shares the properties of lodhra. Besides, it promotes eyesight and is a mild purgative.

⁸⁹ **मधुकं** रक्तपित्तघ्नं व्रणशोधनरोपणम् ।

गुरुः स्वादुहिमं वृष्यं चक्षुष्य स्वरवर्णकृत् ॥१४१॥

Madhuka (Glycyrrhiza glabra Linn.)

Madhuka cures rakta pitta (a disease characterised by bleeding from different parts of the body). It cleanses and heals the ulcer (vraṇa). It is heavy, sweet, cooling, aphrodisiac and promoter of eyesight, voice and complexion.

प्रयोण्डरीकं चक्षुष्यं शिशिर व्रणरोपणम् ।

Prapaundarīka

Prapauṇḍrīka promotes eye sight. It is cooling and it heals ulcer.

मंजिष्ठा कुष्ठवीसर्पशोथव्नी वर्णदा परम् ॥१४२॥

Mañjiṣṭhā (Rubia cordifolia Linn.)

Mañjiṣṭhā cures kuṣṭha (obstinate skin diseases including leprosy), visarpa (erysipelas) and śotha (oedema). It is an excellent drug for the promotion of complexion.

लाक्षा भग्नविसर्पंच्नी वर्ण्या त्वगदोपनाशिनी ।

Lākṣā (Lac)

 $L\bar{a}k\bar{s}a$ helps in the healing of fracture. It cures visarpa (erysipelas). It promotes complexion and cures skin diseases.

मु<mark>रालो</mark> मधुरा वृष्या वीर्योष्णा वृंहणी गुरुः ।।१४३।।

तिक्ता रसायनी हन्ति गुदजान्यनिलं तथा ।

Muśalī (Chlorophytum tuberosum Baker)

Muśalī is sweet, aphrodisiac, hot in potency, bṛṁhaṇī (nourishing), heavy, bitter and rejuvenating. It cures gudaja (piles) and aggravated vāyu.

द्विधा शतावरी ज्ञेया कण्टकरैप्धरोत्तरैः ।।१४४।।
91
द्विविधा तु भवेद् ग्राह्मा गुणैस्त्वेषां न संशयः ।
शीता कषाया मधुरा पथ्या वृष्या रसायनी ।।१४५।।
वातिपत्तिविबन्धम्नी वणौजोवलविद्यनी

Śatāvarī (Asparagus racemosus Willd.)

Śatāvarī is of two varieties. One variety has thorns below and the other has thorns above. Both of them are therapeutically useful and there should be no doubt about it. It is cooling, astringent, sweet, wholesome (pathya), aphrodisiac and rejuvenating. It cures aggravated vāyu and pitta as well as constipation. It promotes complexion, ojas (vital fluid?) and strength.

92 पार्थः पथ्यः क्षते भग्ने रक्तस्तम्भनवद्गुणैः ॥ १४६ ॥

Pārtha (Terminalia arjuna W. & A.)

Pārtha is useful in kṣata (phthisis), bhagna (fracture) and raktastambhana (coagulation of blood).

ग्रस्थिभग्नेऽ**स्थिसंहारो** हितो बल्योऽनिलापह: ।

Asthi samhāra (Cissus quadrangularis Linn.)

Asthi samhāra is useful in asthi bhagna (fracture of bone). It promotes strength and alleviates vāyu.

चक्षुष्यो मार्कवः केश्यः कफपाण्ड्वामयापहः ॥१४७॥

Mnrkava (Eclipta alba Hassk.)

Mārkava promotes eye sight and hair growth. It cures vitiation of kapha and pāndu (anemia).

कफामकामलाशोथकृमिघ्नी

द्रोणपुष्पिका ।

Dronapuṣpīkā (Leucas cephalotes Spreng.)

Droṇapuṣpīkā cures aggravated kapha, āma, kāmalā (jaundice), śotha (oedema) and kṛmi (parasitic infection).

शोषघ्नी विशदा कण्ठ्या विषघ्नी गिरिकणिका ।।१४८॥

Girikarnikā (Clitoria ternatea Linn.)

Girikarnikā cures śoṣa (consumption). It is viśada (non-slimy). It is useful for throat and it cures viṣa (poisoning).

कासजिद्वातशमनी वृश्चिकाली विषापहा।

Vṛścikālī (Pergularia extensa N. E. Br.)

Vrścikālī cures kāsa (bronchitis), aggravated vāyu and viṣa (poisoning).

दुरिधकोष्णा गुरुर्वृष्या वातला गर्भकारिणी ॥१४६॥ 93 स्वादुर्विष्टंभिनी चैव कफकुष्ठक्रमीन् जयेत् ।

Dugdhikā (Euphorbia thymifolia Linn.)

Dugdhikā is hot, heavy and aphrodisiac. It aggravates $v\bar{a}yu$ and promotes conception. It is sweet and constipative. It cures aggravated kapha, kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection).

म्र्यहिस्रा विषशोथघ्नी तद्गुणैव सुदर्शना ।।१५०।।

Ahimsrā & Sudarśanā (Copparis sepiarin Linn. & Crinum) asiaticum Linn.)

Ahimsrā cures vişa (poisoning) and śotha (oedema). Sudarśanā has similar properties.

94 कासस्वासहरी **भागी गुंजा** कु**ष**्ठव्रणाप**द्ध**

 $Bh\bar{a}rg\bar{\imath} & Guj\bar{n}\bar{a}$ (Clerodendrum serra**ş**um Moon & Adr**u**s precatorius Linn.)

Bhargī cures kāsa (bronchitis) and was (asthma).

Gunjā cures kustha (obstinate slin die es standam

leprosy) and vrana (ulcer).

जयन्ती विषदोष ह्नी सैरीयः कफवात जित् ॥१५१॥

Jayantī & Sairīya (Sesbania sesban Merr. & Barleria cristata Linn.)

Jayantī cures viṣadoṣa (poisoning). Sairīya alleviates kapha and vāta.

वातरक्तहरी सोष्णा वृष्या बल्या प्रसारिणी।

Prasāriņī (Paederia foetida Linn.)

 $Pras\bar{a}rin\bar{i}$ cures $v\bar{a}ta$ rakta (gout). It is hot, aphrodisiac and strength promoting.

आमवातानिलास्रघ्नौ कोकिलाक्ष-कुलाहलौ ॥१५२॥

Kokilākṣa & Kulāhala (Astercantha longifolia Nees & Blumea balsamifera DC.)

Kokilākṣa and Kulāhala cure āmavāta (rheumatism) and anilāsra (gout).

धुत्त्रोमदवर्णाग्निवान्तिकृज्ज्वरकुष्ठनुत् ।

95

उष्णो गुरुत्रणञ्लेष्मकंडूकृमिविषापहः ॥१५३॥

Dhuttūra (Datura stramonium Linn.)

Dhuttūra produces mada (intoxication), varņa (complexion), agni (digestive power) and vānti (vomiting). It cures jvara (fever) and kuṣṭha (obstinate skin diseases including leprosy). It is hot and heavy, It also cures vraṇa (ulcer), aggravated kapha, kaṇḍū (itching), kṛmi (parasitic infection) and viṣa (poisoning).

96 **हलिनी-करवीरौ** च कुष्ठदुष्टत्रणापहौ ।

Halinī and Karaivīra (Gloriosa superba Linn. & Nerium indicum Linn.)

Halinī and karavīra cure kuṣtḥa (obstinate skin diseases including leprosy) and duṣṭa vraṇa (obstinate type of ulcer).

क्रध्वधि कफपित्तध्नी कुष्ठमावर्त्त हरेत् ॥१५४॥

Āvartakī (Helicteres isora Linn.)

Avartakī cures aggrevated kapha and pitta both from upper and lower parts of the body. It also cures kuṣṭha (obstinate skin diseases including leprosy).

कोशासकी कफार्शोघनी पक्वामाशयशोधिनी ।

Kośātakī (Luffa acutangula Roxb.)

Kośātakī cures aggravated kapha and arśas (piles). It cleanses both the pakvāśaya (colon) and āmāśaya (stomach including small intestine).

मेघ्या ज्योतिष्मती तीक्ष्णा व्रणविस्फोटनाशिनी ।।१५५॥

Jyotişmatī (Celastrus paniculatus Willd.)

Jyotişmatī promotes intellect. It is sharp and it cures vraņa (ulcer) and visphoţa (pustular eruptions).

वयसः स्थापिनी बाहमी मेधायुःसमृतिवधिनी ।

Brāhmī (Bacopa monnieri Pennell)

Brāhmī prevents aging. It promotes intellect, longevity and memory.

97 98 कफवातास्रभूतघ्नी **वचा**युस्मृतिबुद्धिदा ।।१५६॥

Vacā (Acorus calamus Linn.)

Vacā cures aggravated kapha, vāta as well as blood and attacks by evil spirits (bhūta). It promotes longevity, memory and intellect.

⁹⁹ **कुक्कु ६ंद** कटुस्तिक्तो ज्वररक्तकफापह: ।

Kukkurunda

Kukkurunda is pungent and bitter. It cures fever and vitiated blood and kapha.

शंखपुष्पी सरा तिक्ता मेध्या कृमिविषापहा ।।१५७।।

Śańkhapuṣpī (Convolvulus pluricaulis Chois)

Sankha pușpi is laxative and bitter. It promotes medhā

(intellect) and cures kṛmi (parasitic infection) and viṣa (poisoning).

'हंसपादी गुरु. शीता हन्ति रक्तगृर (?) त्रणान्।

Hamsa pādī (Adiantum lunulatum Burm.)

Hamsa $p\bar{a}d\bar{\imath}$ is heavy and cooling. It alleviates vitiated blood and cures serious type (guru) of vrana.

मुडी तिक्ता कटुपाके वीर्योप्णा मधुरा लघु ।।१५८।। 100 मेध्या गण्डापचीकृञ्कृमियोन्यतिपाण्डुनुत् ।'

Mundī (Sphaeranthus indicus Linn.)

Muṇḍī is bitter in taste and pungent in vipāka. It is hot in potency, sweet and laghu. It promotes intellect (medhā) and cures ganḍa (goitie), apacī (cervical adenitis), kṛcchra (dysuria), kṛmi (parasitic infection), yonyarti (pain in female genital tract) as well as pāṇḍu (anemia).

मालती कफपित्तास्रच्याकृमिकुष्ठनुत् ।।१५६।।

Mālatī (Aganosma dichotoma K. Schum.)

Mālatī cures aggravated kapha, pitta and blood, ruk (pain), vraņa (ulcer), kṛmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy).

चक्षुष्या मुकुलं तस्यास्तत्पुप्पं कफपित्तनुत्।

Its bud (mukula) promotes eyesight. Its flowers alleviate kapha and pitta.

स्यान्नागदमनी वर्ण्या लूतासपीविषापहा ॥१६०॥

Nāgadamanī (Artemisia vulgaris Linn.)

Nāgadamanī promotes complexion and cures poisoning by lutā (venomous spider) and sarpa (snake).

शिरोषो विषवीसर्पस्वेदत्वग्दोषशोथिजित ।

Śirīṣa (Albizzia lebbeck Benth.)

Śirīṣa cures viṣa (poisoning), vīsarpa (erysipelas), sveda

(profuse sweating), daurgandhya (foul smell of body), tvagdoşa (skin diseases) and śotha (oedema).

सिक्थकं व्रणवीर्म्पकृष्ठवातास्रजित् परम् ॥१६१॥

Sikthaka

Sikthaka is an excellent cure for vraņa (ulcer), vīsarpa (erysipelas), kuṣṭha (obstinate skin diseases including leprosy) and vātāsra (gout).

आफ़्कं शोषणं ग्राही श्लेप्मध्नं वातिपत्तलम्।

Āphūka (Papaver somniferum Linn.)

Āphūka (opium) is śoṣaṇa (drying) and grāhī (constipative). It alleviates kapha and aggravates vāta as well as pitta.

वप्यो बल्यः खसतिलः क्लेप्मलो व तीजद्गुरु ॥१६२॥

Khasa tila (seeds inside the poppy pod) is aphrodisiac and strength promoting. It aggravates kapha and alleviates $v\bar{a}yu$. It is heavy.

वल्कलस्तरफलोद्भूतो रुक्षो ग्राही विशोषणः ।

The valkala (outer layer) of the poppy pod is ununctuous, grāhī (constipative) and viśoṣaṇa (excessively drying).

रक्तपित्तहरी दूर्वा कंडूत्वग्दोषनाशिनी ।। १६३ ।।

Dūrvā (Cynodon dactylon Pers.)

 $D\vec{u}rv\vec{a}$ cures rakta pitta (a disease characterised by bleeding from different parts of the body), $kand\vec{u}$ (itching) and tvagdosa (skin disease).

¹⁰¹ पाडूमेहापचीपिल्लत्वग्दोपकृमिजि**न्निशा**

कफिपत्तहरी शोथकंडूकुप्ठव्रणापहा ॥१६४॥

Niśā (Curcuma longa Linn.)

Niśā cures pāṇḍu (anemia), meha (obstinate urinary disorders including diabetes), apacī (cervical adenitis), pilla

Indological Truths

١

type of eye disease), tvagdoṣa (skin disease) and kṛmi (parasitic infection). It alleviates kapha and pitta and cures śotha (oedema), kaṇḍū (itching), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

तद्वदावीं विशेषेण कफाभिष्यन्दनाशिनी ।

Dārvī (Berberis aristata DC.)

 $D\bar{a}rv\bar{i}$ shares the properties of $nis\bar{a}$. It is specially useful for curing abhisyanda (conjunctivitis) caused by kapha.

त्वग्दोषमारुतश्लेष्मविषप्रश्चमनं स्मृतम् ॥१६५॥

श्रवत्गुजं फलं, तद्वतप्रपुन्नाटस्य चोच्यते ।

'कुष्ठगुल्मोदरार्शोघ्न कटुपाके तथैव च ।। १६६ ।।

Avalguja (Psoralea corylifolia Linn.)

The fiuit of avalguja cures tvagdoṣa (skin disease), aggravated vāyu and kapha and viṣa (poisoning).

Prapunnāda (Cassia tora Linn.)

Prapunnāda shares the properties of avalguja. Moreover, it cures kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and arśas (piles). It is pungent in vipāka.

102 करंजिकशुकारिष्टफलं जंतु प्रमेहजित् ।'

रूक्षोष्णं कटुकं पाके लघुर्वातकफापहम्।। १६७ ॥

Karañja, kimśuka & Arista (Pongamia pinnata Merr., Butea monosperma Kuntze and Sapindus trifoliatus Linn.)

The fruits of karañja, kimśuka and arista cure jantu (parasitic infection) and prameha (obstinate urinary disorders including diabetes). They are ununctuous, hot, pungent in vipāka and light. They alleviate vāta and kapha.

तिक्तमीषद्विषहितं विडङ्गं कृमिनाशनम् ।

Vidanga (Embelia ribes Burm. f.)

Vidanga is slightly bitter. It is useful in the treatment

of poisoning and it cures kṛmi (parasitic infection).

103 104 **ग्रास्फोता** विषकुष्ठघ्नी **तिनिज्ञा** दाहपित्तनुत् ॥१६८॥

 $\bar{A}sphot\bar{a}$ & $Tiniś\bar{a}$ (Vallaris solanacea O. Ktze. & Ougeinia dalbergioides Benth.)

Āsphotā cures viṣa (poisoning) and kuṣṭha (obstinate skin diseases including leprosy).

Tiniśā cures dāha (burning syndrome) and aggravated pitta.

105

ग्रसनः कफपित्तघ्न शिशपादाहशोथनुत् ।

Asana and Śimśapā (Pterocarpus marsupium Roxb. & Dalbergia sissoo Roxb.)

Asana alleviates kapha and pitta. Śimśapā cures dāha (burning syndrome) and śotha (oedema).

धातकी रक्तिपत्तव्नी कदरो दन्तदार्द्यकृत् ॥ १६६॥

Dhātakī & Kadara (Woodfordia fruticosa Kurz. & Acacia suma Buch.—Ham.)

Dhātakī cures raktapitta (a disease characterised by bleeding from different parts of the body).

Kadara makes teeth strongly embedded in the gums (danta dārḍhya kṛt).

ग्रपामार्गोऽन्तिकृत्तीक्ष्णः सिन्द्वारोऽनिलापहः ।

Apāmārga and Sinduvāra (Achyranthes aspera Linn. & Vitex trifolia Linn.)

Apāmārga stimulates digestion and it is sharp.

Sinduvāra alleviates vāyu.

लज्जालः शीतला तिक्ता कषाया श्लेष्मित्तहृत् ॥१७०॥

107 रक्तपित्तमतीसारं योनिदोषं विनाशयेत

Lajjālu (Mimosa pudica Linn.)

Lajjālu is cooling, bitter and astringent. It alleviates kapha and pitta. It cures raktapitta (a disease characterised by bleeding from different parts of the body), atisāra (diarrhoea) and yonidoṣa (diseases of the female genital tract).

108 109 **वंशो** व्रणास्त्रसंहारो भेदनः शोथनाशनः ॥ १७१॥

Vamsa (Bambusa bambos Druce)

Vamsa cures vrana (ulcer) and vitiated blood. It is purgative and it cures sotha (oedema).

रोहीतको यक्रत्प्लीहगुल्मोदरहरः सर: ।

Rohitaka (Tecomella undulata Seem.)

Rohitaka cures diseases of yakrt and plīhan, gulma (phantom tumour) and udara (obstinate diseases of the abdomen including ascitis). It is laxative.

110 शोथामकफवातघ्नो <mark>बृहद्दारो</mark> रसायनः ॥ **१**७२ ॥

Vrhaddāra (Argyreia speciosa Sweet)

Vṛhaddāra cures sotha (oedema), āma and aggravated kapha as well as vāta. It is rejuvenating.

ा। भूयो व्रणकफास्त्रघ्नः **तगर**. कुष्ठवद्ग्णैः ।

Tagara (Valeriana wallichii DC.)

Tagara shares the properties of kuṣṭha. It is specifically useful in curing vraṇa (ulcer) and vitiated kapha as well as blood.

कफवातहरी कौन्ती दीपनी न च पित्तकृत्।।१७३॥

Kauntī (Vitex agnus-costus Linn.)

Kauntī alleviates kapha and vāta. It stimulates digestive power. It does not aggravate pitta.

श्रीवासः सरलं बोलः कुन्दरुर्गन्थिपर्णकम् । 112 113 तुरुष्कं सिह्मकं स्पृक्का गुन्द्रा सर्जोमुरा नखम् ॥ १७४॥

सर्वेऽमी पावनालक्ष्मीरक्षोघ्ना ज्वरनाज्ञनाः ।

स्वादुतिक्तरमायुष्याः स्वेददौर्गन्ध्यनाजनाः।। १७५॥

Śrīvāsa (Pinus roxburghii Sargent) etc.

Śrīvāsa, sarala, bola, kunduru, granthiparņa, turuṣka, silhaka, spṛkkā, gundrā, sarja, murā and nakha—all these drugs cure aggravated vāyu, alakṣmī (inauspiciousness), rakṣa (afflictions by rakṣas) and jvara (fever). They are sweet and bitter in taste. They promote longevity. They cure svedadaurgandhya (foul smell because of excessive sweating).

'राला हिमा गुरुस्तिक्ता कषाया ग्रहगा जयेत् ।
114
ग्रहसंस्वेदवीमर्पंज्वरक्रणविपादिकाः' ।। १७६ ॥

 $R\bar{a}l\bar{a}$

Rālā is cooling, heavy, bitter, and astringent. It cures grahaṇī (sprue syndrome), graha (affliction by unfavourably situated planets), saṃsveda (excessive sweating), vīsarpa (erysipelas), jvara (fever), vraṇa (ulcer) and vipādikā (cracking of the sole of the feet).

पित्तास्रविषतृट्दाहक्विमिघ्नं गुरु रुक्षणम् । 115 सर्वे सतिक्तमधुरं चन्दनं शिशिरं परम् ॥ १७७ ॥

Candana (Śveta and Rakta) (Santalum album Linn. & Pterocarpus santalinus Linn. f.)

Both the varieties of candana cure vitiated pitta and blood, viṣa (poisoning), trt (morbid thirst), $d\bar{a}ha$ (burning syndrome) and krmi (parasitic infection). They are heavy, ununctuous, bitter, sweet and exceedingly cooling.

मनोजं चंदनं श्वेतं रक्तपित्तविषापहम् । हृद्यं प्रह्लादनीयं च सतिक्तमतिशीतलम् ॥१७८॥

Śveta candana is manojña (pleasing to the mind) and it cures rakta pitta (a disease characterised by bleeding from different parts of the body) and vişa (poisoning). It is hrdya

(cardiac tonic), prahlādanīya (which gives comfort), bitter and exceedingly cooling.

Lohita candana promotes eyesight. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is useful in the treatment of ulcers (vranya).

Patanga (Caesalpinia sappan Linn.)

Patanga is bitter and sweet. It is vranya (useful in the treatment of ulcer). It alleviates pitta, kapha and blood.

Padmaka (Prunus cerasoides D. Don.)

Padmaka cures kuṣṭha (obstinate skin diseases including leprosy), visphoṭa (pustular eruption), jvara (fever), dāha (burning syndrome) and vraṇa (ulcer).

Sevya (Vetiveria zizanioides Nash)

Sevya alleviates pitta and blood. It cures sveda (excessive sweating), dāha (burning syndrome) and daurgandhya (foul smell of body).

Kumkuma (Crocus sativus Linn.)

Kumkuma alleviates vāyu. It is hot. It promotes strength and cures tvagdoṣa (skin disease).

Kastűrī (musk)

Kastūrī cures chardi (vomiting), daurgandhya (foul smell of the body), aggravated vāyu, alakṣmī (inauspiciousness) and mala (excessive excretion of waste products).

कट्टतिक्तोष्णमगुरु स्निग्धं

वातकफापहम् ।

Aguru (Aquilaria agallocha Roxb.)

Aguru is pungent, bitter, hot and unctuous. It alleviates vāyu and kapha.

स्निग्धोष्णं कटुकं पाके सुरदावंनिलापहम् ॥१८२॥

Suradāru (Cedrus deodara Loud.)

Suradāru is unctuous, hot and pungent in vipāka. It alleviates vāyu.

कत्तृणं तिक्तमधुरं वातश्लेष्मविषापहम्।

Kattṛṇa (Cymbopogon citratus Stapf.)

Kattṛṇa is bitter and sweet. It alleviates vāyu and kapha, and cures vişa (poisoning).

कुछं सतिक्तमधुरं वातश्लेष्मविषापहम् ॥ १८३॥

Kustha (Saussurea lappa C.B. Clarke.)

Kuṣṭha is bitter and sweet. It alleviates vāyu and kapha, and cures viṣa (poisoning).

121 '**शटी** व।तकफश्वासकासज्वरहरा मता'

$Sat\bar{i}$ (Hedychium spicatum Ham. ex. Smith.)

 $\tilde{S}at\bar{i}$ alleviates $v\bar{a}yu$ and kapha. It cures $\hat{s}v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis) and $\hat{j}vara$ (fever).

स्गन्धः कटुको हृद्यः कंकोलः कफवार्ताजत् ॥१५४॥

Kankola (Piper cubeba Linn. f.)

Kankola is fragrant, pungent and cardiac tonic. It alleviates kapha and vāta.

122 तद्रज्**जातीफलं** प्रोक्तं भ्रमपित्तकरं परं ।

Jātīphala (Myrstica fragrans Houtt.)

Jātīphala shares the properties of kankola. In addition it causes bhrama (giddiness) and aggravates pitta.

123 **जातीकोशो** लघुस्तिक्तः क्लेददौर्गन्ध्याजन्मतः ।१८५।

Jātikośa

Jātikośa is light and bitter. It cures kleda and daurgandhya (foul smell of the body).

सितक्तः कटुकश्चैव बलासस्य विनाशनः । कर्प्**रः** शीतल पाके चक्षुप्य कफनाशनः ।।१८६।।

Karpūra (Cinnamomum camphora Nees. & Eberm)

Karpūra is bitter and pungent. It alleviates kapha. It is cooling in vipāka (?). It promotes eyesight and is an expectorant.

'पक्वात्कर्प्रतः प्राहुरपक्वं गुणवत्तरम्। तत्रापि स्याद्यदशुद्धं स्फटिकाभं तद्त्तमम् ॥१८७॥

Apakva karpūra is better than pakva karpūra. There, also, karpūra which is not in small pieces and which is like crystal is the best.

पक्वां च सदलं स्निग्धं हरितद्युति चोत्तमम् । भङ्गो मनागपि न चेन्निपतन्ति कणास्ततः ॥१८८॥

Pakva karpūra which is in pieces (sadala), which is unctuous and which has greenish tinge is the best provided granules (even in small quantity) do not fall out of it when broken into pieces.

124 तिक्तदाहास्यवैरस्य मेद-शोथ-विषापह ।'

It cures dāha (burning syndrome), āsya vairasya (distaste in mouth), medas (adiposity), śotha (oedema) and viṣa (poisoning).

'राष्णा हिमा गुरुस्तिक्ता कषाया ग्राहि[णी] जयेत् ॥१८६॥
126
ग्रहास्रस्वेदवीसर्पेज्वरत्रणविपादिकाः ।'

Rāsņā (Pluchea lanceolata Oliver & Hiern.)

Rāsṇā is cooling, heavy, bitter, astringent and constipative. It cures graha (afflictions by evil spirits), vitiated blood, sveda (excessive sweating), vīsarpa (erysipelas), jvara (fever), vraṇa (ulcer) and vipādikā (cracking of the soul of the feet.)

127 **एला** तृट्छर्दिहल्लासकंडूपित्तकफापहा ॥१६०॥

Elā (Amomum subulatum Roxb.)

Elā cures tṛṭ (morbid thirst), chardi (vomiting), hṛllāsa (nausea), kaṇḍū (itches) and aggravated pitta as well as kapha.

सूक्ष्मैला मूत्रकृच्छार्शःश्वामकासकफे हिना ।

Sūksmailā (Elettaria cardamomum Maton.)

Sūkṣmailā is useful in mūtrakṛcchra (dysuria), arśas (piles), śvāsa (asthma), kāsa (bronchitis) and aggravation of kapha.

विबन्धानाहृशूलघ्नं लवङ्गं भुक्तपाचनम् ॥ १६१ ॥

Lavanga (Syzygium aromaticum Merr. & L.M.)

Lavanga cures vibandha (constipation), ānāha (flatulence) and sūla (colic pain). It helps in the digestion of food.

चक्षुष्या मुखरोगघ्नी लताकस्तूरिका हिमा ।

Latā kastūrikā (Hibiscus abelmoschus Linn.)

Latā kastūrikā promotes eye sight and cures diseases of mouth. It is cooling.

128 कट्फल मुखरोगघ्न कासश्वासक्षयापहम् ।।१९२।।

Katphala (Myrica nagi Thunb.)

Katphala cures diseases of mouth, $k\bar{a}sa$ (bronchitis), śvāsa (asthma) and ksaya (consumption).

मदनो वामनः तिक्त वीर्योप्णा लखनो लघुः।

रूक्षः कुष्ठकफानाहशोफगुल्मव्रणापहः ॥ १६३ ॥

Madana (Randia dumetorum Lam.)

Madana is emetic, bitter, hot in potency, lekhana (scraping), light and ununctuous. It cures kuṣṭha (obstinate skin diseases including leprosy,) aggravated kapha, ānāha (flatulence), śopha (oedema), gulma (phantom tumour) and vṛaṇa (ulcer).

शताह्यानिलदाहास्रशूलतृट्छर्दिनाशिनी

मधुरा रोचनी वृष्या दाहासृक्षित्तनाशिनी ॥१६४॥

Šatāhvā (Foeniculum vulgare Mill.)

Satāhvā cures aggravated vāyu, dāha (burning syndrome), vitiated blood, śūla (colic pain), tṛṭ (morbid thirst) and chardi (vomiting). It is sweet, rocana (appetiser) and aphrodisiac. It alleviates pitta.

फिलनी गात्रदौर्गन्ध्यरक्तिपत्तज्वरापहा ।

Phalinī (Prunus mahaleb Linn.)

Phalinī removes gātra daurgandhya (foul smell of the body) and cures rakta pitta (a disease characterised by bleeding from different parts of the body) and jvara (fever).

¹²⁹ शस्ता शोणितपित्तातियोगे **गन्धप्रियंगुका** ॥ १६५ ॥

Gandha priyangu (Callicarpa macrophylla Vahl)

Gandha priyangu is useful in the acute form of sonita pitta (a disease characterised by bleeding from different parts of the body).

हपुषा दीपनी तिक्ता कटूष्णा तुवरा गुरुः । 130 पित्तोदरसमीराशों-ग्रहणी-गुल्म-शूलहृत् ॥१६६॥

Hapuṣā (Juniper communis Linn.)

Hapuṣā is digestive stimulant, bitter, pungent, hot, saline and heavy. It cures aggravated pitta, udara (obstinate abdominal diseases including ascitis), aggravated vāyu, arśas (piles), grahaṇī (sprue syndrome), gulma (phantom tumour) and śūla (colic pain).

131 132 'राष्णोष्णा वातशोथामवातवातामयान् जयेत् ।

Rāṣṇā (Alpinia gulanga Willd.)

 $R\bar{a}s,\bar{n}a$ is hot. It cures aggravated $v\bar{a}yu$, sotha (oedema), $\bar{a}mav\bar{a}ta$ (rheumatism) and $v\bar{a}t\bar{a}maya$ (diseases caused by the vitiation of $v\bar{a}yu$).

पौष्करं पादर्व स्क्श्वासकासहिक्काज्वरापहा ।।१६७।।

Pauskara (Inula racemosa Hook. f.)

Pauṣkara cures pārśvaruk (pain in the sides of chest), śvāsa (asthma), kāsa (bronchitis), hikkā (hiccup) and jvara (fever).

133 शृंङ्गी कफानिलश्वासकामहिक्काज्वरापहा ।

Śṛṅgī (Pistacia integerrmia Stew. ex Brandis)

 $\hat{S}r\dot{n}g\bar{\imath}$ cures aggravated kapha as well as $v\bar{a}yu$, $\hat{s}v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis), $hikk\bar{a}$ (hiccup) and fever (jvara).

134 वरांगं कफशुक्रामवातघ्नं मधुरं कटु ॥ १६८ ॥ -विषतुट्छिदिहुल्लासकफिपत्तविसर्पनूत् ।

Varānga (Cinnamomum zeylanicum Blume.)

Varānga alleviates kapha and reduces semen. It cures āmavāta (rheumatism). It is sweet and pungent. It cures viṣa (poisoning), tṛṭ (morbid thirst), chardi (vomiting), hṛllāsa (nausea), aggravated kapha as well as pitta and visarpa (erysipelas).

135 त्वगदोषस्वेददौर्गन्ध्यनाशनो नागकेसर: ॥ १६६ ॥

Nāgakesara (Mesua ferrea Linn.)

Nāgakesara cures tvagdoṣa (skin diseases), sveda (excessive sweating) and daurgandhya (foul smell of the body).

¹³⁶ कफवातार्शोहल्लासारोचकापहम् ।

पत्रकं

Patraka (Cinnamomum tamala Nees and Eberm.)

Patraka alleviates kapha and vāta and cures arśas (piles), hṛllāsa (nausea) and arocaka (anoxeria).

137 तालीसपत्रं तीक्ष्णोष्ण कफवातक्षयापहम् ॥ २०० ॥

पित्तकुत्स्रं सनं स्वर्य विह्नकुद्वनत्रशोधनम् [।

Tālisa patra (Abies webbiana Lindl.)

Tālisa patra is sharp and hot. It alleviates kapha and vāta. It cures kṣaya (consumption). It aggravates pitta. It is laxative (sraṃsana). It promotes good voice and digestive power. It also cleanses mouth.

138 कषाया मधुरा रूक्षा कासघ्नी वंशरोचना ॥ २०१॥

Vamsa rocanā (Bamboo manna.)

 $Va\dot{m}\dot{s}a$ rocanā is astringent, sweet and ununctuous. It cures $k\bar{a}sa$ (bronchitis).

तुंगाक्षीरी क्षयश्वासकासघ्नी मधुरा हिमा।

Tugāksīrī

Tugākṣīrī cures kṣaya (consumption), śvāsa (asthma) and $k\bar{a}sa$ (bronchitis). It is sweet and cooling.

बासकः कासवैस्वर्य रक्तपित्तकफापहः ॥ २०२ ॥ 139 140 'तृषाश्वासज्वरच्छदिमेहकुष्ठक्षयापहः ।

Vāsaka (Adhatoda vasica Nees)

Vāsaka cures kāsa (bronchitis), vaisvarya (impairment of voice), raktapitta (a disease characterised by bleeding from different parts of the body), aggravated kapha, tṛṣā (morbid thirst), śvāsa (asthma), jvara (fever), chardi (vomiting), meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy) and kṣaya (consumption).

कुमारी भेदनी शीता यक्तरूलीहकफज्वरान् ॥२०३॥

निहन्ति वह्निविस्फोटपित्तरक्तत्वगामयान् ।

Kumārī (Aloe barbadensis Mill.)

Kumārī is bhedana (purgative) and cooling. It cures yakṛt (diseases of liver), plihan (diseases of spleen), aggravated kapha, jvara (fever), vahni visphoṭa (carbuncle), aggravated pitta as well as rakta and tvagāmaya (diseases of skin).

बल्याऽमृता त्रिदोषघ्नी ग्राहिण्युष्णारसायनी ।।२०४।।
141
दीपनी तृट्ज्वरछर्दीकामलावातरक्तजित् ।
कटुतिक्ता स्वाद्पाका लघ्वी दाहामकुष्ठनुत् ।।२०५।।

Amṛtā (Tinospora cordifolia Miers)

Amṛtā promotes strength. It alleviates all the three doṣas. It is grāhī (constipative), hot, rejuvenating and digestive stimulant. It cures tṛt (morbid thirst), jvara (fever), chardī (vomiting), kāmalā (jaundice) and vāta rakta (gout). It is pungent, bitter, sweet in vipāka and light. It also cures dāha (burning syndrome), āma and kuṣṭha (obstinate skin diseases including leprosy).

शालिपर्णोपृश्चितपर्णोबृहतीद्वयगोक्षुरम् । वातिपत्तहर वृष्य कनीयः पञ्चम्लकम् ॥२०६॥

Daśamūla

Śāliparņī, pṛśni parņī, bṛhatī, kaṇṭakārī and gokṣura—these five drugs taken together, are called kanīyas pañcamūla. It alleviates vāyu and pitta and it is aphrodisiac.

[श्रीफलः सर्वतोभद्रा पाटला गणिकारिका । 142 इयोनाकः पञ्चभिव्चैतैः पञ्चमूलं महन्मतम् ॥२०७॥]

Śrīphala, sarvato bhadrā, pāṭalā, ganikārikā and śyonāka—these five drugs taken together are called mahat pañcamūla.

एताभ्या पञ्चमूलाभ्या **दशम्लमु**दाहृतम् । दोषत्रय-श्वासकासश्चिरः.पीडापतन्त्रकान् । तन्द्रीशोथज्वरानाहाम्भ्विपार्श्वरुजो जयेत् ॥२०५॥

All these ten drugs included both in kanīyas pañcamūla and mahat pañcamūla taken together are called daśamūla. It cures doṣa traya (aggravated vāyu, pitta and kapha), śvāsa (asthma), kāsa (bronchitis), śiraḥ pīdā (headache), apatantraka (convulsion), tandrī (drowsiness), šotha (oedema), jvara (fever). ānāha (tymphanitis), aruci (anorexia) and pārśva ruk (pain in the sides of the chest).

मन्याहनुश्रवणलोचननासिकास्यभ्रूशंखदन्तगलतालुशिरोविकारान् ।
कृष्ठानि हन्ति दश्चमुलकपायपीतं क्वाथेन वा सहफलत्रितयोदभवेन ॥२०६॥

Decoction of these ten drugs belonging to the group of daśamūla or the decoction of harītakī, bibhītaka and āmalakī (triphalā) along with these ten drugs belonging to daśamūla group cures diseases of manyā (sternomastoid region), hanu (mandibles), śravaṇa (ears), locana (eyes), nāsikā (nose), āsya (mouth), bhrū (eye brows), śankha (temporal region), danta (teeth), gala (throat), tālu (palate) and śiras (head). It also cures kuṣṭha (obstinate skin diseases including leprosy).

143 **न्यग्रोधोदुम्बराइवस्थपारिषप्लक्ष**पादपाः

पञ्चैते क्षीरिणो वृक्षास्तेषां त्वक् पञ्चवल्कलम् ॥२१०॥

Pañca kṣīri vṛkṣa and Pañca valkala

Nyagrodha, udumbara, aśvattha, pāriṣa and plakṣa—these five are called kṣīri vṛkṣas (trees having milky latex). Barks of all these five trees taken together are called pañca valkala.

¹⁴⁴ केचित्तु पारिषस्थाने **शिरोषं वेतसं** परम् ।

Some physicians use \dot{sirisa} and some others use vetasa in the place of $p\bar{a}risa$ included in this group of drugs.

क्षोरिवृक्षाः हिमाः वर्ण्याः योनिदोषव्रणापहाः ॥२११॥

रूक्षाः कषायाः मेदोघ्नाः वीसर्पामयनाशनाः ।

शोथपित्तकफास्रघ्नाः स्तन्यभग्नास्थियोगदाः ।

Kṣīri vṛkṣas are cooling. They promote complexion (varṇya) and cure yoni doṣa (ailments of the female genital tract) and vraṇa (ulcer). They are ununctuous, and astringent. They cure medas (adiposity), visarpa (erysipelas), śotha (oedema) and vitiated pitta, kapha as well as blood. They promote lactation and help in the union of fractured bones.

त्वक्पञ्चकं हिमं ग्राहि व्रणशोथविसपंजित् ॥२१२॥

Pañca valkala is cooling and constipative. It cures vrana (ulcer), śotha (oedema) and visarpa (erysipelas).

अथ धातूपधातु-रसोपरस-रत्नोपरत्न-विषोपविषगुणाः

तत्रधातुलक्षणम्

'स्वर्ण तारं च ताम्रं च वंगं नागस्तु पञ्चमः । 145 रीतिका च तथा कांस्यं लोहं चेत्यष्टधातवः।।२१३।।

Properties of Dhātu, Upadhātu, Rasa, Uparasa, Ratna, Uparatna, Viṣa and Upaviṣa.

Description of Dhātus

Svarṇa (gold), tāra (silver), tāmra (copper) vaṅga (tin), nāga (lead), rītikā (bell metal), kāṁsya (brass), loha (iron)—these eight are called dhātus.

'वलीपिलतखालित्यकार्श्याबल्यजरामयान् । 146 निवार्यनृणां दधित देहं तद्धातवो मताः ॥२१४॥

[भाव प्रकाशः पूर्वेखण्डः धात्वादिवर्ग ८:२]

They are called *dhātus* because they sustain (*dadhati*) the body of human beings by curing *valī* (premature wrinkles), *palita* (premature graying of hair), *khālitya* (baldness), *kārśya* (emaciation), *abalya* (weakness), *jarā* (old age) and *āmaya* (diseases).

सुवर्णोत्पत्तिलक्षणगुणाः ---

'पुरा निजाश्रमस्थाना सप्तर्षीणां जितात्मनाम्।

पत्नीं विलोक्य लावण्यलक्ष्मीःसम्पन्तयौवनाः ॥२१४॥
कन्दर्पदर्पविध्वस्तचेनसो जातवेदसः ।
147
पतित यद्धरापृष्ठे रेतस्तद्धेमतामगात् । २१६॥
कृत्रिमञ्चापि भवति तद्रसेन्द्रस्य वेधतः ।

Origin and description of Gold

Mythology

In the days of yore, Jātavedas (Agni or Fire god) became passionately excited when he saw the extremely beautiful, auspicious and youthful wives of the self controlled seven sages (Saptarṣis) in their hermitages. The semen he, thus, ejaculated fell upon the earth which became gold. Gold is also prepared artificially by the vedhana (a specific method of processing) of mercury.

148 दाहे रक्तं सित छेदे निकषे कुङ्कुमप्रभम्।। २१७।। 149 150 तार शुल्वोत्थितं स्निग्धं मृदु तद्गुरु शस्यते ।

Good quality

The gold which becomes red when burnt, white when cut and like saffron when rubbed over *nikaṣa* (a specific type of stone used for testing the genuineness of gold), which is prepared out of silver or copper and which is unctuous, soft and heavy is the best.

151 152 हवेतांगं कठिनं रूक्ष विवर्णं समलं दलम् ।। २१८।। 153 दाहे छेदेऽसितं श्वेतं घर्षेऽस्फुट लघु त्यजेत् ।

Bad quality

The gold which is partially white, hard, ununctuous and discoloured, which is associated with impurities, which has pieces like leaves, which becomes black in burning or cutting, which does not produce clear colour when rubbed over nikasa and which is light should not be used in medicine.

मुवर्णं शीतल वृष्यं बल्यं गुरु रसायनम्' ॥ २१६ ॥

[भावप्रकाशः पूर्वखण्डः धातूपधातुवर्ग ८ : ३-५ ८-१०]

स्वादुपाकरस तिक्तं हृद्यं तु वरलेखनम् । 154 'पवित्रं बृंहणं नेत्र्य मेघास्मृतिविशुद्धिदम् ।। २२० ।। ¹⁵⁵ हृद्यमायुष्करं कान्तिवाग्विशुद्धिस्थिरत्वकृत् ।

विषद्वयक्षयोन्मादत्रिदोपज्वरशोषजित ॥ २२१ ॥

Property

Gold is cooling, aphrodisiac, strength promoting, heavy, rejuvenating, sweet in *vipāka* and taste, bitter, cardiac tonic exceedingly depleting (*vara lekhana*), *pavitra* (remover of sins), nourishing and promoter of eye sight. It purifies intellect and memory, and promotes longevity. It also purifies complexion and voice. It causes steadiness. It cures both the types of *viṣa* (poisoning), *kṣaya* (consumption), *unmāda* (insanity), vitiation of all the three *doṣas*, *jvara* (fever) and *śoṣa* (phthisis).

156
बलं सवीर्यं हरते नराणा रोगव्रजं पोपयतीह काये ।
श्रमौल्यकार्यं च सदैव हेमापक्व मदोष मरण करोति ॥ २२२ ॥

Adverse effects

When gold is used without proper processing, it takes away strength and energy, helps manifestation of several diseases, causes discomfort and because of its toxicity even causes death.

त्रिपुरस्य वधार्थाय निर्मिमेषैर्विकोचनै. ।
निर्गक्षियामास शिव. क्रोधेन पिरपूरितः ॥ २२३ ॥
157
ततस्तूल्का समापतत्तस्यैकस्माहिलोचनात् ।
158
तस्माद्भुद्रः समभवद्वैद्यानर इव ज्वलन् ॥ २२४ ॥
द्वितीयादपतन्नेत्रादश्रुबिन्द्स्ते वामकात् ।

159 तस्माद्रजतमुद्भूतमुक्तकर्मसु संस्थितम् ॥ २२५ ॥ [भावप्रकाशः पूर्वेखण्डः धातूपधातुवर्गे ८ : ११-१२, १४-१६]

Silver

Mythology

When lord Siva, full of anger, looked without twinkling of eyes for killing the demon Tripura, then from one of his eyes a meteor $(ulk\bar{a})$ fell down which gave birth to Rudra who was dazzling like fire. From the left eye drops of tears fell down which gave birth to silver and this is used for all different purposes.

160 कृत्रिमं चापि तत्प्रोक्तं वंगादेः रसयोगतः ।

It is also prepared artificially by adding vanga (tin) etc., to processed mercury.

गुरुः स्निग्ध मृदुः भ्वेतं दाह**छेदघनक्षमम्** ॥२२६॥ 161 वर्णोढ्यं चन्द्रवत्स्वच्छं तारे नवगुणाः स्मृताः ।

Good quality

Heaviness, ununctuousness, softness, white colour, power to stand burning, cutting and pressure (ghana), good colour, pure appearance like moon—these are the nine qualities of good silver.

कठिनं कृत्रिम रूक्षं रक्तं पीतदलं लघुः ॥२२७॥ दाहच्छेदघनेर्नं हत्ये दोषा दशस्मृताः ।

Bad quality

Hardness, artificial preparation, ununctuousness, redness, yellowness, fragility (dala), lightness and getting destroyed by burning, cutting or pressure (ghana)—these are the ten defects in silver.

162 रूप्यं ज्ञीतं कषायाम्लं स्वादुपाकरसं सरम् ॥२२५॥

वयसः स्थापनं स्निग्धं लेखनं वातिपत्तिजित्। 163 प्रमेहादिकरोगांश्च नाशयत्यचिरं ध्रुवम् ॥२२६॥

Properties

Silver is cooling, astringent and sour in taste, sweet both in *vipāka* and taste, and laxative. It prevents aging. It is unctuous and *lekhana* (depleting). It alleviates *vāta* and *pitta*. It certainly cures diseases like *prameha* (obstinate urinary disorders including diabetes).

तारं शरीरस्य करोति तापं विघ्वसनं यच्छिति शुक्रनाशम् । 165 सपाटवं वीर्यवलं निहन्ति महान्गदान्पोपयतीत्यशुद्धम् ॥२३०॥

Adverse effects

Asuddha (not properly processed) silver produces excessive heat $(t\bar{a}pa)$ in the body and causes its destruction. It destroys semen, efficiency, energy and strength. It gives rise to many serious diseases (mahāgada).

166 शुक्रं यत्कार्तिकेयस्य पतितं धरणीतले । तस्मादेतत्समुद्भूतं **ताम्रमा**हुः पुराविदः ॥२३**१॥** [भावप्रकाशः पूर्वखण्डः धातूपधातुवर्गं ८:१७,१६-२२]

Tāmra (Copper)

Mythology

According to scholars well versed in the *purāṇas*, the semen of *Kārtikeya* which fell on the earth gave rise to *tāmra* (copper).

167 कृष्णं रूक्षमतिस्तब्धं श्वेत चापि घनासहम् । 168 लौहनागयुत चेति शुल्वं स्याद्दोषसप्तकम् ।

Bad quality

Black colour, ununctuousness, excessive compactness, white colour, inability to tolerate pressure (ghana), mixture of

iron and lead—these are the seven defects in copper of bad quality.

ताम्रं कषाय मधुरं सितक्तं स्याद्रोपणं बृंहणमल्पमेव ॥२३२॥
[भावप्रकाज्ञः पूर्वखण्डः धातूपधातुवर्ग ५:२५-२६]

पित्तोदरार्शःकृमिकुष्ठपीनसञ्लेष्मक्षयघ्नं ज्वरशूलनुद्धिमम् ।

Properties

Copper is astringent, sweet and bitter. It is ropaṇa (healer of ulcers) and slightly bṛmhaṇa (nourishing). It cures aggravated pitta, udara (obstinate abdominal diseases including ascitis), arśas (piles), kṛmi (parasitic infection), kuṣṭha (obstinate skin diseases including leprosy), pīnasa (chronic rhinitis), aggravated kapha, kṣaya (consumption), jvara (fever) and śūla (colic pain). It is cooling.

न विषं विषमित्याहुस्ताम्च तु विषमुच्यते ॥ २३३ ॥
एको दोषो विषे सम्यक् ताम्ने त्वष्टौ प्रकीर्तिता ।
भ्रमो मूच्छा विदाहश्च स्वेदोत्क्लेदनवान्तयः ॥ २३४ ॥
ग्रहचिश्चित्तसंताप एते दोषा विषोपमा. ।

Adverse effects

Poison is not the real poison. It is copper (not processed properly) which is the real poison. Poisons have only one adverse effect whereas copper (which is not processed properly) has eight types of adverse effects. These are bhrama (giddiness), mūrcchā (fainting), vidāha (burning sensation), sveda (excessive sweating), utkledana (production of stickiness in the body), vānti (vomiting), aruci (anorexia), citta santāpa (excessive discomfort in mind)—these are the eight types of adverse effects which are like poisoning effects.

खुरकं मिश्रकञ्चेति द्विविधं वङ्गमुच्यते ॥ २३४ ॥

[म्रायुर्वेदप्रकाश ३: १४८]

¹⁶⁹ **खुरक**रूच गुणैश्रेंष्ठं मिश्रकं त्वहितं मतम् ।

Vanga (Tin)

Variety

Vanga is of two types. They are called khuraka and miśraka. Of these two, khuraka type of vanga is very useful in therapeutics whereas the miśraka type is harmful.

170 बंगं लघु सरं रूक्षमुष्णं मेहकफक्र**मीन् ।** 171 निहन्ति पाण्डु सश्वासं दृश्यमीषत्तु पित्तलम् ॥२३६॥

[आयुर्वेद प्रकाश् ३:१५०]

Property

Vanga is light, laxative, ununctuous and hot. It cures meha (obstinate urinary diseases including diabetes), kapha; kṛmi (parasitic infection), pāṇḍu (anemia) and śvāsa (asthma). It is good for eye sight and it slightly aggravates pitta.

172 सिहो यथा हस्तिगणं निहन्ति तथैव बङ्गेऽखिलमेहवर्गम् । 173 देहस्य सौस्य प्रबलेन्द्रियत्व कृशस्य पृष्टि कुरुते नरस्य ॥२३७॥

[ग्रायुर्वेदप्रकाश ३:१५१]

As a lion kills a horde of elephants, similarly, vanga cures all types of meha (obstinate urinary disorders including diabetes). It causes happiness of the body and promotes the strength of sense organs. It nourishes an emaciated person.

दृष्ट्वा भोगिसुतां रम्यां वासुकिस्तु मुमोच यत् । वीर्यं जातस्ततो नागः सर्वरोगापहो नृणाम् । [ग्रायर्वेदप्रकाश ३:१८४]

Nāga (Lead)

Mythology

The semen ejaculated by $V\bar{a}suki$ after seeing the beautiful daughter of Bhogi gave rise to $n\bar{a}ga$ (lead). It cures all diseases of human beings.

Materia Medica

सीसं वंगगुणं ज्ञोयं विशेषान्मेहनाशनम् ॥ २३८ ॥

[म्रायुर्वेदप्रकाश ३:१८४]

Property

Nāga shares all the properties of vanga. However, the former specifically cures meha (obstinate urinary disorders including diabetes).

न गस्तु नागशततुल्यबलं ददाति व्याधिं च नाशयित जीवनमातनोति ।

विह्नं प्रदीपयित कामबलं करोति
मृत्यु च नाशयित सततं सेवितः सः।

[आयुर्वेदप्रकाश ३:१८७]

Nāga (Lead) endows a person with the strength of one hundred nāgas (cobras), cures diseases, promotes longevity, stimulates digestion, increases the strength for sexual act and prevents death if used constantly.

पाकेन ही**नो** खलु वंगनागौ क्रुष्ठानि गुल्मांक्च तथाऽतिकुष्ठान् ।।२३६।।

[प्रायुर्वेदप्रकाश ३ : १८६]

पाण्डुप्रमेहानपि वातज्ञोफभगन्दरिवत्रिकलासज्ञूलान् ।

विषोपम रक्तविकारवृन्दं क्षयं च कृच्छाणि कफं ज्वरं च।

मेहाश्मरी विद्रधि मुखरोगान्नर्तीश्च नित्यं कुरुतेऽबलत्वम् ।

Adverse effects

Use of nāga (lead) and vaiga (tin) without proper processing causes kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour), atikuṣṭha (?), pānḍu (anemia), prameha (obstinate urinary disorders including diabetes), śopha (oedema) caused by vāyu, bhagandara (fistula-in-ano), śvitra (leucoderma), kilāsa (a type of leucoderma) and śūla (colic pain). They are like poisons and cause rakta vikāra (diseases caused by the vitiation of blood), kṣaya (consumption), kṛcchra

(dysuria), aggravation of kapha, jvara (fever), aśmarī (stone in urinary tract), vidradhi (abscess), mukharoga (diseases of mouth), arti (pain) and nitya abalatva (progressive weakness).

रोतिका काकतुण्डी च द्विविधा सा प्रकीर्तिता । संतप्ता काजिके क्षिप्ता ताम्राभा रीतिका मता ॥२४१॥ एवं च जायते कृष्णा काकतुण्डीति सा मता । Rītikā (Bell metal)

Variety

This is of two types viz., $r\bar{\imath}tik\bar{a}$ and $k\bar{a}katun\bar{d}\bar{\imath}$. If the metal is heated and dipped into $k\bar{a}\tilde{n}ji$ (vinegar) and it becomes copper-coloured then it should be known as $r\bar{\imath}tik\bar{a}$. If it becomes black in colour, then it is $k\bar{a}katund\bar{\imath}$.

गुर्बी मृद्धी च पीताभा स्फारांगीं त्रोटनाक्षमा ॥२४२॥
सुस्निग्धा मसृणांगी च रीतिरेतादृशी शुभा।

Good quality

Rītikā which is heavy, soft, yellowish in colour, dazzling (sphārāngī), troṭanākṣama (difficult to break), unctuous and smooth is of good quality.

स्तब्धा रूक्षा खरा श्वेता रक्तातीव घनासहा ।।२४३।। ।७४ पुटगा च मलैर्युक्ता रीतिका न शुभा मता ।

Bad quality

Rītikā which is stabdha (compact), ununctuous, rough, white, excessively red, ghanāsaha (intolerant of pressure), puṭaga (having layers) and associated with impurity (mala) is not useful.

'रीतिकायुगल सूक्ष्मं सितक्तं लत्रण रसे । 175 शोधन पाण्डुरोगघ्न कृमिष्टन नातिलेखन' ॥२४४॥

[भावप्रकाशः पुर्वखण्डः धातूपधातुवर्ग ८ : ७४]

Property

Both the types of $r\bar{t}ik\bar{a}$ are $s\bar{u}ksma$ (subtle), bitter and saline in taste and cleansing. They cure $p\bar{a}ndu$ (anemia) and krmi (parasitic infection). It is not a depletive (lekhana) in excess.

कांस्यं कषाय तिक्तोष्णं लेखनं विशदं सरं।
रूक्षं गुरु च चक्षुष्यं कफिपत्तहरं परम्।।२४५।।

Kāmsya (Brass)

Kāmsya is astringent, bitter, hot, lekhana (depletive), viśada (non-slimy), laxative, ununctuous and heavy. It promotes eye sight and alleviates kapha and pitta.

176 पुरा लोमिलदैत्याना निहतानां सुरैर्युध । 177 उत्पन्नानि शरीरेभ्यो **लोहानि** विविधानि च ॥२४६॥

[ग्रायुर्वेदप्रकाश ३: २०४]

Loha (Iron)

Mythology

In the days of yore, different types of *lohas* came out from the bodies of the *lomila daityas* (a group of demons) when they were killed during their war with the gods.

'लोहं तिक्तं सरं शीतं कषायं मधुरं गुरु ।

रक्षं वयस्यं चक्षुष्यं लेखनं वातलं जयेत् ।।२४७।।

कफं पित्तं गर शूल शोफार्शः प्लीहपाण्डुताम् ।

मेदोमेहकृमीन्कुष्ठ तित्कट्टं तद्वदेव हि ।। २४८ ।।

Property

Loha is bitter, laxative, cooling, astringent, sweet, heavy, ununctuous, vayasya (promoter of longevity) and cakṣuṣya (promoter of eye sight). It aggravates vāyu and alleviates kapha and pitta. It cures gara (poisoning), śūla (colic pain), śopha

(oedema), arśas (piles), plīhan (splenic disorder), pāṇḍutā (anemia), medas (adiposity), meha (obstinate urinary disorders including diabetes), kṛmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy).

Its kitta which is called mandūra (rust of iron) shares all the properties of iron.

गुरुता दृढतोत्क्लेद कश्मलं दाहकारिता। ग्रश्मदोषः सुदुर्गन्धो दोषाः सप्तायसस्य च ॥२४६॥

Bad quality

Gurutā (heaviness), dṛḍhatā (sturdiness), utkleda (stickiness), kaśmala (impurity), dāhakāritā (producing burning sensation), aśmadoṣa (adulteration with stone?) sudurgandha (foul smell)—these are the seven defects of iron.

षढत्वकुष्ठामयमृत्युदंतद्हृद्रोगशूलौ कुष्तेऽश्मरी च । नानाष्ठजानां च तथा प्रकोपं करोति हुल्लासमशुद्धलोहम् ॥२५०॥

Adverse effects

Loha, which is not properly processed, causes sandatva (impotency), kuṣṭha (obstinate skin diseases including leprosy), mṛṭyu (death), hṛdroga (heart disease), śūla (colic pain), aṣmarī (stone in urinary tract), aggravation of different types of pain and hṛllāsa (nausea).

ाग्र जीवहारि मदकारि चायस चेदशुद्धिमदसंस्कृत ध्रुवम् । 179 पाटवं न कुरुते शरीरके दारुणं हृदि रुजं च यच्छति ॥२५१॥ [आयुर्वेदप्रकृशः ३:२१८-२२५]

If *loha* which is not properly processed is taken then it takes away the life, produces intoxication, does not produce energy in the body and causes acute pain in the heart.

कूष्माण्ड तिलतैलं च माषान्नं राजिकां तथा।
180
मद्यमम्लरस चैव त्यजेल्लोहस्य सेवकः ।। २५२॥

[म्रायुर्वेदप्रकाश ३: २२६]

Prohibition

Persons using loha should give up kuṣmāṇḍa, til oil, māṣa, rājikā, madya (alcoholic drinks) and amla rasa (things having sour taste).

लोह साराह्मयं श्रेष्ठं तस्य लक्षणमुच्यते ।
181
क्षमाभृच्छिखराकारन्यंगान्ये [न्यम्लेनमर्दिते] ।।२५३।।
दश्यन्ते यत्र सूक्ष्माणि सारं लोहेष् तद्वदेत् ।

Sāra loha

Sāra loha is the best among irons. It is kṣamābhṛt (stands to pressure) and śikharākāra (tapering in shape). When triturated with sour juice it leaves small dust-like particles.

लौहं साराह्मयं हन्याद्ग्रहणीमतिसारकम् ॥ २५४॥ ग्रर्थसर्वागजं वातं शूलं च परिणामजम् । छिंदिपीनसिपत्तं च श्वासं चाशु नियच्छिति ॥२५५॥

Property

Sārā lauha immediately cures grahaņī (sprue syndrome), atisāra (diarrhoea), aggravation of vāyu in half of the body or all over the body, pariņāmaja śūla (colic pain which appears during the process of digestion of food), chardi (vomiting), pīnasa (chronic rhinitis), aggravated pitta and śvāsa (asthma).

यत्पात्रे न प्रसरित जले तैलिबन्दुः प्रतप्ते ।
182 183
हिंगुर्गन्धं त्यजित च निजं तिक्ततां निबकल्कः ।। २५६ ।।
तप्तं दुग्धं भविति शिखराकारकं नैति भूमिम् ।
कृष्णागः स्यात्सजलचणकः कान्तलोहं तद्क्तम् ।। २५७ ।।

Kānta loha

In a pot of kānta loha containing hot water if a drop of oil is put then the oil does not spread. Hingu (asafoetida) loses its foul smell and the paste of nimba loses its bitterness when put in such a pot. If milk is boiled in this pot, then it goes up in the form of a śikhara (pyramid) but does not fall down. It becomes black when caṇakāmla (sajala caṇaka) is kept in this pot.

गुल्मोदरार्शः शूलममामवातं भगन्दरम् । कान्त तत्कामलाशोफकुष्ठक्षयरुजोहरेत् ॥ २५ ॥ देहपुिटवलस्थैर्य दत्त जनयते सुतान् । 184 रक्तप्लीहप्रशमनमम्लिपत्त शिरोरुजम् ॥ २५६ ॥ सर्वान् रोगान्विजयते कान्तलोहं न संशयः ।

Property

Kānta loha cures gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis), arśas (piles), śūla, (colic pain), āma, āmavāta (rheumatism), bhagandara (fistula-inano), kāmalā (jaundice), śopha (oedema), kuṣṭha (obstinate skin diseases including leprosy), kṣaya (consumption) and ruk (pain). It gives nourishment to the body and promotes strength and stability. It helps in the procreation of children. It alleviates vitiation of blood, plīhan (diseases of spleen), amla pitta (hyper acidity of stomach) and śiroruk (headache). Kānta loha cures all these diseases undoubtedly.

185 शताब्दमुत्तमं किट्ट मध्यं चागीतिवापिकम् । 186 अधमं पष्ठिवार्षीय ततो हीन विषोपमम ॥ २६० ॥

[आयुर्वेदप्रकाश ३ : २६०-२६१]

Loha kitta (Rust of Iron)

Loha kiţţa which is one hundred years old is the best, eighty years old is mediocre and sixty years old is inferior. Rust of iron which is less than sixty years old is like poison.

योजयेल्लोहवत्सर्व लोहस्थाने च तन्मलम् । तत्किट्ट तद्गुण ज्ञेय विशेषात्पाडुनाशनम् ॥ २६१ ॥

In the place of loha, its mala (rust) can be used in all diseases because the latter shares all the properties of the former. Moreover, its mala (rust) is specifically indicated in the treatment of $p\bar{a}ndu$ (anemia).

किट्टाइशगुणं मुण्डं मुण्डातीक्षणं शताधिकम् । तीक्ष्णाल्लक्षगुणं कान्तं भक्षणात्कुरुते बलम् ॥ २६२ ॥ [ग्रायुर्वेदप्रकाश ३ : २६४]

From kiţţa (mandūra or rust of iron) munda loha is ten times effective, from munda loha, tīkṣṇa loha is hundred times effective and from tīkṣṇa loha, kānta is one lakh times effective in producing strength.

ग्रभ्रकं माक्षिकं तालं शिला नीलांजनं तथा । तुत्थकं रसकं चैते प्रोक्ताः सप्तोपधातवः ॥ २६३ ॥

Upadhātus

Abhraka, mākṣika, tāla, śilā, nīlāñjana, tutthaka and rasaka—these seven are known as upadhātus.

'पुरा वधाय वृत्रस्य विज्ञणा वज्रसुद्धृतम् । . .
विस्फुलिंगास्ततस्तस्य गगनं परिसपिताः ॥ २६४ ॥
187
ते निषेतुर्धंनध्वानाच्छिखरेषु महीभृताम् ।
188
तेभ्य एव समुत्पन्नं तत्तदि्गरिषु चाभ्रकम् ॥२६५॥
[ग्रायुर्वेदप्रकाश ३ : ५६-५७]

Abhraka (Mica)

Mythology

In the days of yore, when Vajri (Indra) took out the vajra to kill the demon Vrtra, then visphulingas (fire particles) from

that vajra spread over the sky and because of the thundering sound of the clouds fell on the tops of mountains. Thus, abhraka took birth in those mountains.

कदाचिद्गिरिजा देवी हर दृष्ट्वा मनोहरम्। मुमोचयत्तदावीर्य तज्जानं शुभमश्रकम् ॥ २६६॥

Once upon a time, the goddess Girijā saw the extremely handsome Hara. The genital fluid (ovum) she then ejaculated gave rise to pure abhraka.

तत्र दक्षिणशैलेऽर्कशोपादल्पगुणं हि तत् । ग्रन्पसत्त्वं तदाधत्ते तस्य सत्त्व गुणप्रदम् ॥ २६७ ॥

Quality

Abhraka which is available in the southern mountains is inferior in quality because it gets dried by the strong heat of the sun. It produces less of sattva. However, this sattva is therapeutically useful.

त्रतस्तूत्तरज्ञैलोत्थ वहुसत्त्व गुणाधिकम् ।

Abhraka which is available in northern mountains contains more of sattva and is therefore superior in quality.

तद्वज्ञ वज्जजातत्वादभ्रमभ्ररवोद्भवात् ॥२६५॥ १८० १ गगनात्पतितं यस्माद्गगन च ततो मतम्।

Derivation

It is called *vajra* because of its origin from thunder (*vajra*). It is called *abhra* because it is produced with the help of the cloud (*abhra*). Since it has fallen from the sky (*gagana*), it is called *gagana*.

विप्रक्षत्रियविट्शूद्रभेदात्तत्स्याच्चतुर्विधम् ।।२६६॥
क्रमेणैव सितं रक्तं पीतं कृष्णं च वर्णतः ।
प्रशस्यते सितं तारे रक्तं चैव रसायने ।। २७०॥

191 पीतं हेमनि कृष्णं तु गदेपु द्रुतयेऽपि च ।

Variety

It is of four types viz., vipra, kṣatriya, viṭ and śūdra and they are white, red, yellow and black respectively. The white variety is useful in the preparation of silver, red variety for rejuvenation therapy, yellow variety in the preparation of gold and the black variety for the treatment of diseases as well as for druti kriyā.

पिनाकं दर्दुरं नागं वज्र चेति चतुर्विधम् ।।२७१।।

मुञ्चत्यग्नौ विनिक्षिप्तं पिनाकं दलसंचयम् ।

ग्रज्ञानाद् भक्षणं तस्य महाकुष्ठप्रदायकम् ।।२७२।।

दर्दुरं त्विग्नगं चातिकुष्ते दर्दुरध्विनम् ।

गोलकान्बहुशः कृत्वा स स्यान्मृत्युप्रदायकः ।।२७३।।

भावप्रकाशः धातूपधातुवर्गं =:११५-१२०]

'नागं तु नागवद्वह्नौ फूत्कारं परिमुञ्चित । तद्भक्षितमवश्यं तु विद्याति भगन्दरम् ॥२७४॥ वज्र तु वज्रवत्तिष्ठेत्तन्नाग्नौ विकृति वजेत्। 192 सर्वाभ्रेषु वरं वज्रं व्याधिवार्धक्यमृत्युजित्'॥२७४॥

It is also classified in four different ways viz., pināka, dardura, nāga and vajra. When placed on fire, the pināka variety of abhraka gives up leaves, and if because of ignorance, it is used, then it causes serious types of kuṣṭha (obstinate skin diseases including leprosy). The dardura variety of abhraka when placed on fire produces sound like a frog. It produces many golakas (abscesses?) and thus leads to death. The nāga variety of abhraka produces hissing (phutkāra) sound like that of a cobra, when placed on fire. This, when used, certainly produces bhagandara (fistula-in-ano). The vajra variety of ablraka stands on the fire like a vajra (thunder) without under-

going any change. Amongst all these varieties, the vajra type of abhraka is the best and it overcomes diseases, old age and even death.

ग्रभं कषायं मध्रं सुशीतमायुष्करं धातुविवर्धनं च । हन्यात्त्रिदोषं व्रणमेहकुष्ठं प्लीहोदर ग्रन्थिविषं क्रमीश्च॥२७६॥

Property

Abhraka is astringent, sweet, exceedingly cooling and promoter of longevity and dhātus (tissue elements of the body). It alleviates all the three doṣas and cures vraṇa (ulcer), meha (obstinate urinary disorders including diabetes), kuṣṭha obstinate skin diseases including leprosy), plīhan (splenic disorders), udara (obstinate abdominal diseases including ascitis), granthi (adenitis), viṣa (poisoning) and kṛmi (parasitic infection).

रोगान्हिन्त बृढयित वपुर्वीर्यवृद्धि विधने ।
तारुण्याद्यं रमयित शतं योपितां नित्यमेव ।।२७७॥
193
दीर्घायुष्याञ्जनयित सुतान् सिहतुल्यप्रभावान् ।
मृत्योभीति हरित नितरां सेव्यमानं मृताभ्रम्।

Abhraka, when used in bhasma form, cures diseases, produces sturdiness of the body and increases semen. It produces youthfulness because of which a person can enjoy sex with one hundred ladies daily. It helps in the procreation of children endowed with longevity and strength like a lion. It takes away the fear of untimely death for ever.

१९४ पीडां विधत्ते विविधा नराणा कुष्ठ क्षय पाण्डुगद च शोथम् ।

[भावप्रकाशः धानृपधानुवर्ग ५ १२०-१२२, १२४-१२६]

195
हत्पार्श्विपीडां च करोत्यशुद्धमभ्र त्वशुद्ध गुरुनापद स्यात्।

Adverse effect

Abhraka, which is not properly processed, produces

different types of pain, kuṣṭha (obstinate skin diseases including leprosy), kṣaya (consumption), pāṇḍu (anemia), śopha (oedema), hṛṭ pīḍā (pain in cardıac region), pārśva pīḍā (pain in the sides of the chest) and serious type of burning sensation in the body of human beings.

माक्षिकं द्विविधं प्रोक्तं पीतं शुक्लं च सर्वतः ॥२७६॥ तयो सुवर्णवर्ण तु विज्ञेयं प्रवरं जनै । *Mākṣika* (Copper pyrite)

Variety

 $M\bar{a}ksika$ is of two types viz., yellow and white. The golden colour (yellow) $m\bar{a}ksika$ is considered to be the better.

196
'माक्षिकं मधुरं तिक्तं स्वयं वृष्यं रसायनम् ॥२८०॥
197
चक्षुप्यं वस्ति ह्वकुष्ठपाडुमेहविपोदरम् ।
198
ग्रिशं श्रेयं कण्ड् त्रिदोषं च नियच्छति ॥२८१॥

[आयुर्वेदप्रकाश ८.६-१०]

Property

 $M\bar{a}ksika$ is sweet, bitter, promoter of good voice, aphrodisiac and rejuvenating. It promotes eye sight and cures vastiruk (pain in bladder), kuṣṭha (obstinate skin diseases including leprosy), pānḍu (anemia), mɛha (obstinate urinary disorders including diabetes), viṣa (poisoning), udara (obstinate abdominal diseases including ascitis), arśas (piles), śopha (oedema), ksaya (consumption), kandū (itching) and all the three aggravated doṣas.

भंदानलत्वं बलहानिमुग्नां विष्टभतां नेत्रगदान्सकुष्ठान् । 200 करोति मालां व्रणपूर्वकं च शुध्यादिहीनं खलु माक्षिकं च ॥२८२॥ [ग्रायुर्वेदप्रकाश ४:११]

Adverse effect

If mākṣika is uṣed without proper processing then it

causes indigestion, extreme loss of strength, constipation, diseases of the eye, kuṣṭha (obstinate skin diseases including leprosy), mālā (cervical adenitis) and vraṇa (ulcer).

हरितालं कटु स्निग्ध कपायोप्ण हेरद्विषम् । 201 कंडूकुष्ठास्यरोगास्रकफपित्तकचन्नणान् ।। २८३ ।।

[श्रायुर्वेदप्रकाश २: १७४]

Haritāla (Yellow arsenic)

Property

Haritāla is pungent, unctuous, astringent and hot. It cures visa (poisoning), kaṇḍū (itching) kusṭha (obstinate skin diseases including leprosy), āsyaroga (diseases of the mouth), vitiated blood, kapha and pitta, kaca (diseases of hair) and vraṇa (ulcer).

हरति च हरितालं सौष्ठवं देहजातम्।
203
सृजति च बहुतापंम् मेहकृच्छाश्मपीडाम्।। २५४।।
वितरति कफवातान् स्नायुशोष करोति।
ह्यमृतमिहसमन्तात्कृष्ठरोगाश्च वेगात्।। २५५।।

Adverse effect

Haritāla (which normally works as a nectar), when used without proper processing, takes away the beauty of the body and produces excessive heat, meha (obstinate urinary diseases including diabetes). kṛcchra (dysuria), aśma (stone in the urinary tract) and $p\bar{\imath}d\bar{a}$ (pain). It aggravates kapha and $v\bar{a}ta$, dries up $sn\bar{a}yu$ (tendons and ligaments), and produces kuṣṭharoga (obstinate skin diseases including leprosy).

मनःशिला मन्दबलं करोति जन्तु श्रुव शोधनमन्तरेण। 204 मलस्य त्रन्ध किल मूत्ररोध सशर्कर कृच्छ्गद च कुर्यात्।।२८६॥

[ग्रायुर्वेदप्रकाश २: २१७]

Manahśilā (Realgar)

Adverse effect

Manaḥśilā used without śodhana (processing) certainly causes weakness, constipation, obstruction to micturation, śarkarā (gravels in the urinary tract) and krcchra (dysuria).

म्रतिदुर्घरमाध्माघ्नं विषमज्वरनाशनम् । रसायनं सुवर्णघ्नं लोहमार्दवकारकम् ॥ २८७॥

Property

It cures serious types of ādhmāna (flatulence) and viṣama jvara (malarial fever). It is rejuvenating. It is suvarnaghna (which reduces gold into bhasma form) and lohamārdava kāraka (which causes softness in iron).

नेत्रामयहर हृद्य सोप्ण नीलाञ्जनं मतम्।
Nīlāñjana (Lead sulphide)

Nīlāñjana cures eye diseases. It is cardiac tonic and hot.

205
206
तुत्थकं कटुकं क्षारं कपाय वामक लघु ।। २८८ ।।
लेखन भेदनं शीतं चक्षुष्य कफपित्तजित् ।
विपामकुष्ठकडूष्टनं तद्गुण खर्परं स्मृतम् ।।२८६।।
आयर्वेदप्रकाश ५.३८-३६

Tutthaka and Kharpara (Copper sulphate and Zinc ore)

Tutthaka is pungent, alkaline, astringent, emetic, laghu, lekhana (depleting), purgative and cooling. It promotes eye sight and cures kapha as well as pitta. Is cures vişa (poisoning), āma, kuṣṭha (obstinate skin diseases including leprosy) and kaṇḍū (itching).

Kharpara shares the properties of tuttha.

ये गुणास्तुत्थके प्रोक्तास्ते गुणाः **रसके** मताः।

Rasaka

Rasaka has the same properties as those of tuttha.

रसायनाथिभिलोंकैः पारदोरस्यते यतः ॥२६०॥

ततो रस इति प्रोक्तः स च धातुरिति स्मृतः।

Pārada (Mercury)

Derivation

It is called *rasa* because persons desirous of rejuvenation commonly use (*rasyate*) it. It is also called 'dhātu'.

207 शिवाङ्गाम्निर्गतं तेजः पनितं घरणी तले ॥२६१॥ 208 नहेहसारजानत्वाच्छ्कलवर्णमभुच्च तत् ।

Mythology

It was produced from the *tejas* (semen) of Lord Siva which fell on the earth because of which it is white in colour.

क्षेत्रभेदेन विज्ञेयं शिववीर्य चतुर्विधम् ॥२६२॥ 209 श्वेतं रक्तं तथा पीत कृष्णं च भविन क्रमात् । ब्राह्मणः क्षत्रियो वैश्यः शुद्रश्च खलु जातितः ॥२६३॥

Variety

Depending upon the nature of the earth on which it was produced it is of four types viz., white, red, yellow and black. They are called brālmaṇa, kṣatriya, vaiśya and śūdra respectively.

शस्त श्वेतं रुजा नाशे रक्तं किल रसायने। धातुवादे तु तन्पीतं स्वे गनौ कृष्णमेव च ॥२६४॥

The white variety is useful in curing diseases. Red variety is used in rejuvenation. For dhātuvāda (preparing gold out of ordinary metals) yellow variety is used. Black variety is used for khe gati (moving in the sky).

210 स्वयं रसो भवेद्ब्रह्मा बद्धश्चैव जनार्दनः । 211 रञ्जित क्रामितः सृतः साक्षाह् वो महेश्वरः ॥२६५॥

Property

Pārada itself is Brahmā and after baddha (a special process by which mercury is made to stand strong heat without vaporisation), it is Janārdana. After rañjana and krāmaṇa samskāras (processes), the mercury becomes Maheśvara himself.

मूछित्वा हरित रुजं बन्धनमनुभूय खे गति कुरुते ।
212
अजरीकरोनि हि मृतः कोऽन्यः करुणाकरः सूतात् ॥२६६॥
[भावप्रकाशः धातूपधानुवर्गं ८: २३-२४]

After műrchanā samskāra, pārada cures diseases. After bandhana samskāra it enables a person to move in sky. After mārana (lit. death) samskāra it prevents death. In view of the above, who else (other than pārada) is more blissful?

पारदः षड्रसः स्निग्धस्त्रिदोपघ्नो रसायनः।
213
योगवाही महावृष्यः सदा दृष्टिबलावहः।
सर्वामयहरः प्रोक्तो विशेषात्सर्वेकुष्ठनुत् ॥२६७॥

Pārada has six rasas (tastes). It is unctuous. It alleviates all the three doṣas. It is rejuvenating, yogavāhin (which enhances the efficacy of other drugs when mixed) and exceedingly aphrodisiac. It always promotes eye sight and strength. It cures all diseases. It has special curative property for all types of kuṣṭha (obstinate skin diseases including leprosy).

214
मलं विषं विह्निगिरीवचापलं ,
215
नैसिगिकं दोपमुशन्ति पारदे ।
216
उपाधिजौ द्वौ त्रपुनागसंज्ञकौ
217 218
दोषौ च सूते कथितौ चिकित्सकैः ॥२६८८॥

Dosas and adverse effects

Mala, vișa, vahni, giri and capala-these are the naisargika (natural) doșas (defects) in pārada. It has two other doșas called trapu and nāga which are artificial (upādhija).

219
मलेन मूर्च्छा मरणं विपेन
दाहोऽग्निना कप्टतर: शरीरे।
220
देहस्य जाड्यं गिरिणा सदा स्या— .
221
च्चापत्यनो वीर्यहर्ति च पुंस:।
222
वङ्गेन कुष्ठ भुजगेन गण्डो
223
भवेदनोऽसौ खलुशोधनीय. ॥२६६॥

Mala doṣa causes mūrcchā (fainting), viṣa doṣa causes death, vahni doṣa causes burning sensation of serious type. Numbness and rigidity (jāḍya) appear in the body because of giridoṣa. Chapala doṣa destroys semen in the man. Vanga doṣa produces kuṣṭha (obstinate skin diseases including leprosy) and nāga doṣa produces ganḍa (goitre). Theiefore, it is necessary to make pārada free from all these doṣas through the process of śodhana before use.

संस्कारहीत खलु सूनराजं य सेवते तस्य करोति बाधाम् । 224 देहस्य नाण विद्धाति तून कुष्ठाञ्च रोगाञ्जनयेन्नराणाम ॥३००॥ [भावप्रकाण धातूपधातुवर्ग ८ १९-६२, ६६-६७, १००]

If pārada is used without śodhana, than the person suffers from many serious maladies like kuṣṭha resulting in death.

ग्रथोपरसा :

भान्धको वज्रवैकान्तो वज्राभ्रं तालकं शिला।

खर्परं शिखि तुत्यं च विमलां हेममाक्षिकम् ॥३०१॥

225 :

कासीसं कान्तपाषाणो वराटांजनहिंगुलम् ।

कंकुष्ठं शंखभूनागं टंकणं च शिलाजतु ॥३०२॥ 226 उक्ता **उपसरसा** जानेद्रंच्यनिर्णयकारिभिः ।

Uparasa

Gandhaka, vajra, vaikrānta, vajrābhra, tālaka, śilā, kharpara, śikhituttha, vimalā. hema mākṣika, kāsīsa, kānta pāṣāṇa, varāta, añjana, hingula, kaṁkusṭa, śaṁkha, bhūnāga, tankaṇa and śilājatu—these are known as uparasas by persons well versed in the identification of drugs.

दरदस्त्रिविधः प्रोक्तश्चर्मारः शुकतुण्डकः ॥३०३॥

हसपांदस्तृत्तीयः स्याद्गुणवानुत्तरोत्तरम् ।

Hingula (Cinnabar)

Variety

Darada or hingula is of three types viz., carmāra, śuka tuṇḍaka and hainsa pāda. The latter ones are therapeutically better than the former ones.

चर्मारः शुक्लवर्णः स्यात्सपीतः शुकतुण्डकः।

जपाकुसुमसङ्काको हंसपादो महोत्तमः ॥३०४॥ भावप्रकाशः धातुपधातुवर्ग =:१०२-१०४]

Carmāra is white, śukatuṇdaka is yellow and hamsa pāda is red like a flower of $jap\bar{a}$. The last one is the best.

तिक्तं कषायं कटुहिंगुलं स्यान्नेत्रामयघ्न कफपित्तहारि ।

हृल्लासकुष्ठज्वरकामलाश्च प्लीहामवातौ च गरं निहन्ति ।।३०५।।

[भावप्रकाशः धातूपधातुवर्गं ८:१०५]

Property

Hingula is bitter, astringent and pungent. It cures eye diseases, aggravated kapha as well as pitta, hṛllāsa (nausea), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), kāmalā (jaundice) plīhan (splenic disorders), āmavāta (rheumatism) and gara (poisoning).

227 'स्वेतद्वीपे पुरा देन्याः

कीडन्त्या रजसा [ऽऽ] प्लुतम् ।

228

दुकूलं तेन वस्त्रेण स्नातायाः क्षीरे नीरघी ।

229

ासृतं यद्रजस्तस्माद्गन्धकः समजायत ।।३०७।।

Gandhaka (Sulphur)

Mythology

In the days of yore, in the Sveta $dv\bar{v}pa$, goddess $P\bar{a}rvati$ was playing aquatic games in the $k\bar{s}\bar{v}ra$ $s\bar{a}gara$ during her menstrual period. From her garments, the menstrual fluid got into the water from which gandhaka took its origin.

230

चतुर्घा गन्धक. प्रोक्तो रक्तः पीतः सिनोऽसिनः ।

रक्तो हेमिकयासूक्तः पीतश्चैव रसायजे ॥३०८॥

व्रणादिलेपने स्वेतः श्रोप्ठ कृष्णः सुदुर्लभः ।

Variety

Gandhaka is of four types viz, red, yellow, white and black. The red variety is used in processing (preparing) gold (hema $kriy\bar{a}$). The yellow variety is used in rejuvenation therapy. The white variety is useful in ointments for ulcers. The black variety which is the best is extremely rare.

गन्धकः कटुकस्तिक्तो वीर्योप्णस्त्वरः सरः ॥३०६॥

पित्तल: कट्क: पाके कंड्विसर्पजन्तूजित ।

23

हन्ति कुप्ठक्षयप्लीहकफवातान् रसायनम् ॥३१०॥

भावप्रकाश धानुपधानुवर्ग ८:१०७-१११]

Property

Gaudhaka is pungent, bitter, hot in potency, saline,

laxative, aggravator of pitta and pungent in $vip\bar{a}ka$. It cures kustha (obstinate skin diseases including leprosy), ksaya (consumption) and plīhan (splenic disorders). It alleviates kapha and $v\bar{a}ta$, and is rejuvenating.

अशुद्धो गन्धकः कुष्ठं तापं देहे करोति हि। सौख्य च रूपं च बलं

शुक्रमोजो हन्ति न संशयः ॥३११॥'

Adverse effect

Use of gandhaka which is not properly processed (aśuddha) causes kustha (obstinate skin diseases including leprosy) and $t\bar{a}pa$ (burning sensation). It undoubtedly takes away happiness, complexion, strength, semen and ojas.

233 'निदाघे धर्मसतप्ता धातुसारं धराधराः । निर्यासवन्त्रम्ञ्चन्ति तन्छिलाजनु कीर्तितम् ॥३१२॥

[म्रायुर्वेदप्रकाश ४:६६]

Śilājatu (Mineral pitch)

The essence of stones which exudates from the mountains by the heat of the sun in summer is called *śilājatu*.

मधुर च मितक्तं च जपापुष्पिनभ च यत्। विपाके कटुशीतं च तत्सुवर्णस्य नि.सृतम्।।३१३।।

Variety

The $\dot{s}il\bar{a}jatu$ which comes out of stones of gold is sweet and bitter in taste, like the flower of $jap\bar{a}$ in colour, pungent in $vip\bar{a}ka$ and cooling.

'राजतं पाण्डुर शीतं कटुकं स्वादुपाकि च। ताम्रान्मयूरकण्ठाभं तीक्ष्णमुष्णं च जायते ॥ ३१४॥ 234 'लौहं जटायुपक्षाभं सतिक्तं लवणं भवेत्'।

विपाके कटुक़ं शीत सर्वश्रेष्ठमुदाहृतम्' ॥३१४॥

[ग्रायुर्वेदप्रकाश: ४ : ६६-१००]

The silver type of $\dot{sil\bar{a}jatu}$ is gray in colour, cooling, pungent in taste and sweet in $\dot{vip\bar{a}ka}$. The $\dot{sil\bar{a}jatu}$ derived from $t\bar{a}mra$ is like the peacock throat in colour, sharp and hot. The $\dot{silajatu}$ derived from iron stone is like the feather of $jat\bar{a}yu$ in colour and bitter and saline in taste. It pungent in $vip\bar{a}ka$ and cooling. This is the best of all varieties.

यथाकमं वातपित्ते श्लेष्मापन्ते कफे त्रिषु। विशेषतः प्रशस्यन्ते भेदा अष्टमजतूद्भवाः ॥३१६॥

The first variety is useful in alleviating $v\bar{a}yu$ and pitta, the second and third varieties alleviate kapha and the fourth one alleviates all the three dosas.

शिलाजं कदुतिक्तोष्णं कदृपाकं रसायनम् । 235 छेदि योगवहं हन्ति कफमेहाश्मृशकराः ॥३१७॥ सूत्रकुच्छ्रं क्षयं श्वासं वातार्शासि च पाण्डुताम् । 236 ग्रपम्मारं तथोन्मादं शोफकुष्ठोदरक्रमीन् ॥३१८॥

भावप्रकाशः धात्पधातुवर्ग ५:५०-५२]

Property

It is pungent and bitter in taste, hot, pungent in vipāka and rejuvenating. It is chedi (depleting) and yogavaha (which enhances the properties of other drugs). It cures aggravated kapha, meha (obstinate urinary diseases including diabetes), aśma śarkarā (stones and gravel in the urinary tract) mūtra krcchra (dysuria), kṣaya (consumption), śvāsa (asthma), aggravated vāyu, arśas (piles), pāṇḍu (anemia), apasmāra (epilepsy), unmāda (insanīty), śopha (oedema), kuṣṭhu (obstinate skin diseases including leprosy), udara (obstinate abdominal diseases including ascitis) and kṛmi (parasitic infection).

ग्रथरत्नोपरत्नलक्षणगुणा—

गरुत्मतेन्द्रनीलाद्याः प्रस्तरा **रत्न**संज्ञकाः ।

मौक्तिकाद्युपरत्नं स्यादुत्पत्तिस्तस्य कथ्यते ॥३१६॥

Ratna and Uparatna (Jewels & costly stones)

Derivation

Stones like garutman and indranīla are called ratnas. Muktā etc., are called uparatnas. Now the derivation of this term is being described.

धनाथिनो जनाः सर्वे रमन्तेऽस्मिन्नतीव यत्।

नता रत्नमिति प्रोक्तं शब्दशास्त्रविशारदैः ॥३२०॥

[भावप्रकाशः धातूपधातुरत्नोपरत्नवर्ग ५:१६८]

[म्रायुर्वेदप्रकाश ५२]

Since people desirous of wealth indulge (ramante) in excess in these stones, therefore scholars of linguistics call them ratna.

इन्द्रपक्षीन्द्रसूर्येन्दुमणयः पुष्परागकः ।

वज्रवेड्यंगोमेदपद्यरागा ग्रमीनव ॥३२१॥

Type

Indra, paksīndra, sūryendu, maņi, puṣpa rāga, vajra, vaidūrya, gomeda and padma rāga—these are the nine ratnas.

म्काविद्रुमशंखाद्या रत्नोपमणयतस्तथा ।

Mukta, vidruma, śankha etc., are called uparatnas.

चक्षष्याः लेखनाः शीताः कषाया मधरा सराः ॥३२२॥

मंगल्या धारणादश्री ग्रहद्षिटविषापहाः।

Property

These ratnas and uparatnas are cakṣuṣya (promoter of eye sight), lekhana (depleting), cooling, astringent, sweet and laxa-

tive. Wearing them bestows auspiciousness and destroys the evil effects of graha (planets), dușți (evil sight) and vișa (poisoning).

पूजार्थमात्मयोनेश्च ब्रह्मणा मृजतः किल ॥३२३॥
237
ग्रकरोद्विघ्नमसुरः केंटभारूयः प्रतापवान् ।
तदाक्रुद्धस्य वदनाद्ब्रह्मणस्तेजसोनिधः ॥३२४॥
कोधो विग्रहवान्भूत्वा निवपातातिदारुणः ।
स तं ददाहगर्जन्तमन्तकामं महाबलम् ॥३२४॥
ततोऽसुर घातयित्वा तत्तेजोऽवर्धताद्भुतम् ।
ततो विषादो देवानामभवत्तं निरीक्ष्य च ॥३२६॥
विषादजननत्वाच्च विषमित्यभिधीयते ।
ततः स्पष्टा प्रजा शेषा तदा नं क्रोधमीश्वरः ॥३२७॥
न्यस्तवान्सर्वभूतेषु स्थावरेषु चरेषु च ।

Vişa (Poisons)

Mythology

A powerful demon, who was created by Brahmā, created disturbance in the performance of rituals by the latter. Then Brahmā, the abode of all the powers (tejas) became very angry and from his mouth the terrifying anger came out in a corporeal form (vigrahavān) and fell on the roaring powerful demon and burnt him. After his death, that flame surprisingly expanded. Looking at this, the gods became exceedingly sad. Because of its property to cause sorrow (viṣāda), it is called viṣa. Then being requested by the remaining subjects, Iśvara withdrew that flame of anger and placed it in sthāvaras (those who do not move like vegetable kingdom, stone etc.,) and cara (those who move like animal kingdom).

यथाऽव्यक्तरसं तोयं आन्तरिक्ष महीगतम् ॥३२८॥ तेषु तेषु प्रदेशेषु रसं तं तं नियच्छति ।

98 Materia Medica

एवमेव विषं यच्च द्रव्ये व्याप्यावतिष्ठते ॥३२६॥ स्वभावादेवनत्तस्य रस समन्वर्तते ।

As the rain water which has no manifested taste while in the sky, carries different types of tastes when it falls on the earth and comes in contact with different types of soil, similarly the vişa acquires the taste of the substance in which it resides.

विषे यस्माद्गुणाः सर्वे तीक्ष्णाः प्रायेण सन्ति हि ॥३३०॥
विषं सर्वमतो ज्ञेयं सर्वदोषप्रकोपनम् ।

Property

All the properties of viṣa are super imposed by sharpness $(t\bar{\imath}kṣṇa)$. Therefore, all types of poisons aggravate all the three doṣas.

कालक्टोवत्सनाभः शृङ्गकश्च प्रदीपनः ॥ ३३१॥
हालाहलो ब्रह्मपुत्रो हारिद्रः सक्तुंकस्तथा ।
सौराष्ट्रक इति प्रोक्ता विषभेदा ग्रमीनव।

Variety

Kālakūţa, vatsanābha, śṛṅgaka, pradīpana, hālāhala, brahmaputra, hāridra, saktuka and saurāṣṭraka—these are the nine varieties of viṣa.

239 कालकूटः कृष्णवणॅरनन्तैविन्दुभिस्ततः ॥ ३३२॥

श्रयं तु देवासुसमरे मालिनाम्नोऽसुरस्य शोणितात्समुत्पन्नस्य पिप्पल-सदृशस्य तरोः निर्यासः ग्रहिछत्रमलयकोङ्कणश्रुङ्गवेरपर्वतादिषूत्पद्यते ।

 $K\bar{a}lak\bar{u}ta$ is studded with innumerable black spots. It was originally produced from the blood of a demon called $M\bar{a}li$ during the war between the gods and the demons. It is the exudate of a tree having leaves like those of pippala. It is

available in the mountains like Ahichhatra, Malaya, Konkana and Srngavera.

वत्सनाभः मिन्दुवारमदृशपत्रो वत्सनाभ्याकृतिः एत्तत्समीपे वक्षा न वर्षन्ते ॥ ३३३ ॥

Vatsanābha has leaves like those of sinduvāra and in shape it is like the umbilicus of a calf. No other tree grows near this plant.

'ब्राह्मणः पाण्डुरास्तेषु क्षत्रियो रक्तवर्णेकः ।'
[भावप्रकागः विषोपविषवर्गे द : २००]

वैश्यः पीतप्रभः शूद्रः कृष्णाभः स तु निन्दितः । 'रमायने विषं विप्रं क्षत्रिय देहपुष्टये' ॥ ३३४॥

[भावप्रकाशः विषोपविषवर्गं र : २०१]

कुष्ठनाशे प्रयुञ्जीत वैश्यं शूद्रं च चातुषु ।

Among them, the brāhmaṇa variety is gray (pāṇḍura) in colour, kṣatriya is red, vaiśya is yellow and śūdra is black. The last variety is not useful therapeutically. The brāhmaṇa (vipra) type of viṣa is useful in rejuvenation therapy; kṣatriya type is for nourishment of the body; vaiṣya type is for curing kuṣṭha (obstinate skin diseases including leprosy) and śūdra is for processing dhātus.

विषं प्राणहरं युक्त्या प्राणकृच्च रसायनम् ॥ ३३५॥ योगवाहि परं श्लेष्मवातहृत्सन्निपातिजत् ।

Property

Viṣa kills a person; but when used judiciously it gives life and works as a rejuvenating agent. It is an excellent yogavāhin (which enhances the properties of other drugs). It alleviates kapha and $v\bar{a}yu$, and cures $sannip\bar{a}ta$ (a condition created by the aggravation of all the three dosas).

100 Materia Medica

म्रर्कक्षीरं स्नुहीक्षीरं लांगली करवीरकः

गुंजाऽहिफेनो धुत्तूरः सप्तोपविषजातयः ॥ ३३६ ॥

[भावप्रकाशः धातूपधातुरन्नोपरत्नविषोपविषवर्गः ५ : २०५]

Upavişa (Subsidiary poisons)

Variety

Arka kṣīra, snuhīkṣīra, lāṅgalī, karavīraka, guñjā, ahiphena and dhuttūra—these are the seven upavisas (subsidiary poisons).

विशदो गैरिकः स्निग्धः कषायो मधुरोहिमः ।

Gairika (Red Ochre)

Gairika is viśada (non slimy), unctuous, astringent, sweet and cooling.

स्वर्णगैरिकस्तु तद्वच्चक्षुप्यं तद्विशेपतः ॥ ३३७॥

A variety of it is known as svarna gairika. It shares all the properties of gairika. It is specially useful as a promoter of eyesight.

स्रोतोञ्जनं वर तत्र ततः सौवीरकाञ्जनम् ।

Srotoñjana & Sauvīrakañjana

As a promoter of eyesight, srotonjana is better than svarna gairika and sauvīrakānjana is better than srotonjana.

कफघ्न कटुकं तिक्तं छेदि सोष्णं रसायनम् ॥३३८॥

'चक्षुष्यं **इवेतमरिचं** चक्षुष्या पीतरोहिणी।

Śveta marica & Pītarohinī

Sveta marica alleviates kapha. It is pungent, bitter, depleting, hot and rejuvenating. Sveta marica and pītarohiņī—both are also promoters of eyesight (cakṣuṣya).

वंदाकः कफवातास्ररक्षोत्रणविषापहः ॥ ३३६ ॥

Vandāka

Vandāka alleviates kapha, vāta and blood. It cures rakṣas (afflictions by evil spirits), vraṇa (ulcer) and viṣa (poison).

241 सक्षार उष्णवीर्यदय **काचो** दृष्टिकरोऽञ्जनात् ।

Kāca

Kāca is alkaline and hot in potency. It promotes eye sight when used as a collyrium.

कासीसद्वयमम्लोष्ण तिक्त केश्यं दृशोहितम् ॥ ३४० ॥

हन्तिकण्डूविषदिवत्रशूलाघातकफानिलान्

Kāsīsa (Iron sulphate)

Both the types of kāsīsa are sour, hot, bitter and keśya (promoter of good hair). They also promote eyesight. They cure kaṇḍu (itching), viṣa (poison), śvitra (leucoderma), śūla (colic pain), āghāta (injury) and aggravated kapha as well as vāyu.

शंखोदिधमली शीनौ कपायावनिलेखनौ ।

Śankha and Udadhimala (Conch-shell and Cuttle fish bone)

Sankha and samudraphena—both are cooling, astringent and atilekhana (exceedingly depleting).

242

लघुशंखादयः शीत. नेत्रम्बस्फोटनाशना. ॥ ३४१ ॥

मिध्वद्रव्यगुण : १५३-१५६]

Laghu śankha

Laghu śankha etc., are cooling. They cure netraruk (pain in eyes) and sphota (pustular eruptions).

'कफपित्तविपार्तिघ्नी मौराष्ट्री व्रणशोधनी ।

Saurāstrī (Alum)

Saurāṣṭrī cures aggravated kapha as well as pitta and viṣa (poisoning). It is vraṇaśodhana (cleansing of ulcers).

पंकः पित्तास्रदाहच्नो भग्नक्षयहितो हिमः ॥ ३४२ ॥

Panka (Mud)

Panka alleviates pitta, vitiated blood and dāha (burning syndrome). It is useful in bhagna (fracture) and kṣaya (consumption). It is cooling.

243 केश्यो **हस्तिमद**श्वित्ररंजनो विषनाशन:

सर्वेपित्तमपस्मारकुष्ठदुष्टव्रणापह.' ॥ ३४३ ॥

[माधवद्रव्यगुणः विविधौपधिवर्गः १६८-१६६]

'चक्षुष्यः कट्तीक्ष्णोष्णमुन्मादक्वमिनाशनः

Hasti mada

Hastimada is keśya (promoter of good hair). It gives colour to śvitra (leucoderma) and cures viṣa (poison), aggravated pitta, apasmāra (epilepsy), kuṣṭha (obstinate skin diseases including leprosy) and duṣṭa vraṇa (serious type of ulcer). It promotes eyesight. It is pungent, sharp and hot. It also cures unmāda (insanity) and kṛmi (parasitic infection).

गोरोचनातिमाञ्जल्या विषालक्ष्मीग्रहापहा'।। ३४४।।

माधवद्रव्यगुण : विविधौषधिवर्ग : १७०

Gorocana (Ox bile)

Gorocana is exceedingly propitious and it cures vişa (poison), alakşmī (inauspiciousness) and graha (afflictions by evil planets).

244

'सिन्दूरमुटणं वीसर्पेकुष्ठकडूविपापहम् ।

भग्नमधानजनन व्रणशोधनरोपणम् ॥ ३४५ ॥

[माधवद्रव्यगुणः विविधौपधिवर्गः १६७]

Sindūra (Red oxide of lead)

Sind $\bar{u}ra$ is hot and it cures visarpa (erysipelas), kuṣṭḥa (obstinate skin diseases including leprosy) kaṇḍ \bar{u} (itching) and viṣa (poisoning). It helps in the healing of fracture. It cleanses and heals ulcers.

''**कमलं** शीतल वर्ण्यं मधुर कफपित्तजित् । 245 ''तृष्णादाहास्त्रविस्फोटविषविसर्पनाशन'' ॥ ३४६ ॥

[शावप्रकाशः पुष्पवर्ग ५ : ३]

Kamala (Nelumbo nucifera Gaertn.)

Kamala is cooling, varnya (promoter of complexion) and sweet. It alleviates kapha and pitta. It cures tṛṣṇā (morbid thirst), dāha (burning syndrome), asra (vitiated blood), visphoṭa (pustular eruptions), viṣa (poisoning) and visarpa (erysipelas).

तम्मादल्पांतरगुणमन्यद्रक्तोत्पलादिक

Ral totpala (Nymphaea rubra Roxb.)

Raktotpala shares all the properties of kamala; but it is slightly inferior.

कुमुदं पिच्छिल स्निग्ध मधुर ह्नादि गीनल ॥३४७॥

भावप्रकाशः पृष्पवर्ग ५ : १४]

Kumuda (Nymphaea alba Linn.)

Kumuda is slimy, unctuous, sweet. $hl\bar{a}di$ (pleasing) and cooling.

जातीद्वय लघूष्ण स्यात्तिक्त दोपत्रयापह ।

246 शिरोऽक्षिमुखदंतात्तिविषकुप्ठव्रणस्रजित् ॥ ३४८ ॥

Jātī (Jasminum grandiflorum Linn.)

Both the varieties of jātī are light, hot and bitter. They alleviate all the three doṣas. They cure diseases of head, eyes, mouth, teeth, viṣa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), vraṇa (ulcer) and vitiated blood.

ईपदुष्णं मरुत्यलेष्मनाशनं बहुगन्धकृत् । कामसजननं चापि करुणकुसुमं मतम् ॥ ३४६ ॥

Karuna

The flower of karuna is slightly hot. It alleviates $v\bar{a}yn$ and kapha. It is very fragrant and it stimulates passion.

'मिल्सिकोष्णालघुर्वृष्यातिक्ता च कटुका हरेत् । 247 वातपित्तास्यहृद्रोगकुष्ठारुचिविषत्रणान् ।। ३५० ।।

Mallikā (Jasminum sambac Ait.)

Mallikā is hot, light, aphrodisiac, bitter and pungent. It alleviates $v\bar{a}yu$ and pitta and cures diseases of mouth and heart, kustha (obstinate skin diseases including leprosy), aruci (anorexia), visa (poisoning) and vrana (ulcer).

248 माधवी मधुरा शीता लघुर्दोषत्रयापहा' । [भावप्रकाशः पुष्पवर्ग ५ : ३६-४०]

Mādhavī (Hiptage benghalensis Kurz)

 $M\bar{a}dhav\bar{i}$ is sweet, cooling and light. It alleviates all the three dosas.

यूथिकायुगल शीत तिक्तं च कटुकं लघु ।। ३५१ ।। तुबर मधुर हुद्यं पित्तघ्नं कफवातलम् ।

व्रणास्त्रमुखदन्ताक्षिशिरोरोगविषापहम्'' ॥ ३५२ ॥

[भावप्रकाशः पुष्पवर्ग ५ : २६]

Yūthikā (Jasminum auriculatum Vahl.)

Both the types of $y\bar{u}thik\bar{a}$ are cooling, bitter, pungent, light, astringent, sweet and cardiac tonic. It alleviates pitta and aggravates kapha as well as $v\bar{a}yu$. It cures vrana (ulcer), asra (vitiated blood), diseases of mouth, teeth, eyes and head, and $vi\bar{s}a$ (poisoning).

'कुड्यक: सुरभिः स्वादुः कपायानुरसः सरः । 249 त्रिदोषशमनो वृष्यः शीत हत्ती च स स्मृतः ॥ ३५३ ॥

[भावप्रकाशः पुष्पवर्ग 4: 37]

Kubjaka (Rosa Moschata Herrm.)

Kubjaka is fragment, sweet, astringent (as subsidiary taste or anurasa) and laxative. It alleviates all the three dosas. It is aphrodisiac and alleviator of cold.

'शतपत्री हिमा हृद्या ग्राहिणी शुक्रला लघुः। दोषत्रयास्त्रजिद्वर्ण्या कट्वी तिक्ता च पाचिनी'।। ३५४।।

[भावप्रकाश पुष्पवर्ग ५: २२]

Śatapatrī

Satapatrī is cooling, cardiac tonic, constipative, promoter of semen and light. It alleviates all the three doṣas and vitiated blood and promotes complexion. It is pungent, bitter and carminative.

शतपत्रीभव वारिश्रमध्न वातिपत्तिजित् । मनोह्लादकर नेत्र्य दुर्गन्धाश्रीविषापहम् ॥ ३५५॥

The water (after distillation?) of śatapatrī alleviates exhaustion, vāyu and pitta. It is pleasing to the mind, promoter

of eye sight and remover of foul smell of the body as well as inauspiciousness. It cures viṣa (poisoning).

<mark>केतकी</mark> युगलं तिक्तं कटुस्वादुविषापहम् ।

Ketakī (Pandanus tectorius Soland ex Parkinson)

Both the varieties of *ketakī* are bitter, pungent and sweet. It cures *viṣa* (poisoning).

250 नेपाली शीतला तिक्ता लघ्वी दोपत्रयापहा ॥ ३५६॥ 251 कर्णाक्षि मुखरोगघ्नी तद्गुणा वार्षिकी मता ।

Naipālī & Vārşikī

Naipālī is cooling, bitter and light. It alleviates all the three doṣas. It cures the diseases of ear, eyes and mouth. $V\bar{a}rsik\bar{\imath}$ has similar properties.

'चं**पक**ः कटुकस्तिक्तः कपायो मधुरोहिमः ।

विषकृमिहरः कुच्छ्कफिपत्तास्रवातिजत्' ॥ ३५७ ॥

[भावप्रकाशः पुष्पवर्ग ५: ३१]

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Campaka (Michelia champaca Linn.)

Campaka is pungent bitter, astfingent, sweet and cooling. It cures viṣa (poisoning), kṛmi (parasitic infection), kṛcchra (dysuria), aggravated kapha, pitta, blood and vāyu.

म्रक्षिरोगहरश्चापि विशेषा**द्राजचंपकः**

Rāja campaka

Rāja campaka is specifically useful for eye diseases.

252 **बकल**स्तुवरोरूक्षः कटपाकरसो गुरुः ।

कफपित्तविषश्वित्रकृमिदन्तगदापहः' ।। ३५८।।

[भावप्रकाशः पुष्पवर्ग ५: ३२]

Bakula (Mimusops elengi Linn.)

Bakula is astringent and ununctuous. It is pungent both in vipāka and rasa. It is heavy. It cures aggravated kapha as well as pitta, viṣa (poisoning), śvitra (leucoderma), kṛmi (parasitic infection) and danta gada (diseases of teeth).

253 **'वको रू**क्षः कटुस्तिक्तः कफपित्तविषापहः ।

योनिशुलतृपादाहकुष्ठशोफास्त्रनाशनः' ॥ ३५६ ॥

[भावप्रकाशः पृष्पवर्ग ५ : ३४]

Vaka

Vaka is ununctuous, pungent and bitter. It cures aggravated kapha as well as pitta, viṣa (poisoning), yoni śūla (pain in female genital tract), tṛṣā (morbid thirst), dāha (burning syndrome), kuṣṭha (obstinate skin diseases including leprosy), śopha (oedema) and asra (vitiated blood).

पाटलस्तु महाशीतः कफवातप्रकोपनः ।

मन्दाग्निपत्तरोगघ्नः कफव्याधिवनाशकृत ॥३६०॥

Pāṭala (Stereospermum suaveolens Dc.)

 $P\bar{a}tala$ is exceedingly cooling. It aggravates kapha and $v\bar{a}ta$. It cures indigestion, diseases caused by pitta as well kapha (?).

वातिपत्तप्रशमनो मनोज्ञो देववल्लभः।

Deva vallabha

Deva vallabha alleviates vāta and pitta. It is pleasing to the mind.

पवित्र नीपक्समं तद्वदेवकदंबजम ॥३६१॥

Nīpa & Kadamba (Adina cordifolia Benth and Hook. f and Anthocephalus cadamba Miq.)

The flowers of both nīpa and kadamba are sacred.

'तुलसी कटुका तिक्ता हुद्योष्णा दाहिपत्तकृत्।

दीपनी कुप्ठकुच्छ्रास्रपाद्यं रुक्कफवात जित्' ॥३६२॥

[भावप्रकाशः पुष्पवर्ग ५:६२]

विपकृमिव मिश्वासद्नीमाक्षिरुजापहा

Tulasī (Ocimum sanctum Linn.)

Tulasī is pungent, bitter, cardiac tonic and hot. It causes $d\bar{a}ha$ (burning syndrome) and aggravation of pitta. It stimulates digestion, and cures kustha (obstinate skin diseases including leprosy), krechra (dysuria), asra (vitiation of blood) and $p\bar{a}r\dot{s}varuk$ (pain in the sides of chest). It alleviates kapha and $v\bar{a}ta$. It also cures visa (poisoning), krmi (parasitic infection), vami (vomiting), $\dot{s}v\bar{a}sa$ (asthma), $durn\bar{a}ma$ (piles) and aksiruk (pain in eyes).

255 'दमनस्तुवरस्तिक्तः शीतो वृष्यः सुगन्धिकः । 256 ग्रहणीविषक्ष्ठास्रक्लेदकण्ड्तिदोषजित्' ।। ३६३ ।।

भावप्रकाशः पूष्पवर्ग ५:६७]

Damana

Damana is astringent, bitter, cooling, aphrodisiac and fragrant. It cures grahaṇī (sprue syndrome), viṣa (poisoning), kuṣṭha (obstinate skin diseases including leprosy), asra (vitiation of blood), kleda (stickiness), kaṇdū (itching) and aggravation of all the three doṣas.

फिणिज्भकोऽग्निदोहृद्यस्तिक्तोप्णः पित्तलो लघुः ।

'वृश्चिकादिविषक्लेष्मवातकुष्ठकृमिप्रणुत् ।

257

कटुपाकरसो रुच्यस्तिक्तो रूक्षः सुगन्धिकः ॥ ३६४ ॥

[भावप्रकाशः पुष्पवर्ग ४:६४]

Phanijjhaka (Ocimum basilicum Linn.)

Phanijjhaka stimulates digestion. It is cardiac tonic,

bitter and hot. It aggravates pitta. It is light. It cures the poisoning by scorpion stings, aggravation of kapha and $v\bar{a}yu$, kustha (obstinate skin diseases including leprosy) and krmi (parasitic infection.) In $vip\bar{a}ka$ and taste it is pungent. It is appetiser, bitter, ununctuous and fragrant.

कुमुदोत्पलनालाइच सपुष्पाः सफलाः स्मृताः।

शीतस्वाद्कषायाश्च कफमान्तकोपनाः ॥ ३६५॥

Kumuda & Utpala (Nymphaea alba Linn. & Nymphaea stellata Willd.)

The stalk, flower and fruit of kumuda and utpala are cooling, sweet and astringent. They aggravate kapha and vāyu.

शणस्य - कोविदारस्य कर्बुदारस्य शाल्मलेः।

पुष्प ग्राहिप्रशस्त च रक्तपित्ते विषे क्षये ॥ ३६६ ॥

Śaṇa, Kovidāra, Karbudāra & Śālmalī (Crotalaria juncea Linn., Bauhinia variegata Linn., Bauhinia purpurea Linn., & Salmalia malabarica Schott and Endl.)

The flowers of śaṇa, kovidāra, karbudāra and śālmalī are constipative and they are useful in rakta pitta (a disease characterised by bleeding from different parts of the body), viṣa (poisoning) and kṣaya (consumption).

मधूकं श्लेप्मलं ग्राही तद्वदेव च यूथिका।

Madhūka & Yūthika (Madhuca indica J.F. Gmel. & Jasminum auriculatum Vahl.)

Madhūka and Yūthika aggravate kapha and they are constipative.

रक्तपित्तातिसारघ्न वातकी कुसुमं हिमम् ॥३६७॥

Dhātakī (Woodfordia fruticosa Kurz.)

Dhātakī flower cures rakta pitta (a disease characterised by bleeding from different parts of the body) and atisāra (diarrhoea). It is cooling.

मुचुकुन्दं शिरोतिष्टनं पित्तास्रव्न महद्गुणम् ।

Mucukunda (Pterospermum acerifolium Wild.)

Mucukunda is exceedingly useful in curing headache, aggravation of pitta and vitiation of blood.

वातघ्नी मिल्लका तिक्ता, रजनी स्तभिनी जया।।३६८।।

Mallikā & Jayā (Jasminum sambac Ait & Sesbania sesban Merr.)

 $Mallik\bar{a}$ alleviates $v\bar{a}yu$ and is bitter. $Ja\bar{y}\bar{a}$ imparts colour and is constipative.

वृषाग्रस्तिकयोः पुष्प तिक्त पित्तकफापहम्। अययकासापहं पाके कट्क वातकोपनम्।। ३६९ ॥

Vṛṣa & Agastya (Adhatoda vasica Nees & Sesbania grandiflora Pers)

The flowers of $v\underline{r}$, sa and agastya are bitter and they alleviate pitta as well as kapha. They cure $k\underline{s}aya$ (consumption) and $k\bar{a}sa$ (bronchitis). In $vip\bar{a}ka$, they are pungent and they aggravate $v\bar{a}yu$.

श्रगस्त्यं नातितिक्तं स्यात् नक्तान्ध्यानां प्रशस्यते ।

Agastya is not exceedingly bitter and is useful for patients suffering from naktāndhya (night blindness).

ब्रह्मवृक्षस्य निबस्य मुष्ककस्यासनस्य च ॥ ३७० ॥

कफिपत्तहरं पुष्प कुष्ठघ्न कुटजस्य च्र।

Brahma, Nimba, Muṣkaka Asana & Kuṭaja (Butea monosperma Kuntze, Azadirachta indica A. Juss., Schrebera swietenioides Roxb., Pterocarpus marsupium Roxb., & Holarrhena antidysenterica Wall.)

The flowers of brahma, nimba, muṣkaka asana and kuṭaja alleviate kapha and pitta. They cure kuṣṭha (obstinate skin diseases including leprosy).

258 259 कफव्नं **केतक** तिक्तं **सैरेय** विषहारि च ॥ ३७१ ॥

॥ इति नानौषधिवर्गः॥

Ketaka & Saireya (Pandanus tectorius Soland ex Parkinson & Barleria cristata Linn.)

Ketaka alleviates kapha and is bitter. Saireya cures vişa (poisoning).

Thus ends the group of miscellaneous drugs.

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- 77. भन्य......सोतोविशोधनी पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते।
- 78. भङ्गी कफहरी तिक्ता ग्राहिणी पाचनी लघुः इति त्राकरे पाठः।
- 79. मोहमन्दवाग्विह्मविधनी इति श्राकरे पाठः ।
- 80. हृद्यो इति द्वितीयपुस्तके पाठः।
- 81. वर्वरी......विषापहम् पाठोऽयं प्रथमपचमपुस्तकयोः नोपलभ्यते।
- 82. शिग्रुः......वातजित् पाठोऽयं प्रथमपचमपुस्तकयोः नोपलभ्यते ।
- 83. कट्वंगो इति षष्ठपुस्तके पाठः।
- 84. जिंगणी इति षष्ठपुस्तके पाठः ।
- 85. मूत्रकृच्छृजित् इति प्रथमपुस्तके पाठ. ।
- 86. तृषा इति प्रथमपुस्तके पाठः ।
- 87. भवति इति प्रथमपुस्तके पाठः।
- 88. गवादिनी इति षष्ठपुस्तके पाठः ।
- 89. मधूकं इति द्वितीयपुस्तके पाठ: ।
- 90. मुसली इति द्वितीयपुस्तके पाठः ।
- 91. द्विगुणा इति षष्ठपुस्तके पाठः ।
- 92. रक्तस्तम्भनहृद्गुणैः इति द्वितीयपुस्तके पाठः।

- 93. वृष्या इति प्रथमपुस्तके पाठः ।
- 94. फंजी इति प्रथमपुस्तके पाठः ।
- 95. गुरुर्व णश्लेष्मकटुकुमिविषापहः इति द्वितीयपुस्तके पाठः ।
- 96. फलिनी इति षष्ठपुस्तके पाठः ।
- 97. कफवातामभूतघ्नी इति द्वितीयपुस्तके पाठः ।
- 98. बलायुः इति द्वितीयपुस्तके पाठः ।
- 99. कुक्कुत्ंदुः इति प्रथमपुस्तके पाठः ।
- 100. हंसपादी ""पाण्डुनुत् पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते ।
- 101 पित्त इति प्रथमपंचमपुस्तकयोः पाठः ।
- 102. कृष्ठं......प्रमेहजित् पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते ।
- 103. मास्फोटा इति द्वितीयपुस्तके पाठ ।
- 104. तिनीशा इति प्रथमपुस्तके पाठ:।
- 105. अशणः इति प्रथमप्स्तके पाठः ।
- 106. श्लेष्मिपत्तित् इति प्रथमपुस्तके पाठः।
- 107. योनिदोषान् इति प्रथमपुस्तके पाठः।
- 108. व्रणे इति द्वितीयपुस्तके पाठः ।
- 109. व्रणास्त्रसंभारभेदनः इति द्वितीयपुस्तके पाठः ।
- 110. शोथामवातवातघ्नो इति द्वितीयपुस्तके पाठः।
- 111. व्रण्यकफास्रघ्नस्तगरः इति द्वितीयपुस्तके पाठः ।
- 112. शिह्लकं इति प्रथमपुस्तके पाठः।
- 113. गुञ्जासर्जोमुरानखम् इति प्रथमपुस्तके पाठः।
- 114. राला " ""विपादिकाः पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते ।
- 115. शिशिरप्रदम् इति षष्ठपुस्तके पाठः ।
- 116. पत्रांगं इति षष्ठपुस्तके पाठः।
- 117. बर्ण्यं इति प्रथमपुस्तके पाठः।
- पित्तविषकफापहं इति प्रथमपुस्तके पाठः ।
- 119. पित्तविस्फोटज्वरदाहविषापहं इति प्रथमपुस्तके पाठः ।
- 120. व्रण्यं इति प्रथमपुस्तके पाठः ।
- 121. शटी "हरामता पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते।

- 122. कफपित्तहरं इति षष्ठपुस्तके पाठः।
- 123. लघुस्तष्णा इति प्रथमपुस्तके पाठः।
- 124. पक्वात्कर्पूरतः : शोथ-विषापह: पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते ।
- 125. ग्राहिनी इति प्रथमपुस्तके पाठः।
- 126. राष्णा "" त्रणविपादिका पाठोऽयं द्वितीयषष्ठपुस्तकयोः नोपलभ्यते।
- 127. तृट्छिदहुल्लासकटुपित्तकफापहा इति द्वितीयपुस्तके पाठः । तृट्छिदहुल्लासकटुपित्तविषापहा इति षष्ठपुस्तके पाठः ।
- 128. कासश्वासत्रणापहम् इति प्रथमपुस्तके पाठः ।
- 129. गन्धप्रजागुका इति प्रथमपुस्तके पाठः।
- 130. शूलजित् इति प्रथमपुस्तके पाठः । शूलनुत् इति षष्ठपुस्तके पाठः ।
- 131. राष्ट्रोष्णा इति द्वितीयपुस्तके पाठः।
- 132. राष्णावातशोथाना[म]वातवातामयान् जयेत् इति प्रथमपुस्तके पाठः ।
- 133. शटीवातकफरवासकासहिक्काज्वरापहा इति प्रथमपुस्तके पाठः।
- 134. तजगं इति प्रथमपुस्तके पाठः।
- 135. नागकेशरः इति षष्ठपुस्तके पाठः।
- 136. कटुवातार्थो इति षष्ठपुस्तके पाठः।
- 137. कफकाशक्षयापहम् इति प्रथमपुस्तके पाठः ।
- 138. वंशलोचना इति पष्ठपुस्तके पाठ. ।
- 139. कुष्ठज्वरापहः इति षष्ठपुस्तके पाठः ।
- 140. तृषा---क्षयापहः पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते ।
- 141. पाण्डुरक्तजित् इति द्वितीयपुस्तके पाठः।
- 142. श्रीफलः महन्मतम् पाठोऽयं आदर्शपुस्तिकासु नोपलम्यते द्वितीय-षष्ठपुस्तकयोः — "पञ्चमूल्लिमदं महत्" इतिमात्र पाठः प्राप्तः। तस्मात् भावप्रकाशात् उद्धृत्य पाठपूरणं कृतम् (भावप्रकाशः गृड्ड्यादि चतुर्थवर्गं २६:३०)।
- 143. न्यग्रोघोदुम्बराश्वत्थपारिसप्लक्षपादयाः इति द्वितीयपुस्तके पाठः ।
- 144. पारिसस्थाने इति द्वितीयपुस्तके पाठः ।
- 145. द्रष्टव्यम् श्रायुर्वेदप्रकाशः ३:१

भावप्रकाशः पूर्वंखण्डः घात्वादिवर्गं दः १।

- 146. दधते देहं नृणां हिन स्रायुर्वेदप्रकाशे पाठः । देहं दघति नृणा इति भावप्रकाशे पाठः ।
- 147. मियात् इति षष्ठपुस्तके पाठः ।
- 148. निषेके इति स्राकरे पाठः ।
- 149. जुल्बोज्झिनं इति श्राकरे पाठः ।
- 150. हेमगुरुक्षमम् इति द्वितीयपुस्तके पाठः ।
- 151. तच्छेवतं इति स्राकरे पाठः।
- 152. दलिम् इति द्वितीयपुस्तके पाठ:।
- 153. कषेत्याज्यं लघु स्फुटम् इति आकरे पाठ.।
- 154. बुद्धिदम् इति द्वितीयपुम्तके पाठः । भेधास्मृतिप्रदम् इति आकरे पाठः ।
- 155. स्वर्णमायुःकर इति द्वितीयपुस्तके पाठः ।
- 156. रोगव्रजान् पोषयतीह काये इति आकरे पाठः।
- 157. समापतत्तत्स्थैकस्माद्विलोचनात् इति द्वितीयपुस्तके पाठः ।
- 158. तस्माद्भद्र इति म्रादर्भपुस्तिकासु पाठः।
- 159. तस्माद्रजतमुत्पन्नमुक्तकर्ममु योजयेत् इति आकरे पाठः।
- 160. च भवेत्तद्धि वङ्गादिरसयोगतः इति आकरे पाठः ।
- 161. स्वर्णाभ इति भ्रादर्शपृत्तिकासु पाठः ।
- 162. रूक्ष इति ग्रादर्शप्मितकामु पाठ.।
- 163. नाशयत्यचिराद इति म्राकरे पाठ.।
- 164. करोति विड्बन्धन इति द्वितीयपुस्तके पाठः ।
- 165. वीर्यं बल हन्ति तनोश्चाप्ष्टि महागदान्योपयति ह्यशुद्धम् इति श्राकरे पाठः।
- 166. शुल्व इति पष्ठप्रतके पाठः।
- 167. कुष्ण इति भावप्रकाशे पाठ ।
- 168. गुल्य दुष्ट प्रकीत्तिनम् इति आकरे पाठ ।
- 169. नरसेहितम् इति द्वितीयप्स्तके पाठ ।
- 170. रङ्ग इति आकरे पाठः।
- 171. चक्षुप्य पित्तल मनाक् इति आकरे पाठ:।
- 172. "सिहौ गजौघ तु यथा" इति आदर्शपुस्तिकासु पाठः।
- 173. पुष्टि विदधाति नूनम् इति ग्राकरे पाठः।

- 174. च इति षष्ठपुस्तके पाठः।
- 175. रीतिकायुगसं --- लेखन पाठोऽय द्वितीयपुस्तके नोपलम्यते ।
- 176. लोमिलदैत्यस्य निहतस्य इति आकरे पाठः ।
- 177. व इति भ्राकरे पाठः।
- 178. देहशूलकृदसस्कृतं ध्रुवम् इति आकरे पाठः।
- 179. तन्ते इति स्राकरे पाठः।
- 180. मद्यमम्ल मसूरांश्च इति आकरे पाठः ।
- 181. न्यंगान्येवाम्लिते सति इति द्वितीयप्स्तके पाठः ।
- 182. विमृजित इति द्वितीयपुस्तके पाठः । मृजित इति षष्ठपुस्तके पाठः ।
- 183. तत्कृतां इति द्वितीयपुस्तके पाठः।
- 184. रक्तपित्तप्रशमनमम्लपित्तं इति षष्ठपुस्तके पाठः ।
- 185. शतोत्थमुत्तम इति ग्राकरे पाठः।
- 186. षष्ठिवर्षीय इति स्राकरे पाठः।
- 187. निपेतुर्घनध्वानाच्छिखरेषु इति आकरे पाठः ।
- 188. पुरा- चाभ्रकम् पाठोऽय'प्रथमपञ्चमपुस्तकयोः नोपलभ्यते ।
- 189. गगनात्स्खलित इति आकरे पाठः।
- 190. गगनच्युति जातत्वाद् गगन च जगुः सुराः इति द्वितीयषष्ठपुस्तकयोः पाठः ।
- 191. ग़दे शुद्धतयाऽपि च इति द्वितीयपुस्तके पाठः ।
- 192. 'नाग विद्विस्थित शब्द फूत्कार परिमुञ्चित । तच्छरीर गत नित्य व्याधि कुर्याद्भगन्दरम् । वज्र तु वज्जवित्तिष्ठेत्तन्नाग्नौ विकृति व्रजेत् । यत्नतो वर्जयेद्धीमानभ्रकत्रितय भिषक् । चतुर्थ पीवर वज्ज व्याधिवाद्धंक्यनुत् ।' पाठोऽय द्वितीयषष्ठपुस्तकयोः उपलम्यते ।
- 193. सुतान् विकमैः सिहतुल्यान् इति आकरे पाठः ।
- 194. दुष्टम् इति द्वितीयपुस्तके पाठः । कुष्टम् इति षष्ठपुस्तके पाठः ।
- 195. करोत्यसह्यामसिद्धमभ्र इति द्वितीयषष्ठपुस्तकयोः पाठः ।
- 196. सुवर्णमाक्षिक स्वादु इति आकरे पाठः।
- 197. बस्तिहृत्कण्ठपाण्डुमेहविषोदरम् इति आकरे पाठः।

- 198. विषं इति ग्राकरे पाठः।
- 199. ग्रपि नाशयेत् इति आकरे पाठः।
- 200. मालां विधत्तेऽपि च गण्डपूर्वा शुद्धचादिहीन खल माक्षिक तु इति आकरे पाठः।
- 201. कण्डू कुष्ठादि इति आकरे पाठः । कण्डू कुष्ठार्शरोगासृक्कफपित्तमरुद्वणान् इति द्वितीयपुस्तके पाठः ।
- 202. चारुतां इति आकरे पाठ: ।
- 203. बहुतापानङ्गसङ्कोचपीडाः इति आकरे पाठः ।
- 204. मलानुबन्धं खलुमूत्ररोधं इति द्वितीयपुस्तके पाठः।
- 205. ब्रु कटुक इति स्राकरे पाठः।
- 206. विशद इति द्वितीयपुस्तके पाठः।
- 207. शिवाङ्गात्प्रच्युतं रेतः इति आकरे पाठः ।
- 208. छुक्लमच्छामभूच्च इति आकरे पाठः।
- 209. तत्तु भवेत् इति आकरे पाठः।
- 210. स्वस्थो इति आकरे पाठ ।
- 211. कामितश्चापि इति आकरे पाठ. । क्रामिता इति षष्ठपुस्तके पाठः ।
- 212. ग्रजरीकृतो इति षप्ठपुस्तके पाठः।
- 213. दृष्टिबलप्रदः इति आकरे पाठः।
- 214. विह्निगिरीत्वचापल इति आकरे पाठः।
- 215. पारदो इति द्वितीयपुस्तके पाठः।
- 216. त्रपुनागयोगजौ इति आकरे पाठः ।
- 217. रसेन्द्र इति स्राकरे पाठः ।
- 218. भिषक्रमै: इति षष्ठपुस्तके पाठः । मुनीश्वरै: इति स्राकरे पाठः ।
- 219. विषेण इति स्राकरे पाठः।
- 220. स्याच्चाञ्चल्यतो इति ग्राकरे पाठः।
- 221. पृसाम् इति स्राकरे पाठः ।
- · 222. पण्डो इति स्राकरे पाठः।
 - 223. परिशोधनीयः इति स्राकरे पाठः ।
 - 224. कष्टांश्च इति षष्ठपुस्तके आकरे च पाठः ।

- 225. वराराजनहिंगुलम् इति द्वितीयपुस्तके पाठः ।
- 226. गन्धो हिंगुलमञ्जतालकिंशालाः स्रोतोऽञ्जन टकणं,
 राजावर्तकचुम्वकौ स्फिटिकयाशङ्खखटीगैरिकम् ।
 कासीसं रसकं कपर्वसिकताबोलाश्च कङ्कुष्टक ।
 सौराष्ट्री च मता ग्रमी उपरसाः सूतस्य किञ्चिद् गुणैः । इति भावप्रकाशे पाठः ।
- 227. देव्या इति ग्राकरे पाठ ।
- 228. क्षीरनीरघौ इति माकरे पाठः ।
- 229. समभूततः इति आकरे पाठः।
- 230. सितोसितः इति आकरे पाठः ।
- 231. रसायनः इति आकरे पाठः ।
- 232. द्रष्टव्यम्-भावप्रकाशः धातूपधातुवर्ग दः११२।
- 233. घातुसतप्ता इति ग्राकरे पाठः ।
- 234. यज्जटायु प्रतीकाश सतिक्तं लवणान्वितम् इति द्वितीयपुस्तके पाठः।
- 235. कफमेदोश्मशर्कराः इति द्वितीयपुस्तके पाठः ।
- 236. शोथकुष्ठोदरक्रिमीन् इति आकरे पाठः।
- 237. सुदुम्मेदः इति षष्ठपुस्तके पाठ।
- 238. प्रदीपन इति षष्ठपुस्तके पाठः।
- 239. कृष्णवर्णेरनन्तैर्विन्दुिर्युत. इति षष्ठपुस्तके पाठ.।
- 240. लोहितप्रभः इति ग्राकरे पाठः ।
- 241. दृष्टिकृदजनात् इति श्राकरे पाठ:: ।
- 242. नेत्रदोषापहाः स्मृताः इति ग्राकरे पाठः ।
- 243. हस्तिमदिश्चत्तरजनो इति आकरे पाठः।
- 244. च कुष्ठपाण्ड्विषापहम् इति ग्राकरे पाठ ।
- 245. तृष्ण।दाहास्रविस्फोटविषवीसर्पनाजनम् इति आकरे पाठः।
- 246. तृष्णा प्यास्त्रजित् पाठोऽय प्रथमद्वितीयपचमपुस्तिकासु नोपलभ्यते ।
- 247. वातिपत्तास्यदृग्व्याधि इति आकरे पाठः।
- 248. लघ्वी दोषत्रयापहा इति ग्राकरे पाठः।
- 249, शीतव्न इतरः मतम् इति ग्रादर्शपुस्तिकासु पाठः।

- 250. वासन्तो इति भावप्रकाणे पाठः । (भावप्रकार्यः पुष्पवर्गः ५ : २३) ।
- 251. तत्त्रं तद्गुण म्मृतम् इति भावप्रकाशे पाठः (भावप्रकाशः पुष्पवर्गं ५:२५) ।
- 252. बकुलस्तुवरोऽनुष्णः इति ग्राकरे पाठः ।
- 253. बकोऽनुष्णः इति ग्राकरे पाठः।
- 254. ०शोथास्रनाशनः इति आकरे पाठः।
- 255. दमनस्तुवरस्तिको हृद्यो इति ग्राकरे पाठः ।
- 256. ग्रहणाद् इति स्राकरे पाठः ।
- 257. स्गन्धिके इति म्रादर्शपुस्तिकासु पाठः ।
- 258. द्रष्टव्यम्-भावप्रकाशः पुष्पवर्ग ५ : ४२।
- 259. भावप्रकाशः पुष्पवर्ग ५: ५३।

CHAPTER 3

'भिष्यन्दि लवणं सर्व सूक्ष्मं सृष्टमल विदुः । वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ॥१॥ [माधवद्रव्यगुणः लवणवर्ग २ः१]

Lavana (Salt)

All types of lavaṇa are abhiṣyandi (which obstruct channels of circulation), $s\bar{u}k sma$ (subtle), sr stamala (which eliminates waste products) and alleviator of $v\bar{a}ta$. They cause suppuration. They are sharp, hot and appetisers. They aggravate kapha and pitta.

सैन्थव मधुरं हृद्यं दीपन शीतल लघु।
चक्षुष्यं पाचन स्निग्धं वृष्यं दोषत्रयापहम्।।२।।

Saindhava (Rock salt)

Saindhava is sweet, cardiac tonic, digestive stimulant, cooling, light, promoter of eye sight, carminative, unctuous, and aphrodisiac. It alleviates all the three dosas.

गजारुयं लघुवातघ्नमत्युष्णं भेदि पित्तलम् ।

तीक्षणं व्यवायि सूक्ष्म चाभिष्यन्दि कटुपाकि च ॥३॥

Gaja

The gaja type of salt is laghu, alleviator of $v\bar{a}ta$, extremely hot, purgative, aggravator of pitta, sharp, $vyav\bar{a}yi$ (a substance whose digestion and metabolism take place after it has pervaded all over the body), $s\bar{u}ksma$ (subtle), abhisyandi (which obstructs the channels of circulation) and pungent in $vip\bar{a}ka$.

सामुद्रं मधुरं पाके स्निग्धं नातिसर गुरुं। नात्युष्णं दीपन भेदि सक्षारमविदाहि च।।४॥ १ इलेष्मलं वातनुत्तिक्तमरूक्षं नातिपित्तलम् ।

Sāmudra (Sea salt)

Sāmudra is sweet in vipāka and unctuous. It does not possess strong laxative effect. It is heavy. It is not very hot. It is digestive stimulant, purgative (?), alkaline, avidāhi (which does not cause burning sensation). It aggravates kapha and alleviates vāyu. It is bitter and arukṣa (not un-unctuous).

2 विड [सक्षार]मूर्ध्वाघो कफवातानुलोमनम् ॥ ५ ॥

Viḍa

Vida is alkaline. It helps in the elimination of kapha as well as $v\bar{a}yu$ both through upward and downward tracts.

दीपन लघु तीक्ष्णोष्ण रुच्य पाक्य व्यवायि च। विबन्धानाहविष्टम्भहृद्गगौरवण्लनुत् ॥६॥

Pākya

Pākya is digestive stimulant, light, sharp, hot, appetiser and vyavāyi (which gets digested and metabolised after it has pervaded all over the body). It cures vibandha (constipation), ānāha (flatulence), viṣṭambha (impairment of the peristaltic movement of the colon), hṛdruk (heart disease),

gaurava (heaviness) and $s\bar{u}la$ (colic pain).

ग्रग्निदीप्तिकरस्तीक्ष्णष्**टंकण**क्षार

उच्यते ।

Tankana kṣāra (Borax)

Tankana kṣāra is a digestive stimulant and it is sharp.

'सुघाक्षारोऽग्निना तुल्यः क्लेदी पक्ता विदारणः ।।७।।

Sudhākṣāra

Sudhākṣāra is like fire. It is kledi (produces stickiness), paktā (stimulant of digestion and metabolism) and vidāraņa (which causes perforation).

इवादंख्ट्रो मधुरः शीतो लघुः स्रोतोविशोधनः ।

Švadamstrā ksāra

The $k s \bar{a} r a$ of $s v a d a m s t r \bar{a}$ is sweet, cooling and light. It cleanses the channels of circulation.

ग्रनपत्यकरः श्र^{ेष्}ठः **पालाशः** सर्वकर्मसु ॥५॥

Palāśa kṣāra

The kṣāra of palāśa prevents conception and is the most useful.

पूर्तीकनक्तमालार्कंघवमुष्ककपाटलाः

Ì

सर्षपत्रपुसैर्वारकदलीतिलशिग्रुजाः

11311

कोज्ञातकोन्द्रतर्कारी ज्ञिखरी वरुणाग्निजाः

क्षाराश्चान्येऽपि गुल्मार्शोग्रहणीरुक्छिदः सराः ।।१०।।

पाचनाः कृमिप्ंस्त्वघ्नाः शर्कराश्मरिनाशनाः ।

चक्षःकेशौजसां नेष्टा रक्तपित्तकराः परम् ॥ ११ ॥

माधवद्रव्यगुणः लवणवर्ग २:६-१३]

॥ इति क्षाराः ॥

Other kṣāras

Kṣāras prepared of pūtīka, naktamāla, arka, dhava, muṣkaka, pāṭalā, sarṣapa, trapusa, ervāru, kadalī, tila, śigru, kośātaki, indra, tarkārī, śikhari, varuṇa, agni and such other drugs cure gulma (phantom tumour), arśas (piles) and grahaṇī (sprue syndrome). They are laxative and carminative. They cure kṛmi (parasitic infection). They cause impotency. They cure śarkarā (gravel) and aśmari (stone in the urinary tract). They are harmful for the eyesight, hair and ojas. They cause rakta pitta (a disease characterised by bleeding from different parts of the body).

ह स्वकं रोचनं हृद्यं दीपनं पाचनं परम्। सस्नेहं वातनुन्नातिपित्तल विशद लघु॥ १२॥ उद्गारशुद्धिद सूक्ष्म विबन्धानाहशूलनुत्।

Rucaka

Rucaka is an excellent appetiser, cardiac tonic, digestive stimulant and carminative. It is unctuous. It alleviates vāyu but does not aggravate pitta in excess. It is viśada (non-slimy) and light. It cleanses udgāra (eructation). It is subtle. It cures vibandha (constipation), ānāha (flatulence) and śūla (colic pain).

सौवर्चलगुणाः कृष्णे लवणे गन्धवर्जिताः ॥ १३ ॥

Krsna lavana

Kṛṣṇa lavaṇa shares all the properties of sauvarcala except the smell.

रोचन दीपन स्वादु **रोमक** मारुतापहम्।

Romaka

Romaka is an appetiser, digestive stimulant, sweet and alleviator of vāyu.

सितक्तं कट्कं क्षारं तीक्ष्णमुत्क्लेदि चोद्भिदम् ॥१४॥

Udbhida

Udbhida is bitter, pungent, alkaline and sharp. It produces kleda (sticky material) in the body.

'पांशुजं तिक्तमुष्णं च शोफपित्तकफापहम्।

Pāṁśuja

Pāmsuja is bitter and hot. It cures sopha (oedema) and aggravation of pitta and kapha.

गुलमहृद्ग्रहणीपाण्डुप्लीहानाहगलामयम् ।। १५ ॥

श्वासार्शः कफवाताश्च श्रमयेद्यावशूकजः ।

Yavaśūkaja kṣāra

The ksāra of yavaśūka cures gulma (phantom tumour), hṛdroga (heart disease), grahaṇī (sprue syndrome), pāṇḍu (anemia), plīhan (splenic disorder), ānāha (flatulence), galāmaya (diseases of throat), śvāsa (asthma), arśas (piles) and aggravation of kapha as well as vāyu.

तस्मादल्पान्तरगुणः **सर्जिकाक्षार** उच्यते ॥ १६॥' [माधवद्रव्यगुणः लवणवर्ग २:७-६]

Sarjikā kṣāra

Sarjikā kṣāra is slightly inferior in property in comparison with yavaśūkaja kṣāra.

उष्णोऽनिलघ्नः प्रक्लेदी उषःक्षारोऽग्निनाशनः ।

Uşah kşāra

Uṣaḥ kṣāra is hot, alleviator of $v\bar{a}yu$ and $prakled\bar{i}$ (which produces sticky matter). It destroys the power of digestion.

मेदोघ्नः **पाचितः क्षारः** मुखबस्तिविशोधनः ।

विरूक्षणोऽनिस्करः श्लेष्मद्नः पित्तदूषणः ॥ १७॥

Pācita kṣāra

Pācita kṣāra cures medas (adiposity). It cleanses the mouth and vasti (urinary bladder). It is un-unctuous. It aggravates vāyu, alleviates kapha and vitiates pitta.

NOTES AND REFERENCES

- 1. वातनत्तिक्तमरूक्षं इति षष्ठपुस्तके पाठः।
- 2. साक्षरं इति आदर्शपुस्तिकासु पाठः।
- 3. स्वाद्वम्लो इति आकरे पाठः।
- 4. सर्षपत्रपृषैविरुकदलीतिलिशागुजाः इति आकरे पाठः ।
- 5. शिरीषवरुणाग्निजाः इति आकरे पाठः ।
- 6. रुचिकं इति षष्ठपुस्तके पाठः।

CHAPTER 4

वातासुक्पित्तजित् स्वादुः स्निग्धः प्रीणनबुंहणः ।

जीवनस्तर्पणो वृष्यः शीतश्चेक्षुरसः सर: ॥ १ ॥

[माधवद्रव्यगुण इक्षुवर्ग ३:१०]

Ikṣurasa (Sugarcane juice)

The juice of *ikṣu* alleviates *vāyu*, blood and *pitta*. It is sweet, unctuous, pleasing, nourishing, life giver, refreshing, aphrodisiac, cooling and laxative.

इक्षवो मधुरा बल्या विपाके मधुरा सराः।

स्निग्धाः कृमिकराश्चेति ते चानेकविधाः मताः ॥२॥

Ikṣu (Sugarcane)

Different types of ik su are sweet, strength promoting, sweet in $vip\bar{a}ka$, laxative, and unctuous. They cause krmi (parasitic infection).

'पौण्डुको भीरकश्चेति वशकः शतपोरकः।

कान्तारेक्षुस्तापसेक्षुः काष्ठेक्षुः सूचिपत्रकः ।

्र 'नैपालो दीर्घपत्रश्च नीलपोरो[ऽ] थ कोशकृत् ॥३॥'

[भावप्रकाशः इक्षुवर्ग २३:३-४]

2

इत्येता जातयः स्थौल्यान् गुणान्वक्ष्याम्यतः परम् ।

Ikṣu is of different types viz., pauṇḍraka, bhīruka, vaṁśaka, śataporaka, kāntārekṣu, tāpasekṣu, kāṣṭhekṣu, sūci patraka, naipāla, dīrgha patra, nīlapora, and kośakṛt. These are the varieties in general and now their properties will be described.

रु सुज्ञीतो मधुरः स्निग्घो बृंहणः क्लेष्मलः सरः ॥ ४ ॥"

[माधवद्रव्यगुणः इक्षुवर्ग ३:३-४]

. 4

दीर्घपोरः सुकठिनः सक्षारो **वंशको** मतः

[भावप्रकाशः इक्षुवर्ग २३:5]

Dīrghapəra & Vamsaka

Dirghapora is exceedingly cooling, sweet, unctuous, nourishing, aggravator of kapha and laxative.

Vamsaka is hard and alkaline.

ृ 'वशवच्**छतपोरस्**तुं किञ्चिद्प्णः स वातहा ।। ५ ।।

Śatapora

 \tilde{S} atapora is 1.ke vamsa. It is slightly hot and it alleviates $v\bar{a}yu$.

कांतारतापसाविक्षू वशकानुगतौ मतौ ।

Kāntāra & Tāpasa

Kāntāra and tāpasa types are like vamšaka.

एवगुणस्तु **काण्डेक्षुर्वा**तिपित्तप्रकोपनः ॥'६॥

[माधवद्रव्यगुणः इक्षुवर्ग ३:६-७]

Kāndekşu

 $K\bar{a}ndek$ su has similar properties but it aggravates $v\bar{a}yu$ and pitta.

ग सूचीपत्रो नीलपोरो नेपालो दीर्घपत्रकः ।

वातलाः कफपित्तघ्नाः सकषाया विदाहिनः ॥ ७ ॥

Sūcīpatra etc.

 $S\bar{u}c\bar{i}patra$, $n\bar{i}lapora$, $nep\bar{a}la$ and $d\bar{i}rgha$ patraka aggravate $v\bar{a}yu$. They alleviate kapha and pitta. They are astringent and they cause burning sensation.

कोशकारो गुरु शीतो रक्तिपत्तक्षयापहः ।

Kośakāra

Kośakāra is heavy and cooling. It cures raktapitta (a disease characterised by bleeding from different parts of the body) and kṣaya (consumption).

[माधवद्रव्यगुणः इक्षुवर्ग ३ : ७-६]

Taste of the different parts of Ikşu

The root (lower part of the stem) of *ikṣu* is extremely sweet. The middle portion of the stem of this plant is (moderately) sweet. The upper part of the stem bears saline taste.

मिवदाही कफकरो वातिपत्तिनिवर्हणः । चक्षुःप्रह्लादनो वृष्यो दन्तिनिष्पीडितो रसः ॥ ६ ॥

Juice extracted by chewing

The juice of *ikṣu* that comes out by chewing does not cause any burning sensation. It aggravates *kapha* but alleviates *vāyu* and *pitta*. It is nourishing to the eyes and aphrodisiac.

'गुर्शवदाही विष्टम्भी यान्त्रिकस्तु प्रकीतितः ।

Juice extracted by a machine

The juice of *ikṣu* that is extracted by a machine is heavy and it causes burning sensation. It is constipative.

पक्वो गुरुः सरः स्निग्धः सतीक्ष्णः कफवातनुत्।

Boiled juice

The boiled juice of ik su is heavy, laxative, unctuous and sharp. It alleviates kapha and $v\bar{a}ta$.

ा० ''**फाणितं** गुर्वभिष्यन्दि बृंहण कफशुऋलम्' ।। १० ।।

[माधवद्रव्यगुणः इक्षुवर्ग ३ : १२-१३]

वातिपत्तश्रम हन्ति मूत्रवस्तिविशोधनम् ।

Phānita (Penidium)

Phāṇita is heavy, abhiṣyandi (which obstructs the channels of circulation) and bṛṁhaṇa (nourishing). It produces more of kapha and semen. It alleviates vāta and pitta. It relieves exhaustion and cleanses urine and urinary bladder.

रूक्षं मधूकपुष्पोत्थं फाणितं वातपित्तजित्" ।। ११ ।।

Phāṇita prepared of the flower of madhūka is ununctuous. It alleviates vāta and pitta.

'गुड़ो वृष्यो गुरुः स्निग्धो वातघ्नो मूत्रशोधनः।

नातिपित्तहरो मेदःकफकृमिबलप्रदः' ।। १२ ।।

[भावप्रकाशः इक्षुवर्ग २३: २४]

Guḍa (Molasses)

Guda is aphrodisiac, heavy and unctuous. It alleviates $v\bar{a}yu$ and cleanses urine. It does not alleviate pitta in excess. It produces medas (adiposity), kapha, krmi (parasitic infection) and strength.

'पित्तघ्नो मधूर: स्निग्धो वातहास्रक्रप्रसादन:

सः पुराणोऽधिकगुणो गुड़पथ्यतमः स्मृतः ।। १३।।

[माधवद्रव्यगुणः इक्षुवर्ग ३ . १५]

हृद्यः पुराणो तर्पण्यो नवः इनेष्मग्निसादकृत् ।

Guda which is preserved for a long time (purāna) alleviates pitta. It is sweet and unctuous. It alleviates vāyu and promotes blood. It is superior in therapeutic property and is wholesome par excellence. It is a cardiac tonic.

Freshly collected (nava) guda reduces kapha and the power of digestion.

'गुडमत्स्यण्डिका खण्डक्षर्कराविमलाः पराः ॥ १४ ॥

यथा यथेषां वेनल्य भवेच्छैत्य तथा तथा । 12 13 "स्नेहगौरवमाधुर्य्य रसत्वं च तथा तथा" ।। १५ ।।

Guda, matsyandikā, khanda, śarkarā and vimalā—they are progressively free from impurity, cooling, unctuous, heavy, sweet and delicious.

> वातिपत्तहरं शीतं स्निग्ध हृद्य मुखप्रियम् । चक्ष्य बृंहण बल्य खंड वष्यतन मतम ।

> > Khanda (Candied sugar)

Khaṇḍa alleviates vāyu and pitta. It is cooling, unctuous, cardiac tonic, delicious, promoter of eyesight, nourishing and strength promoting. It is an aphrodisiac par excellence.

> क्षीणक्षतहिता वृष्या स्निग्धा पौण्ड्कशक्रां।। १६।। [माधवद्रव्यगुण इक्षुवर्ग ३ : १५-१७, १८]

> > Paundraka śarkarā

Paundraka śarkarā is useful in kṣīṇa (emaciation) and

ksata (phthisis). It is aphrodisiac and unctuous.

'छर्द्यतीसारतृष्णाघ्नी विरूक्षा **मधुशकरा**' । [माधवद्रव्य इक्षुवर्ग ३ : २१]

Madhu sarkarā

The śarkarā prepared of madhu (honey) cures chardi (vomiting), atisāra (diarrhoea) and tṛṣṇā (morbid thirst). It is exceedingly un-unctuous.

16 'मूत्रक्रच्छाश्मरीप्लीह्नि हिता सामुद्धिकोद्भवा ॥१७॥ ज्वरासृक्पित्ततृट्छिंदिमोहमूच्छिंविषातिषु ।

Sāmudrikodbhavā śarkarā

The sāmudrikodbhavā śarkarā is useful in the treatment of mūtrakṛcchra (dysuria), aśmari (stone in the urinary tract), plīhan (splenic disorder), jvara (fever), asṛkpitta (a disease characterised by bleeding from different parts of the body), tṛṭ (morbid thirst), chardi (vomiting), moha (unconsciousness), mūrchā (fainting) and vīṣa (poisoning).

सर्वा एवामृतप्रख्याः शर्कराः समुदाहृताः ।। १८।।

Śarkarā in general

All types of śarkarā are like ambrosia.

17 18 सारे स्थिता निर्मेलाश्च त्यक्तक्षारा यथा यथा ।

नथा तथा वीर्यवत्यः शीतवीर्यास्तथा तथा' ।। १६ ।।

[माधवद्रव्यगुणः इक्षुवर्ग ३ : १६-२१]

।। इत्यिक्षुवर्गः ॥

Depending upon these three factors viz., (1) extraction from the most useful part, (2) freedom from impurity and (3) freedom from alkalinity, the śarkarā becomes progressively more potent and more cooling in potency.

Thus ends the group dealing with sugarcane and its derivatives.

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- 1. नेपालो इति स्राकरे पाठः।
- 2. इत्येते ज्ञातयः स्थौल्याद् गुणत्वक्सारतो मताः इति स्राकरे पाठः ।
- 3. सुशीतो---सरः पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
- 4. वंशकः स्मृतः इति स्राकरे पाठः ।
- 5. वंशवत् शतपोनस्तु इति आकरे पाठः ।
- 6. कान्तेक्षुः स च वातप्रकोपणः इति ग्राकरे पाठ·।
- 7. नैपालो इति भावप्रकाशे पाठ·।
- 8. अग्रे ग्रन्थित्वचोर्ज्ञेयो लवणो रस एव च इति ग्राकरे पाठ ।
- 9. कफवातजित् इति ग्राकरे पाठः।
- 10. फाणितं वातिपत्तिजत् पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
- 11. परम् इति स्राकरे पाठः।
- 12. सञ्चरेच्च इति आकरे पाठ.।
- 13. स्नेह----तथा तथा पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 14. स्निग्धं शीतं बल्य इति म्राकरे पाठः ।
- 15. स्निग्धा खण्डस्य शर्करा इति म्राकरे पाठः ।
- 16. प्लीहहिता इति ग्राकरे पाठः।
- 17. सारोत्थिता इति स्राकरे पाठः ।
- 18. त्यक्तक्षीरा इति द्वितीयपुस्तके पाठः ।

CHAPTER 5

"पौतिकं भ्रामरं क्षौद्रं माक्षिकं छात्रमेव च ।
ग्रार्ध्यमौद्दालक दालमित्यष्टौ मधुजातयः ॥ १॥"

[भावप्रकाशः मधुवर्ग २२:६]

Madhu (Honey)

Variety

Paittika, bhrāmara, kṣaudra, mākṣika, chātra, ārghya, auddālaka and dāla—these are the eight varieties of madhu.

कषायानुरस रूक्ष शीतलं मधुर **मधु**।
दीपन लेखन बल्य व्रणशोधनरोपणम् ॥२॥
2
सधान लघु चक्षुष्य स्वर्य हृद्यं त्रिदोषनुत् ।

Property

Madhu is astringent in anurasa (after-taste), un-unctuous, cooling, sweet, a digestive stimulant, lekhana (depleting) and strength promoting. It cleans and heals ulcers and helps in the joining of fractured bones. It is light, promoter of eyesight and good voice, cardiac tonic and alleviator of all the three doşas.

3
रक्तिहिक्काविषश्वासकासशोथातिसारजित् ॥ ३॥
4
रक्तिपित्तहर ग्राही कृमिघ्न मोहहृत्परम्॥

It cures chardi (vomiting), $hikk\bar{a}$ (hiccup), visa (poisoning), $\dot{s}v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis), $\dot{s}otha$ (oedema), $atis\bar{a}ra$ (diarrhoea) and raktapitta (a disease characterised by bleeding from different parts of the body). It is constipative. It cures krmi (parasitic infection). It is an excellent drug for curing moha (unconsciousness).

पैच्छिल्यात्स्वादुभूयस्त्वात्**पैत्तिक गु**रु सस्मृतम् ॥ ४ ॥

Paittika

Paittika type of madhu is slimy and sweet in excess. Therefore it is known to be heavy.

भामर कुरुते जाडचं भूयिष्ठ मधुर च तत्।

Bhrāmara

Bhrāmara type of madhu produces $j\bar{a}dya$ (numbness and rigidity). It is excessively sweet.

क्षौद्रं विशेषतो इय शीतल लघु लेखनम्।। १।।

Kṣaudra

Kṣaudra type of madhu is specifically cooling, light and lekhana (depleting).

तस्माल्लघुतर रूक्ष माक्षिक प्रवर स्मृतम्। श्वासादिषु च रोगेषु प्रशस्त तद्विशेषतः ॥ ६॥"

[माधवद्रव्यगुणः मधुवर्ग ४:१-७]

Māksika

Mākṣika type of madhu is lighter than the former. It is

exceedingly un-unctuous. It is specifically, useful in diseases like śvāsa (asthma).

वृहणीय **मधु नवं** नातिश्लेष्महर परम् । [माधवद्रव्यगुण: मध्वर्ग ४: १२]

Freshly Collected Madhu

Freshly collected (nava) madhu is nourishing. It does not alleviate kapha in excess. It is very useful.

"स्वादुपाक गुरु हिम पिच्छिल रक्तापित्तजित् ॥७॥ ७ दिवत्रमेहकृमिध्न च विद्याच्छात्र गुणोत्तरम् ।

Chātra

Chātra type of madhu is sweet in vipāka, heavy, cooling and slimy. It cures raktapitta (a diseases characterised by bleeding from different parts of the body), śvitra (leucoderma), meha (obstinate urinary disorders including diabetes) and kṛmi (parasitic infection). It is of superior quality.

Ārghya

 $\bar{A}rghya$ type of madhu is an excellent promoter of eyesight. It is also an excellent alleviator of kapha and pitta. It is astringent in taste and pungent in $vip\bar{a}ka$. It is bitter and does not aggravate $v\bar{a}yu$.

स्रोहः तिक रुचिकर स्वर्य कुप्ठविषापहम् ।

कषायमुष्णमम्ल च पित्तक्तरकटुपाकि च ।। ६ ।।

[भावप्रकाशः मधुवर्ग २२ . २१] [माधवद्रव्यगुण मधुवर्ग ४ . ६]

Auddālika

Auddālika type of madhu is appetiser and promoter of good voice. It cures kuṣṭha (obstinate skin diseases including leprosy) and viṣa (poisoning). It is astringent, hot and sour. It aggravates pitta. It is pungent in vipāka.

र्छादिमेहप्रशमन मधुरूक्ष दलोद्भवम् ।

Dalodbhava

Dalodbhava type of madhu cures chardi (vomiting) and meha (obstinate urinary disorders including diabetes). It is un-unctuous.

विशेषात्पौतिकं तेयु रक्षोघ्न सर्पिषान्वयात्।

Special attribute of Paittika

Paittika type of madhu is specially rakṣoghna (which cures afflictions by evil spirits including germs) when used mixed with ghee.

मेद.स्थौल्यापह ग्राहि पुराणमितिलेखनम् ॥ १०॥

[माधवद्रव्यगुणः इक्षुवर्ग ४ - ६ - १२]

10
तद्युक्त विविधैर्द्रव्यै निहन्यादामयान्वहून् ।

नाना द्रव्यात्मकत्वाच्च योगवाहि मधु स्मृतम् ॥ ११॥

[माधवद्रव्यगुण मधुवर्ग ४ : १५]
दोषत्रयहर पदा मध्वाम तत्त्रिदोषकृत ।

Madhu in general

Madhu in general cures medas (fat) and sthaulya (obesity). It is constipative and when preserved for a long time (purāṇa), it is exceedingly depleting. It is a mixture of many drugs; therefore, it cures many diseases. In view of its association with many drugs it is known to be yogavāhin (which enhances the property of other drugs). It alleviates all the three doṣas when properly digested. If āma is produced by its improper digestion it vitiates all the three doṣas.

11 उष्णात्तं स्योष्णकाले च ज्ञेय विषसमं मधु ॥ १२॥

Adverse effect

In a person who is afflicted with heat and during the summer season, madhu works like a poison.

तत्सौकुमार्याच्च तथैव शैत्यान्नानौषधीनां रससंभवाच्च ।

उष्णैविरुद्धेन विशेषतस्तु तथान्तरिक्षेण जलेन वापि ॥ १३॥

Madhu is tender (sukumāra) and cooling. It is produced by the mixture of the juices (rasa) of many drugs. Therefore, it is specifically opposed to heat. It also produces adverse effects when used by mixing with rain water (?).

उष्णेन मधु संयुक्त वमनेष्ववचारितम् । ग्रयाकादनवस्थानात् विरुद्धेत्त[न्न] पूर्ववत् ॥ १४॥

In emetic therapy, *madhu* is mixed with hot water and administered. It does not produce any adverse effect because it does not stay in the stomach (comes out along with vomiting), and therefore, does not get digested to produce such an effect.

लवण मधुना नैव तच्च क्षीरेण सयुतम् । कदाचिन्नैव दातव्ये तृत्ये च मध् सर्पिषी ॥ १५ ॥

Combination

Salt should not be used in combination with either honey or milk. Honey and ghee should never be used together in equal quantities.

> द्यन्यद्रव्ययुत पूर्व सर्पिर्वाप्यथवा मधु । सम न कुरुते दोषमाहु भेषजवेदिनः ॥ १६॥ ॥ इति मधुवर्गः॥

When honey and ghee are used in equal quantities but mixed with other drugs, then such a combination, according to scholars, does not produce any adverse effect.

140 Materia Medica

Thus ends the group of different types of madhu.

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- 1. भ्रामरी इति षष्ठपुस्तके पाठ ।
- 2. त्रिदोपजित् इति स्राकरे पाठः।
- 3. छर्दिहिक्काविपव्वासकासक्षेपातिसारनुत् इति आकरे पाठः ।
- 4. क्रिमितृण्मोहहृत्परम् इति श्राकरे पाठः।
- 5. यन् इति आकरे पाठः।
- वातक्लेष्महर इति द्वितीयपुस्तके पाठः ।
- 7. तृष्णावान्त्यतिसारनुन् इति आदर्श्व पुस्तिकासु पाठः ।
- वत्य पित्तामवातकृत् इति माधवद्रव्यगुणे पाठः । तिक्तञ्च बलप्ष्टिकृत् इति भावप्रकाशे पाठः ।
- 9. बन्यामवातकृत् इति षष्ठपुस्तके पाठ. ।
- 10. लघ्ष्ण इति स्रादर्शनुस्तकेषु पाठः।
- 11. उप्णार्त्तमुष्णैरुप्णैवातं निहन्ति यथा विषम् इति द्वितीयपुस्तके पाठः ।
- 12. विरुद्धेत्तच्चपूर्ववत् इति द्वितीयपुस्तके पाठः ।

CHAPTER 6

"गव्यमाज तथोरमा माहिष चौब्द्रिक च यत् । १ प्रश्वायाञ्चैव नाग्याञ्च मानुषांणां च यत्पयः ॥ १॥ ३ तत्त्वनेकौपधिरस प्राणिना प्राणदं गुरु । मधुर पिच्छिल स्निग्ध शांत सूक्ष्म सर स्मृतम् ॥ २॥ Рауаз (Milk)

Variety

The milk of go (the cow), $aj\bar{a}$ (the goat), urabhra (the sheep), mahisa (buffalo), ustra (the camel), asva (the horse), $n\bar{a}ga$ (the elephant) and manusya (woman) is used in medicine. The milk of these animals contains the essence (rasa) of many drugs, and therefore, it is life giver, heavy, sweet, slimy, unctuous, cooling, subtle and laxative.

पथ्य रसायनं बल्यं हृद्यं मेध्य गवां पयः। आयुष्यं पुस्त्वकृद्वातरक्तिपत्तिविकारनुत् ॥ ३॥ Go payas (Cow's milk)

Cow's milk is wholesome, rejuvenating, strength promo-

ting and cardiac tonic. It promotes intellect, longevity and virility. It cures aggravation of vāyu and raktapitta (a disease characterised by bleeding from different parts of the body).

'छाग कषायं मधुर शीतं ग्राहि पयो लघु ।

रक्तपित्तातिसारघ्न क्षयकासज्वरापहम् ।। ४ ।।

Chāga payas (Goat's milk)

Goat's milk is astringent, sweet, cooling, constipative and light. It cures raktapitta (a disease characterised by bleeding from different parts of the body), atisāra (diarrhoea), kṣaya (consumption), kāsa (bronchitis) and jvara (fever).

श्रजानामल्पकायत्वात्कटुतिक्तनिषेवणात् । 4 स्तोकाम्बुपानाद् व्यायामात्सर्वव्याधिहरं पयः ॥ ५॥" [भावप्रकाशः दुग्धवर्ग १४:१६-१७]

Goats have a small physique. They eat mostly pungent and bitter things and drink very little water. They perform a lot of physical exercise. (They are agile). Therefore, goat's milk cures all diseases.

5
श्रोरभः मधुरं स्निग्ध गुरुपित्तकफापहम् ।
6
उष्णं शुद्धेऽनिले पथ्यं कासे चानिलशोणिते ॥ ६॥'
[माधवद्रव्यगणः क्षीरवर्गं ५:१-६]

Urabhra payas (Sheep's milk)

The milk of the sheep is sweet, unctuous and heavy. It alleviates pitta and kapha. It is hot and is wholesome for patients having an aggravation of $v\bar{a}yu$ alone. It cures $k\bar{a}sa$ (bronchitis) and $anila\acute{s}onita$ (gout).

⁷ महाभिष्यन्दि मधुरं **माहिष** पक्तिनाशनम् ।

निद्राकरं शीतकर गव्यात्स्निग्धतरं गुरु ॥ ७ ॥

Mahişa payas (Buffalo milk)

The milk of the buffalo is exceedingly abhisyandi (which obstructs channels of circulation) and sweet. It suppresses the power of digestion. It induces sleep and produces a cooling effect. It is more unctuous and heavy than cow's milk.

क्क्षोष्णं लवणं **क्षीरमौष्ट्र** स्वादुरसं लघु । शस्तं वातकफानाहकृमिशोफोदरार्शसाम् ॥ ८॥ *Ustra payas* (Camel milk)

The milk of the camel is un-unctuous, hot, saline, sweet and light. It is useful in the aggravation of vāta and kapha, ānāha (flatulence), kṛmi (parasitic infection), śopha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (pıles).

ा० उष्ण**मकशफ** वल्य शाखावातहर पयः । मधुराम्लरसं रूक्ष लवणानुरस कटुः । स्निग्ध स्थैर्यकर शीतं चक्षुष्य बलवर्धनम् ।। ६ ।। [माधवद्रव्यगुण. क्षीरवर्ग ५:७-१०]

Ekaśapha payas (Mares milk)

The milk of the mare is hot. It promotes strength. It cures affliction of the limbs by $v\bar{a}yu$. It is sweet and sour in taste, un-unctuous, saline in anurasa (subsidiary taste) and pungent.

हस्तिन्या मधुरं वृष्य कषायानुरस गुरु।

Hasti payas (Elephant's milk)

The milk of the elephant is unctuous, sthairyakara (pro-

144 Materia Medica

ducing steadiness) and cooling. It promotes eyesight and strength. It is sweet, approdistant and astringent in anurasa (subsidiary taste) and heavey.

Mānusi payas (Woman's milk)

The woman's milk promotes longevity and nourishment. It is wholesome and unctuous. Its inhalation cures raktapitta (a disease characterised by bleeding from different parts of the body). When used in akṣatarpana therapy (application of cotton swab soaked in the milk over the eyes) it cures pain in the eyes.

ग्रथ वर्णभेदे गुणा:---

कृष्णायार्गोर्भवेद्दुग्ध दातहारि गुणाधिकम् । पीताया हरते पित्त तथा वातहर भवेत् ॥ 11 ॥ स्लेष्मलं गुरु शुक्लायाः रक्तायाः वातकृत्पयः ।

Property of the milk of cows of different colours

The milk of a black cow alleviates $v\bar{a}yu$ and it is superior in quality. The milk of a yellow cow alleviates pitta and $v\bar{a}yu$. The milk of a white cow aggravates kapha. The milk of a red cow aggravates $v\bar{a}yu$.

वालवत्सविवत्साना गिवां क्षीर त्रिदोषकृत् ॥ 12 ॥ वष्कियण्यास्त्रिदोषघ्नं तर्पण बतकृत्पय ।

Other Varieties

The milk of the cow having a very young calf or without a calf aggravates all the three dosas. The milk of a cow long after her delivery $(baskayin\bar{\imath})$ alleviates all the three dosas. It is refreshing and strength promoting.

जांगलानूपर्गैलेषु चरन्तीना यथोत्तरम् ॥ १३॥ पयो गुरुतर स्नेहो यथाचार प्रवन्ति।

The heaviness and unctuousness of the milk progressively increases depending upon the arid, marshy and hilly areas in which the cow grazes.

स्वल्पान्नभक्षणाज्जात क्षीर गुरु कफापहम् ॥ १४॥ तत्तु बल्य पर वृष्य स्वस्थाना गुणदायकम् । पलालतृणकार्पासवीजन रोगिणे हितम् ॥ १४॥

The milk of the cow which takes less food is heavy and it alleviates *kapha*. For healthy persons it is very useful inasmuch as it promotes strength and virility. The milk of the cow which eats straw, grass and cotton seed is useful for patients.

15 धारोष्ण गोपयो बल्य लघुशीत सुधासमम् । त्रिदोषनुद्दीपन तद्धाराशीत त्रिदोषकृत् ।। १६ ॥

The warm milk of the cow immediately after milking (dhāroṣṇa) promotes strength. It is light and cooling. It is like ambrosia. It alleviates all the three doṣas and it stimulates the digestion. When it becomes cold after milking (dhārā śīta) it aggravates all the three doṣas.

वर्जियत्वा स्त्रियाः स्तन्यमामेव हि तद्धितम् ।

The Woman's milk is an exception to this rule inasmuch as it is useful only when it is cold.

त्रामवातकरं चामं धारोष्णममृतं पयः ।। १७ ।। ^{*}

Cold milk causes āmavāta (rheumatism) and dhāroṣṇa (when it is warm immediately after milking) milk is like ambrosia.

146 Materia Medica

'धारोष्ण शस्यते गव्य धाराशीत तु माहिपम् । श्रुतोष्णमाविक क्षीरं श्रुतशीतमजापयः ॥ १८॥

Cow's milk is useful when it is $dh\bar{a}ros\bar{p}a$ and buffalo's milk is useful when it becomes cold after milking $(dh\bar{a}r\bar{a} \ \bar{s}\bar{\imath}ta)$. Sheep's milk is useful when it is warm after boiling. Goat's milk should be used when it is cold after boiling.

श्वतोष्ण कफवातघ्न श्वतशोत तु पित्तनुत्।

Boiled and hot milk alleviates kapha and $v\bar{a}ta$. The milk which is cooled after boiling alleviates pitta.

भ्रद्धोंदक क्षीरशिष्ट मानाल्लघुतर हितम् ॥ १६ ॥

The milk which is boiled with half of water till the original quantity of milk remains is lighter and useful.

जलेन रहित दुग्धमितपक्वं यथा यथा। तथा तथा गुरु स्निग्ध वृष्य बलविवर्धनम् ॥ २०॥

[भावप्रकाश दुग्धवर्ग १४:२५-२८]

The milk which is excessively boiled by which it becomes free from its water content, depending upon the time of boiling, becomes progressively more and more heavy, unuctuous, aphrodisiac and promoter of strength.

क्षीरसतानिका बल्या वृष्या पित्तानिलापहा।

The $sant\bar{a}nik\bar{a}$ (the layer of cream which is formed on the surface when the milk is boiled on low heat) of milk promotes strength and virility. It alleviates pitta and $v\bar{a}yu$.

16 रात्रौ क्षीर न सेवेत सेवेत यदि न स्वपेत् ॥ २१॥ यदि स्वपेद्धरत्यायुस्तस्मात्पथ्यं दिवा पयः ।

Time of taking milk

Milk should not be taken at night. If one happens to

to take milk at night, then he should not sleep. If he sleeps after taking milk, then it reduces longevity. Therefore, milk is wholesome if taken during day time.

रात्रौ चन्द्रगुणाधिक्याद्व्यायामपरिवर्जनात् ॥२२॥ प्रभातिक पयः प्रायो विष्टम्भि गुरु दोषलम् । दिवाकरकराघाताद् व्यायामानिलसेवनात् । 17 प्रादोषं श्रमनुद्बल्य चक्षुष्य वातपित्तहृत् ॥ २३॥

During night the attributes of the moon become predominant and there is no exercise. Therefore early morning (prabhāta) milk is generally constipative, heavy and aggravator of doṣas. On the other hand, there is exposure to sun shine, exercise and wind, for which the evening (pradoṣa) milk alleviates fatigue. It promotes strength and eye sight. It alleviates vāyu and pitta.

सेवनसमयभेदे गुराभेदः —

"वृष्य बृंहणमग्निदीप्तिजनन पूर्वाह्मकाले पयो ।

Time of intake

Milk taken in the forenoon produces aphrodisiac and nourishing effects. It stimulates the power of digestion.

मध्याह्ने बलवर्धन कफहरं पित्तापहं दीपनम् ॥ २४ ॥

Milk taken during noon-time promotes strength. It alleviates kapha and pitta. It is a digestive stimulant.

18 19 बाले वृद्धिकर क्षये क्षय[ह]र वृद्धेषु रेतोवहम् । 20 रात्रौ पथ्यमनेकरोगशमन क्षीरंसदा चाक्षुषम्" ॥२५॥

[भावप्रकाशः दुग्धवर्ग १४: ३६]

Milk taken during the night promotes strength in children, cures consumption, increasingly produces semen in old-

men. It is wholesome and it cures many diseases. It invariably promotes eye sight.

'शर्करासहित क्षीरं कफक्टत्पवनापहम्।

Combination

When used in combination with śarkarā, milk produces kapha and alleviates vāyu.

सितासितोपलायुक्त शुक्रव दोषनाशनम् ।

In combination with sitā and sitopalā, milk produces semen and alleviates doṣas.

सगुड मूत्रकृच्छ्रघ्न पित्तश्लेष्मकर भवेत् ॥ २६॥ [भावप्रकाशः दुग्धवर्ग १४: ३६]

If taken in combination with guḍa, milk cures mūtra kṛcchra (dysuria) and it aggravates pitta and kapha.

'वदन्ति पेयं निश्चि केवलं पयो भोज्य न तेनेह सहौदनादिकम् । 21 भवेदजीर्ण यदि न स्वपेन्निशि क्षीरस्य पीतस्य न शेषमृत्सुजेतु ।। २७ ।।

Intake of milk at night

Some scholars hold the view that milk alone can be taken at night. But along with milk no other food like rice should be taken. If there is indigestion, then one should not sleep at night. One should not leave a part of the milk after drinking.

22 विदाहीन्यन्नपानानि दिवा भुक्ते हि मानवः । 23 तद्विदाहप्रशान्त्यर्थ रात्रौ क्षीरं प्रशस्यते ।। २८ ।। [भावप्रकाशः दुग्धवर्ग १४:४०-४१]

Generally, human beings take food and drinks during, the day time which cause burning sensation (vidāhin). To alleviate this burning sensation, milk is useful at night.

'विवर्णं विरसं चाम्ल दुर्गन्धं ग्रथित पयः । 24 वर्जयेदम्ललवण युक्त कुष्ठादिरोगकृत् ॥ २६॥'

[भावप्रकाश. दुग्धवर्ग १४: ४६]

Bad quality

Milk whose colour and taste are changed, which has become sour, which produces a putrid smell and which is of knotted appearance should not be used. It should not be used when mixed with sour things and salt because this type of milk produces diseases like *kuṣṭha* (obstinate skin diseases including leprosy).

25 'दीप्तानले कृशे पुंसि बाले वृद्धे रतिप्रिये । 26 मत हिततम दुग्ध सद्यः शुक्रकरं पयः ॥ ३०॥

Indication

For persons whose digestive power is very strong, who are emaciated, for infants and old persons and for those who indulge in sex, milk is exceedingly useful. It produces semen instantaneously.

27 क्षीर गव्यमथाज वा . कोष्णं दण्डाहतं भवेत् । लघु वृष्यं ज्वरहर वातिपत्तिकफापहम् ॥ ३१॥ [भावप्रकायः दुग्धवर्गं १४ : ४२-४३]

Special Processing

When the luke-warm (kosna) milk of either a cow or a goat is stirred with a wooden rod (dandahata), it becomes light and aphrodisiac. It cures fever and alleviates vayu, pitta and kapha.

28
'क्षीरफेनं त्रिदोषघ्न रोचनं बलवर्धनम् ।
विद्गिवृद्धिकर पथ्य सद्यस्तृष्तिकरं लघु ।

150 Materia Medica

अतीसारेऽग्निमान्द्रों च ज्वरे जीर्णे प्रशस्यते'।। ३२।।

[भावप्रकाशः दुग्धवर्ग १४:४४-४५]

शुलशोफामकासघ्नं विषमज्वरनाशनम् ।

उरः संधानजनन हिक्काश्वासनिष्दनम् ॥ ३३॥

Kṣīra phena (foam of the milk)

The foam that comes out of the milk (ksīra phena) alleviates all the three dosas. It is an appetiser and promoter of strength as well as the power of digestion. It is wholesome, instantaneously refreshing and light. It is beneficial in atisāra (diarrhoea), agnimāndya (suppression of the power of digestion) and jīrnajvara (chronic fever). It cures śūla (colic pain), śopha (oedema), āma, kāsa (bronchitis) and visama jiara (irregular fever). It heals the wound in the chest (urah sandhāna) and cures hikkā (hic cup), and śvāsa (asthma).

नान्नहीन प्रदातव्य क्षीर तक्र भिषम्वरैः।

Precaution

Milk and butter milk (takra) should not be given without food (anna) by a physician.

> ताम्रे वातहरं क्षीर सौवर्णे पित्तनाशनम ॥ ३४॥ रौप्ये कफहर चैव कांस्ये रक्तप्रसादनम।

Container

Milk in a copper container alleviates vāyu. In a gold container it alleviates pitta, in silver it alleviates kapha and in a brass container it promotes blood.

क्षीर तत्काल सुतायाः घनं पीयुषम्च्यते ॥ ३५॥

Ghana & Pīyūsa

The milk of the cow immediately after delivery is called ghana and pīyūsa.

सप्तरात्रात्पर क्षीरमप्रसन्नं तु **मोरटम्**। 30 'नष्टदुग्धासव मस्तु मोरट जय्यटोऽत्रवीत्'॥ ३६॥ [भावप्रकाशः दुग्धवर्ग १४: ३२]

Morața

After seven days of the delivery, the milk is called *morața*. According to Jayyața, the āsava or mastu prepared of the curdled (nasța) milk is called morața.

पक्वं दध्नासम क्षीर विज्ञेया दिधकू चिका।
तक्रेण तक्रकूर्चीस्यात्तयोः पिण्डः किलाटकः ॥ ३७॥
पाक विना स एव स्यात् क्षीरसीकः मितान्वितः।
Dadhi kūrcikā, Takra kurcikā, Kılāţa etc.,

The preparation made out of boiling curd and milk (in equal quantity) is called $dadhi\ k\bar{u}rcik\bar{a}$. When this is done with buttermilk and milk it is called $takra\ k\bar{u}rcik\bar{a}$. If the preparation is made out in a solid form (pipda) then it is called $kil\bar{a}taka$. If the preparation is done without boiling but by adding sugar, then it is called $k\bar{s}\bar{i}ras\bar{i}ka$.

31 तकनष्टं स तक यद्दुग्ध [वस्त्रावगालितम्] ॥ ३८॥ द्रवगुणपरित्यक्तं तत्र **पिण्डः** स उच्यने ॥

Pinḍa

When the curdled (naṣṭa) milk (?) or butter milk is filtered through a cloth and the residue is completely free from water, it is called pinḍa.

पीयूप मोरटश्चापि कूर्चिका दिधतक्रयोः ।। ३६ ।। किलाटः क्षीरसीकश्च तक्रिपण्डश्च पुष्टिदः । गुरवः श्लेष्मला वृष्या हृद्या वाताग्निनाशनाः ।। ४० ॥

दीप्ताग्नीनामनिद्राणां व्यवाये चातिपूजिताः।

Property of Pīyūṣa etc.

 $P\bar{\imath}y\bar{u}\bar{\imath}a$, morața, dadhi $k\bar{u}rcik\bar{a}$, takra $k\bar{u}rcik\bar{a}$, $kil\bar{a}$ ța, $k\bar{\imath}ra-s\bar{\imath}ka$ and takra piṇḍa are nourishing and heavy. They aggravate kapha. They are aphrodisiacs and cardiac tonics. They alleviate $v\bar{a}yu$ and suppress the power of digestion. They are exceedingly useful for those having a strong power of digestion, those suffering from sleeplessness and those indulging in sex.

घर्मे तु माहिष सेव्य हेमन्ते चाप्यजाविकम् । गव्यं क्षीरं तु वर्षासु नराणाममृतोपमम् ।। ४१ ।।

Milk in different Seasons

Buffalo's milk should be us d in the summer season. The milk of goat and sheep is useful in *hemanta* (beginning of winter). Cow's milk is like ambrosia for human beings during the rainy season.

॥ इति क्षीरवर्गः ॥

Thus ends the group dealing with various types of milk.

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- 4. नात्यम्बुपानाद् इति स्राकरे पाठः ।
- हिनग्धमुष्णं वातकफापहम् इति स्राकरे पाठ. ।
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- 8. क्षीरमुष्ट्रीणामीषत्सलवणं लघु इति स्राकरे पाठः ।
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- 11. मानुषं इति आकरे पाठः।
- 12. रक्तिपत्ते तु इति ग्राकरे पाठः।
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- 16 रात्रि इति द्वितीयपुस्तके पाठः ।
- 17. अदोषं इति षष्ठपुस्तके पाठः।
- 18 वाते इति द्वितीयप्स्तके पाठः।
- 19. अयकरं इति द्वितीयपुस्तके पाठः ।
- 20 वृष्य बृहणमग्निदीपनकरं पूर्वाह्मकाले पयो ।
 मध्याह्मे बलवर्धन रितकरं कामाग्निसदीपनम् ।
 वालेष्वग्निकरं क्षये हिनकर वृद्धेषु वीर्यप्रदम् ।
 रात्रौ पथ्यमनेकदोषहरण क्षीर हित चक्षुपाम् ।
 इति माधवद्रव्यगुणे पाठ ।
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- 22. यन्नरः इति स्राकरे पाठ ।
- 23 सदा पिवेत् इति ग्राकरे पाठः।
- 24 कुष्ठादिकृद् यतः इति स्राकरे पाठ ।
- 25. पय. प्रिये इति आकरे पाठः ।
- 26 यतः इति म्राकरे पाठ ।
- 27. पिबेत् इति ग्राकरे पाठः ।
- 28 भवेतु फेनं इति आकरे पाठ।
- 29 पीयपसममुच्यते इति पष्ठगुस्तके पाठः ।
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 वसा गालितां इति षष्ठपुस्तके पाठः।

CHAPTER 7

'दध्युष्णं दीपनं स्निग्घ कषायानुरस गुरु। पाकेऽम्लं ग्राहि पित्तास्रशोथमेद.कफप्रदम्।।१।। मूत्रकुच्छे प्रतीश्याये शीतगे विषमज्वरे। 1 ग्रतीसारेऽरुचौ कार्स्ये शस्यते बलशुक्रकृत्।।२।।

Dadhı (curd)

Dadhi is hot, a digestive stimulant, unctuous, astringent in anurasa (subsidiary taste), heavy, sour in $vip\bar{a}ka$ and constipative. It vitiates pitta and blood and aggravates \acute{sotha} (oedema), medas (adiposity) and kapha. It is useful in $m\bar{u}tra$ krcchra (dysuria), $prati\acute{s}y\bar{a}ya$ (cold), $\acute{s}\bar{\imath}taga$ $vi\dot{\imath}samajvara$ (irregular fever which is associated with a feeling of cold), $atis\bar{a}ra$ (diarrhoea), aruci (anorexia) and $k\bar{a}r\acute{s}ya$ (emaciation). It promotes strength and semen.

भ्रादौ मन्दं ततः स्वादुः स्वाद्वम्ल च ततः परम्। भ्रम्लं चतुर्थमत्यम्लं पञ्चमं दिध पञ्चधा ॥ ३ ॥

Variety

The first stage of dadhi is called manda (in which there is

no manifested taste). The second stage of it is called svādu (sweet) and the third stage is svādvamla (both sweet and sour in taste). During the fourth stage it is called amla (sour) and the fifth stage is called atyamla (excessively sour). These are the five varieties of dadhi.

म द दुग्धवदव्यक्तरस किञ्चिद् घृतं मतम् ।

Manda

Like milk, manda has no manifested taste and there is less of ghee in it.

मन्द स्यात्मृष्टविण्मूत्र दोषत्रयविदाहकृत् ॥ ४ ॥

It helps in the elimination of stool and urine. It vitiates all the three dosas and causes burning sensation.

यत्सम्धग्घनता यान व्यक्तं स्वादुरसं भवेत् । 2 ग्रव्यक्ताम्लरस नत्तु स्वादुस्नज्ज्ञैरुदीरितम् ॥ ५॥

Svādu

When it gets properly condensed and there is the manifestation of a sweet taste it is called *svādu*. The sour taste in it is not manifested.

स्वादुः स्यादल्पाभिष्यन्दि वृष्यं मेदःकफापहम्।
वातघ्न मधुरं पाके रक्तिपत्तप्रसादनम्'॥६॥
[भावप्रकाशः दिधवर्ग १४:१-६]
उ
प्राभातिक तु मधुर वातिपत्तिनिवर्हणम् ।

Svādu is slightly abhisyandi (which obstructs the channels of circulation). It is aphrodisiac and it reduces medas (fat), kapha and vāta. It is sweet in vipāka. It produces more of blood and pitta. If this is taken during the early morning then it alleviates both vāyu and pitta.

'स्वाद्वम्ल साम्लमधुरं कपायानुरसं भवेत् ॥ ७ ॥

Svādvamla

The svādvamla variety of dadhi is both sweet and sour in taste. It is astringent in anurasa (subsidiary taste).

4 स्वाद्वम्लस्य गुणा ज्ञेया सामान्यदिधवज्जनैः ।

In properties, it is like dadhi in general.

ठ यत्तिरोहितमाधुर्य [व्य]क्ताम्लं च **तदम्लकम**् ॥५॥

Amlaka

When dadhi is deprived of its sweet taste, and its sour taste is well manifested, then it is called amlaka.

ग्रम्लं तु दीपनं रक्तिपित्तश्लेष्मविवर्धनम् ।

It stimulates digestion and aggravates blood, pitta and kapha.

६ **तदत्यम्ल** दन्तरोमहर्षेकण्ठादिदाहक्कृत्

Atyamla

When dadhi becomes exceedingly sour it is called atyamla. It causes a tingling sensation (harşa) in the teeth and horripilation (roma harşa). It produces burning sensation in the throat etc.

ग्रत्यम्लं दीपनं रक्तपित्तदुष्टिकर परम् ॥ ६॥'
(भावप्रकाज्ञः दिधवर्ग १५.७-६)

It stimulates digestion and exceedingly vitiates blood and pitta.

४ पन्यं दध्युत्तमं बल्यं पाके स्वादुरुचिप्रदम् ।
 ५ पवित्रं दीपनं स्निग्धं पुष्टिकृत्पवनापहम् ।। १०।।

Gavya dadhi (Curd of cow's milk)

Dadhi prepared from Cow's milk is an excellent promoter of strength. In vipāka, it is sweet. It is an appetiser, sacred, a digestive stimulant, unctuous and nourishing. It alleviates vāyu.

उक्तं दघ्नामशेषाणा मध्ये गव्य गुणाधिकम् ।

Among the several varieties of dadhi, the one prepared from cow's milk is known to be the best.

माहिष दिष सुस्निग्घ श्लेष्मलं वातिपत्तनुत्।
स्वादुपाकमभिष्यन्दि वृष्यं गुर्वस्रदूषणम् ॥ ११॥
[भावप्रकाशः दिघवर्ग १०-११]

Māhiṣa dadhi (Curd of buffalo's milk)

Dadhi prepared from buffalo milk is exceedingly unctuous. It aggravates kapha and alleviates vāyu as well as pitta. It is sweet in vipāka, abhiṣyandi (which obstructs the channels of circulation), an aphrodisiac and heavy. It vitiates blood.

'श्राजं दथ्युत्तमं ग्राहि लघु दोपत्रयापहम् । शस्यते श्वासकासार्शःक्षयकारुयेषु दीपनम् ॥ १२॥

Aja dadhi (Curd of goat's milk)

Dadhi prepared from goat's milk is very useful. It is constipative and light. It alleviates all the three doṣas. It is useful in $\dot{s}v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis), $ar\dot{s}as$ (piles), $k\dot{s}aya$ (consumption) and $k\bar{a}r\dot{s}ya$ (emaciation). It stimulates the digestive power.

10
 पक्वदुग्धभवं रुच्यं दिध स्निग्धं गुणोत्तमम् ।
 पित्तनिलापहं सर्वधात्विग्नबलवर्धनम् ॥ १३ ॥

Dadhi of boiled milk

Dadhi prepared from boiled milk is an appetiser, unctuous and exceedingly useful. It alleviates pitta and vāyu, and promotes all the tissue elements (dhātus), digestive power and strength.

श्रसारं दिध संग्राहि कषायं वातलं लघु। 11 विष्टम्भि दीपन 'रुच्य ग्रहणीरोगनाशनम् ॥ १४॥

Asāra dadhi

Dadhi which is free from fat 1s constipative, astringent, aggravator of $v\bar{a}yu$ and light. It produces flatulence (vistambhi). It is a digestive stimulant and appetiser. It cures grahaṇī (sprue syndrome).

गालितं दिध सुस्तिग्ध वातघ्नं श्लेष्मल गुरु। बलपुष्टिकरं' रुच्यं मधुरं नातिपित्तलम् ।। १५ ।।

Gālita dadhi

If the watery portion of dadhi is removed by filteration, then it becomes exceedingly unctuous. It alleviates $v\bar{a}yu$ and aggravates kapha. It is heavy. It promotes strength and nourishment. It is an appetiser and sweet. It does not aggravate pitta in excess.

सराकरं दिध श्रेष्ठं तृष्णापित्तास्रदाहनुत्। सगुडं वातनुद्वष्यं बृंहणं तर्पणं गुरु ॥ १६॥

Combination

Combined with sugar, dadhi in very useful in curing $trsn\bar{a}$ (morbid thirst), vitiated pitta as well as blood and $d\bar{a}ha$ (burning syndrome).

Along with guḍa, dadhi alleviates vāyu. It is aphrodisiac, nourishing, refreshing and heavy.

न नक्तं दिध भुञ्जीत न चाप्यघृतशर्करम्।

न मुद्गमूपं नाक्षीद्र नोष्ण नामलकैविना ॥ १७ ॥'

[भावप्रकाञः दिधवर्ग १५ : १२-१७]

Contra-indications

Dadhi should not be taken at night, nor should it be taken without ghee, sugar, mudga sūpa or honey. It should not be taken when it is hot nor without āmalaki.

'शस्यते दिध नो रात्रौ शस्त चाम्बुघृतान्वितम् ।

12
रक्तपित्तकफोत्थेषु विकारेषु हितं न तत्' ॥ १८ ॥

[भावप्रकाश दिधवर्ग १५ : प्रक्षिप्तपाठ]

At night, dadhi should not be taken. It is useful when mixed with water and ghee. It is not useful in diseases caused by blood, pitta and kapha.

13 'हेमन्ते शिशिरे चैव वर्णासु दिध शस्यते । शरद्ग्रीष्मवसन्तेषु प्रायशस्तद्विगहितम् ॥ १६ ॥

In hemanta (first part of winter), sisira (later part of winter) and in the rainy season intake of dadhi is beneficial. Generally, it is not useful in autumn, summer and spring season.

ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान्

प्राप्नुयात्कामलां चोग्रां विधि हित्वा दधिप्रियः ॥२०॥

[भावप्रकाशः दिधवर्ग १५:१८-१६]

Adverse effect

A person who takes dadhi without following the prescribed procedure succumbs to acute form of jvara (fever), asṛk pitta (a disease characterised by bleeding from different parts of the body), visarpa (erysipelas), kuṣṭha (obstinate skin diseases including leprosy), pāṇḍvāmaya (anemia), bhrama (giddiness) and kāmalā (jaundice).

160 Materia Medica

विपाके कटुनक्षारमम्लं भेद्यौष्ट्रकं दिध । 14 'वातमर्शासि कुष्ठानि कृमीन्हन्त्युदराणि च ॥ २१ ॥

Austrika dadhi (Curd of camel's milk)

Dadhi prepared from camel's milk is pungent in vipāka, alkaline and sour. It cures aggravated vāyu, arśas (piles), kustha (obstinate skin diseases including leprosy), kṛmi (parasitic infection) and udara (obstinate abdominal diseases including ascitis).

कोपन कफवानानां दुर्नाम्नां चाविकं दिध ।'

Āvika dadhi (Curd of sheep milk)

Dadhi prepared from the milk of the sheep aggravates kapha, vāta and durnāman (piles).

दीपनीयमचक्षुप्य वातलं दिध वाडवम् ॥ २२ ॥ 15 रूक्षमुष्ण कषाय च कफमू[त्रा]पह च तत् ।

Vāḍava dadhi (Curd of mare's milk)

Dadhi prepared from mare's milk is a digestive stimulant and harmful for the eye. It aggravates $v\bar{a}yu$. It is un-unctuous, hot and astringent. It reduces kapha and urine.

स्निग्ध विपाके मधुर बल्यं सतर्पण गुरु ।। २३ ।। चक्षुष्यमग्य दोषघ्नं दिध नार्या गुणोत्तरम् ।

Nārī dadhi (Curd of woman's milk)

Dadhi prepared from woman's milk is unctuous, sweet in vipāka, promoter of strength, refreshing and heavy. It is an excellent promoter of eye sight. It alleviates doṣas. It is extremely useful.

लघुपाके वलासघ्नं वीर्योष्णं पक्तिनाशनम् ॥ २४॥ . कषायानुरसं **नाग्या दधि** वर्चोविवर्धनम् ।

Nāga dadhi (Curd of elephant's milk)

Dadhi prepared from elephant's milk is light in vipāka. It alleviates kapha. It is hot in potency and it reduces the power of digestion. It is astringent in anurasa (subsidiary taste). It increases the quantity of stool.

दधीन्युक्तानि यान्येवं गब्यादीनि पृथक् पृथक् ॥ 25 ॥ विज्ञेयमेव मर्वेषु गब्यमेव गुणोत्तरम् ।

General

Properties of different types of dadhi are described above. Among them, the dadhi prepared from cow's milk is the best.

कपित्थमज्जकल्केन यद्वामलरसेन तु ॥ २६॥ 16 'पिप्टैब्चित्रकम्लैर्वा पक्वाम्त्रस्य रसेन तु ।' लिप्तभाण्डेटथ कठिन मध्र दिध जायते ॥ २७॥

If the inside wall of the *bhāṇḍa* (jar in which curd is prepared) is smeared with the paste of the pulp of *kapittha*, juice of *āmalaka*, paste of the root of *citraka* or the juice of ripe mango, then the curd becomes hard (increased density) and sweet.

लवण रूप्य विड वा दध्नो भवति जीवनम।

Salt, silver and vida—these are very essential (lit. life) for dadhi.

दध्नस्तूपरि यो भागो घनः स्नेहसमन्वितः ॥ २८ ॥ लोके सर इति ख्यानो दघ्नो मंडस्तु मस्त्विति ।

Sara & Mastu

The upper layer of the milk which is dense and unctuous is called *sara* (cream) and the watery portion of the curd is called *mastu*.

सरः स्वादुर्गु रुवृष्यो वातवह्निप्रणाशनः ॥ २६ ॥

वस्तेविधमनश्चाम्लः पित्तश्लेष्मविवर्धनः ।

Sara is sweet, heavy and aphrodisiac. It reduces vāyu and the power of digestion. It stimulates (vidhamana) the bladder. When it becomes sour, it aggravates pitta and kapha.

मस्तु क्लमहरं बल्यं लघु भक्ताभिलाषदम् ।। ३०।। 17 स्रोतोविशोधनं क्लेदि कफतृष्णानिलापहम् । ग्रवृष्यं प्रीणनं शीघ्रं भिनत्ति मलसंग्रहम् ।। ३१।।

Mastu cures mental fatigue (klama). It is a strength promoter and light. It promotes appetite for food. It cleanses the channels of circulation and produces kleda (sticky material). It alleviates kapha, $trsn\bar{a}$ (morbid thirst) and $v\bar{a}yu$. It is not approdisiac. It is refreshing and works as an instant laxative.

॥ इति दिधवर्गः ॥

Thus ends the group dealing with various types of dadhi.

NOTES AND REFERENCES

- 1. ग्रतीसारे शुचौ इति ग्रादर्शपुस्तिकासु पाठः।
- 2. स्वादु विज्ञैरुदाहृतम् इति आकरे पाठः।
- 3. वातपित्तकफाधिकं इति षष्ठपुस्तके पाठ।
- 4. सामान्यस्य इति षष्ठपुस्तके पाठः ।
- 5. वाक्ताम्लं इति द्वितीयपुस्तके पाठः ।
- 6. दध्यम्लं इति षष्ठपुस्तके पाठः ।
- 7. रक्तवातिपत्तकरं इति भ्राकरे पाठः।

- 8. गव्यं दिध विशेषेण स्वाद्यम्लं च रुचिप्रदम् इति ग्राकरे पाठः।
- 9. "दध्यामशोषाणां" इति म्रादर्शपुस्तिकास् पाठः।
- 10 श्रुतक्षीरमय द्रव्यं इति आदर्शेपुस्तिकास् पाठः।
- 11. म्चयं " "बलप्ष्टिकरं पाठोऽयं पष्ठप्स्तके नोपलभ्यते ।
- 12. तू नैव तत् इति आकरे पाठः।
- 13. चापि इति स्राकरे पाठः।
- 14. वातमर्शांसि चार्टाध पाठोऽयं पष्ठपुस्तके नोपलम्यते ।
- 15. कफमूत्रपह इति द्वितीयपुस्तके पाठः ।
- 16. पिष्टै तु पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 17. लघुतृष्णानिलापहम् इति षष्ठपुस्तके पाठः।

CHAPTER 8

तक लघुकषायोष्णं दीपनं कफवातजित् ।
 २
 शोथोदरार्शो — ग्रहणीदोषमूत्रग्रहारुचीन् ।। १।।
 गुल्मप्लीहघृतव्यापत्हरं पांड्वामयान् जयेत्।

Takra (Butter milk)

Takra is light, astringent, hot and digestive stimulant. It alleviates kapha and vāta. It cures śotha (oedema), udara (obstinate abdominal diseases including ascitis), arśas (piles), grahaņī (sprue syndrome), mūtra graha (anuria), aruci (anorexia), gulma (phantom tumour), plīhan (splenic disorder), ghṛta vyāpat (complications because of wrong administration of ghee) and pāṇḍvāmaya (anemia).

अ समुद्धृतघृतं तक्रमद्धोद्धृतघृतं च यत् ॥२॥ ४ श्रनुद्धृतघृतं चान्यदित्येतत्त्रिविघं स्मृतम् ।

Variety

Takra is of three types depending upon the content of fat

which is either completely removed, half removed or not removed at all.

5 पूर्वं च लघु पथ्यं च गुरुवृष्यतमं परम् ॥ ३॥ ततः परं वृष्यतमं यथाक्रममुदाहृतम् ।

The first variety from which fat is completely removed is light and wholesome. The second variety from which half of the fat is removed is exceedingly heavy and aphrodisiac. The third variety from which fat is not removed is exceedingly aphrodisiac.

यान्युक्तानि दधीन्यष्टौ तद्गुण तक्रमादिशेत् ॥ ४॥

The properties of the different types of dadhi prepared from the milk of different animals are also shared by the takra prepared out of them.

तकं तु घोलं मिथतोदिश्वत्तकप्रभेदतः ।

सुश्रुताद्यैम् निश्रेष्ठैश्चतुर्विघमुदीरितम् ॥ १॥

ससरं निर्जल घोल मिथन त्वसरोदकम् ।

तकं पादजलं प्रोक्तं उदिश्वच्चार्द्धवारिकम् ।

[भावप्रकाशः तकवर्ग १६:१-२]

वानिपत्तहरं घोलं मिथतं कफिपत्तनुत् ॥ ६॥

[माधवद्रव्यगुण. तक्रवर्ग ७:१०]

By the great sages like Suśruta, takra is described to be of four types viz., ghola, mathita, udaśvit and takra. The buttermilk which contains cream and to which water is not added is called ghola. When the cream is removed but no water is added then it is called mathita. When one fourth quantity of water is added then it is called takra. In udaśvit half the quantity of water is added.

तकः त्रिदोषशमनमुदिश्वत्कफदं भवेत् ।

Materia Medica

166

उदिवत्कफदं बल्यं श्रमध्नं परमं मतम्।। ७ ।।

Takra alleviates all the three dosas. Udaśvit aggravates kapha, promotes strength and alleviates fatigue par excellence,

भ्रय मन्दादितक्रगुणा:

मंदजातं भवेत्तकं रूक्षाभिष्यन्दिदुर्जरम् ।

Property of different types

Butter milk prepared of the manda variety of dadhi is ununctuous, abhisyandi (which obstructs the channels of circulation), and difficult of digestion.

> 9 तक तु मधुरं स्निग्धं श्लेष्मलं वातपित्तनुत् ।। ८ ॥

Buttermilk prepared of the sweet variety of dadhi is unctuous. It aggravates kapha and alleviates vāyu and pitta.

श्रम्लं वातघ्नंमत्यम्लं रक्तपित्तप्रकोपनम् ।

Buttermilk prepared of the sour variety of dadhi alleviates $v\bar{a}yu$. Buttermilk prepared of dadhi which is extremely sour, aggravates rakta (blood) and pitta.

तत्तु सान्द्रं सान्द्रतरं गुरुविद्याद्यथोत्तरम् ॥ ६ ॥

The heaviness of takra progressively increases depending upon the increase in density.

वातेऽम्लं सँन्धवोपेतं पित्ते स्वाद्सशर्करम्।
पिवेत्तकं कफे रूक्षं क्षारच्योषसमन्वितम्।
'मूत्रक्रच्छ्रेतु सगुडं पांडुरोगे सचित्रकम् ॥ १०॥'
[भावप्रकाश तक्रवर्ग १६: १३]

Combination

When there is aggravation of $v\bar{a}yu$, sour variety of takra should be taken by adding rock salt. In pitta, sweet variety of

takra should be taken mixed with sugar. In kapha the ununctuous variety of takra should be used by adding alkalies, sunthi, pippalī and marica. In mūtrakṛcchra (dysuria), guḍa should be added and in pāṇḍu citraka should be added to the takra.

10
'हिंगुजीरयुतं घोलं सैन्धवेनावचूणितम् ।
11
भवेत्तदितवातघ्नमर्शोतीसारहृत्परम् ॥ ११ ॥'
[भावप्रकाशः तक्रवगै १६: १२]
सक्च्यं पुष्टिदं बल्यं वस्तिशूलविनाशनम् ।

If hingu and $j\bar{i}r\bar{a}$ are added and the powder of rock salt is sprinkled over takra, then it becomes an excellent alleviator of $v\bar{a}yu$. It also becomes an excellent curative for arisas (piles) and atisāra (diarrhoea). It is an appetiser, nourishing and strength promoting. It also cures colic pain in the region of vasti (urinary bladder).

''तक्रमामं कफं कोष्ठे हन्ति कण्ठे करोति च ।। १२ ॥ 12 पीनसश्वासकासादौ पक्वमेव विशिष्यते ।

Process of preparation

Unboiled $(\bar{a}ma)$ takra alleviates kapha in the koṣṭha (colon) but produces kapha in the throat. The boiled (pakva) takra is specifically useful in $p\bar{\imath}nasa$ (chronic cold), $\dot{s}v\bar{a}sa$ (asthma) and $k\bar{a}sa$ (bronchitis).

शीतकालेऽग्निमान्द्ये च कफवातामयेषु च ।। १३ ।।

ग्रहचौ स्रोतसां रोघे तऋं स्यादमृतोपमम् ।

13
तत्तु हन्ति कफच्छर्दिप्रसेकविषमज्वरान् ।। १४ ।।

पाण्डुमेदो — ग्रहण्यर्शो — मूत्रग्रहभगन्दरान् ।

मेहगुल्ममतीसारं शुलप्लीहोदराहचीः ।। १४ ।।

14 ञ्वित्रकोठघृतव्यापत्कुष्ठशोफतृपाक्तमीन्

Properties in general

Takra works like ambrosia in winter season, when there is suppression of the power of digestion, in the diseases caused by kapha and vāyu, in aruci (anorexia) and srotorodha (obstruction to the channels of circulation). It cures diseases caused by kapha, chardi (vomiting), praseka (salivation), viṣama jvara (irregular fever), pāndu (anemia), medas (adiposity), grahaṇī (sprue syndrome), arṣas (piles), mūtragraha (suppression of urination), bhagandara (fistula-in-ano), meha (obstinate urinary disorders including diabetes), gulma (phantom tumour), atīsāra (diarrhoea), śūla (colic paɪn), plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), arucī (anorexia), śvitra (leucoderma), koṭha (urticaria), ghṛta vyāpat (complications arising out of improper use of ghee), kuṣṭha (obstinate skin diseases including leprosy), śopha (oedema), tṛṣā (morbid thirst) and kṛmī (parasitic infection),

नैव तकं क्षते दद्यान्नोष्णकाले न दुर्बले।
15 16
न मूर्च्छाभ्रमदाहेपु न रोगे रक्तपैत्तिके।। १६।।"

[भावप्रकाशः तक्रवर्ग १६:१४-१८]

Contra-indication

Takra should not be used in $k\bar{s}ata$ (phthisis), during hot season, when a person is weak and in $m\bar{u}rch\bar{a}$ (fainting), bhrama (giddiness), $d\bar{a}ha$ (burning syndrome) and raktapitta (a disease characterised by bleeding from different parts of the body).

न तक्रसेवी व्यथते कदाचिन्न तक्रदग्धाः प्रभवन्ति रोगाः।

यथा सुराणाममृतं सुखाय तथा नराणा भवि तक्रमाहु.।

[भावप्रकाश. तक्रवर्ग १६: ७]

Excellence

A person who habitually takes takra never suffers and being impregnated with takra, diseases do not attack him. As

ambrosia gives happiness to the gods, so also takra produces happiness in human beings on this earth.

ग्रम्लेन वातं मधुरेण पित्तं

कफं कषायेण निहन्ति तक्रम्।

तस्मान्न तक ज्वरितेषु देयं न तकदग्धाः प्रभवन्ति रोगाः ॥ १८ ॥

It cures $v\bar{a}yu$ because of its sour taste, pitta because of its sweet taste and kapha because of its astringent taste. Therefore (?) takra should not be given to a patient suffering from fever and being impregnated with takra, diseases do not attack him.

।। इति तक्रवर्गः ।।

Thus ends the group dealing with various types of takra.

NOTES AND REFERENCES

- 1. लघु कषायाम्लं इति श्राकरे पाठः।
- 2 शोफोदराशोंग्रहणीदोषम्त्रग्रहारुचीः इति ग्राकरे पाठः।
- 3. तन् इति म्राकरे पाठः।
- -4. मतम् इति स्राकरेपाठः।
- 5. गुरु वृष्यमतः इति स्राकरे पाठः ।
- 6. सजन इति पष्ठपुस्तके पाठ.।
- 7. घोलमुदिश्वच्छ्लेप्मल भवेत् इति आकरे पाठः।
- रूक्षाभिष्यन्दि तद्गुण इति पष्ठपुस्तके पाठः ।
- 9. सर्व इति द्वितीयपुस्तके पाठ:
- 10. सैन्धवे नावधूलितम् इति द्वितीयपुस्तके पाठ.।

- 11. तद्भवे इति द्वितीयपुस्तके पाठः।
- 12. सिद्धमेव तदिष्यते इति प्रथमपुस्तके पाठः।
- 13. तकं इति षष्ठपुस्तके पाठः।
- 14. •शोथ • • इति षष्ठपुस्तके पाठः ।
- 15. भ्रमतृष्णासु इति षष्ठपुस्तके पाठः।
- 16. रक्तिपत्तजे इति भ्राकरे पाठः।

CHAPTER 9

नवनीतं हितं गव्य वृष्यं वर्णबलाग्निकृत् । 1 संग्राहि वातपित्तासृक्क्षयार्शो[ऽ]र्दितकासजित् ॥ १॥

Navanīta (Butter)

Butter (navanīta) prepared from cow's milk is very useful. It is aphrodisiac, promoter of complexion, strength and the power of digestion and constipative. It cures aggravated $v\bar{a}yu$, pitta and blood, $k\bar{s}aya$ (consumption), $ar\dot{s}as$ (piles), ardita (facial paralysis) and $k\bar{a}sa$ (bronchitis).

तद्धित बालके वृद्धे विशेषादमृतं शिशोः ।

It is useful both for young and old and it is like ambrosia for infants.

2 नवनीतं महिप्यास्तु वातश्लेष्मकरं गुरु ॥ २॥ दाहिपत्तश्रमहरं मेदःशुक्रविवर्द्धनम् ॥

Māhiṣa Navanīta

The butter collected from buffalo milk aggravates vāyu

and kapha. It is heavy. It cures dāha (burning syndrome), vitiated pitta and śrama (physical fatigue). It promotes medas (adiposity) and semen.

अोरोत्थ तदतिस्निग्धं चक्षुष्यं रक्तपित्तजित् ।। ३ ।।
 4
 वृष्यं बलकरं ग्राहि मधुरं शीतलं परम् ।

Milk butter

The butter collected from milk is extremely unctuous. It promotes eye sight and cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is aphrodisiac, promoter of strength, constipative, sweet and extremely cooling.

नवनीतं तु सद्यस्कं स्वादु ग्राहि हिमं लघु ॥ ४॥ मेध्यं किञ्चित्कषायाम्लमीषत्तक्रांशसंक्रमात् ।

Freshly collected butter

Freshly collected butter is sweet, constipative, cooling, light and promoter of intellect. It is slightly astringent and sour because of its association with a small quantity of butter milk.

क् सक्षारकटुकाम्लत्वाच्छर्द्यर्शकुष्ठकोपनम् । इलेष्मलं गुरु मेदस्यं नवनीतं चिरन्तनम् ॥ ५॥
[भावप्रकाशः नवनीतवर्ग १७ : १-६]

Preserved butter

Butter preserved for a long time is alkaline, pungent and sour because of which it aggravates *chardi* (vomiting), *arśas* (piles) and *kuṣṭha* (obstinate skin diseases including leprosy). It aggravates *kapha*. It is heavy and it produces more of fat.

।। इति नवनीतवर्गः ।।

Thus ends the group dealing with various types of butter.

स्मृति—वुद्धचिनिशुक्रोजः—कफमेदोविवर्धनम् । ६ वातपित्तकफोन्मादशोषालक्ष्मीविषापहम् ॥ ६ ॥

[माघवद्रव्यगुणः घृतवर्ग ६ : १]

' ''चक्षुष्यं दीपनं बल्यं **गब्यं सर्पि**र्गुणोत्तरम् ।

Ghee Cow's milk ghee

Ghee prepared from cow's milk increases memory, intellect, power of digestion, semen, ojas, kapha and medas (fat). It cures unmāda (insanity) caused by vāyu, pitta and kapha, śoṣa (consumption), alakṣmī (inauspiciousness) and viṣa (poisoning). It promotes eyesight, digestive power and strength. Cow's ghee is the best among the ghees.

माजं सर्पिर्दीपनीयं चक्षुप्य बलवर्द्धनम् ॥ ७॥ कासे श्वासे क्षये चापि पथ्य पाके च तल्लघु।

Goat's milk ghee

Ghee prepared from goat's milk stimulates the digestive power and promotes eyesight and strength. It is useful in $k\bar{a}sa$ (bronchitis), $\dot{s}v\bar{a}sa$ (asthma) and $\dot{k}saya$ (consumption). It is light for digestion.

मधुर रक्तिपत्तघ्न गुरु पोके कफावहम् ॥ ५॥ ४ वातपित्तप्रशमन सुर्शात **माहिष घृतम**् ।

Buffalo milk ghee

The ghee prepared from buffalo-milk is sweet. It cures raktapitta (a disease characterised by bleeding from different parts of the body). It is heavy for digestion. It aggravates kapha and alleviates $v\bar{a}yu$ and pitta. It is cooling.

'भ्रोष्ट्रं कटु घृत पाके जाथकृमि।वेषापहम् ॥ ६॥ दीपन कफवातघ्न कुप्ठगुल्मोदरापहम् ।

Camel's milk ghee

Ghee prepared from camel's milk is pungent in vipāka. It cures śotha (oedema), kṛmi (parasitic infection) and viṣa (poisoning). It stimulates digestion and alleviates kapha and vāyu. It cures kuṣṭha (obstinate skin diseases including leprosy), gulma (phantom tumour) and viṣa (poisoning).

पाके लघ्वाविकं सर्पिनं च पित्तप्रकोपणम् ॥ १० ॥'

[भावप्रकाशः घृतवर्ग ६-१०]

कफेंऽनिले योनिदोषे शोथे कंपे च तद्धितम् ।'' [माधवद्रव्यगुणः घृतवर्गे ६ : ३-७]

Sheep's milk ghee

Ghee prepared from sheep's milk is light for digestion and it does not aggravate pitta. It is useful in aggravated kapha and $v\bar{a}yu$, yoni dosa (diseases of the female genital tract), sotha (oedema) and kampa (trembling).

'पाके लघूष्णवीयं च कषायं कफनाशनम् ॥ ११ ॥ 11 दीपनं वद्धविष्मूत्रं विद्यादेकशफं **घृतम् ।**

Mare's milk ghee

Ghee prepared from mare's milk is light for digestion, hot in potency, astringent, alleviator of kapha and stimulant of the digestive power. It obstructs proper elimination of stool and urine.

कषायं बद्धविण्मूत्रं तिक्तमग्निकरं लघु ॥ १२ ॥ हन्ति कारेणवं सर्पिः कफकुष्ठविषकृमीन् ।

Elephant's milk ghee

The ghee prepared from elephant's milk is astringent. It obstructs proper elimination of stool and urine. It is bitter, stimulant of digestion and light. It cures aggravated kapha,

kuṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning) and kṛmi (parasitic infection).

12 चक्षुष्यमग्य्यं स्त्रीणां च सिपः स्यादमृतोपमम् ॥१३॥ 13 वृद्धिं करोति देहाग्न्योर्लंघुपाके विषापहम् ।

Ghee of woman's milk

The ghee prepared from woman's milk is an excellent promoter of eyesight. It is like ambrosia. It promotes the physique and the power of digestion. It is light for digestion and it cures viṣa (poisoning).

तर्पणं नेत्ररोगघ्नं दाहनुत्पयसो घृतम् ॥ १४॥

Ghee prepared of milk

The ghee prepared of milk is refreshing. It cures eye diseases and dāha (burning syndrome).

सिंदः पुराणं तिमिरं पीनसश्वासकासजित् ।

मूर्च्छांकुष्ठविषोन्माददाहापस्मारनाशनम् ॥ १५ ॥

15
योनिकर्णाक्षिशिरसां शूलं शोधगरज्वरान् ।

हन्ति दोषत्रयं भेदि त्रणशोधनरोपणम् ॥ १६ ॥

[माधवद्रव्यगुणः घतवर्ग ६ : ५-१३]

Preserved ghee

The ghee which is kept preserved for a long time (purāṇa) cures timira (cataract), pīnasa (chronic cold), śvāsa (asthma), kāsa (bronchitis), mūrchā (fainting), kuṣṭha (obstinate skin diseases including leprosy), viṣa (poisoning), unmāda (insanity), dāha (burning syndrome), apasmāra (epilepsy), colic pain in yoni (female genital tract), ear, eye and head, śotha (oedema), gara (a type of poisoning) and fever. It alleviates all the three doṣas. It is purgative. It cleanses and heals ulcers.

घृतमण्डो घृतस्योध्वभागः स्यात्सुश्रुतस्य यः।

'तद्रच्च घतमण्डोऽपि रूक्षस्तीक्ष्णस्तनुस्तु सः ।। १७ ।।'

[माधवद्रव्यगुणः घृतवर्ग १८: १३]

Ghṛta maṇḍa

The upper portion of the ghee is called ghrta manda according to Suśruta. It is un-unctuous, sharp and thin.

16 यो गो दोहाद्भव सिंपभेंवेद्धैयङ्गवीनकम् । हैयङ्गवीन चक्षुष्यं दीपन रोचन परम् ॥ १८ ॥' [भावप्रकाशः घृत नर्ग १८. १५]

Hayamgavīna

The ghee that is taken out from the cream produced at the time of milking the cow is called hayamgavīna. It promotes eyesight and the power of digestion. It is digestive stimulant and appetiser par excellence.

बल्यं वृष्यं निगदितं विशेषाज्ज्वरनाशनम् । सिंपः पुराणं विज्ञोयं दशवर्षेस्थितं तु यत् ॥ १६ ॥

Preservation

The ghee which is preserved for ten years is strength promoting and aphrodisiac. It specifically cures fever.

दशसम्वत्सराद्दूर्ध्वं माज्यमुक्तं रसायनम् ।

The ghee which is preserved for more than ten years is called ājya. It is rejuvenating.

शतवर्षस्थितं यत्तु कुंभसिंपस्तदुच्यते ।। २० ।। रक्षोघ्नं कुम्भसिंपः स्यात्तत्परस्तु महाघृतम् । पेयं महाघृतं भूतैः सर्वतोऽपि गुणाधिकम् ।। २१ ।।

The ghee which is preserved for one hundred years is

called kumbha sarpi. It cures the afflictions by rakṣas (evil spirits). The ghee which is preserved for more than one hundred years is called mahāghṛta. It is the best among all the ghees.

यथा यथा जरा याति गुणवत्म्यान्या तथा ।

Depending upon the duration of preservation, the ghee becomes progressively more and more useful.

राजयक्ष्मणि वाले च वृद्धे ब्लेप्माश्रये गदे ॥ २२ ॥ रोगे सामे विस्च्या च विवन्धे च मदात्यये । ज्वरे च शमिते वह्नी न सिंपर्वहमन्यते ॥ २३ ॥

Contra-indication

Ghee is not very useful in $r\bar{a}ja\ yaksm\bar{a}$ (tuberculosis), young age, old age, in diseases caused by kapha, in the $\bar{a}ma$ stage of diseases, $vis\bar{u}cik\bar{a}$ (cholera), constipation, $mad\bar{a}tyaya$ (alcoholism), fever and in the suppression of the power of digestion.

॥ इति घनवर्गः ॥

Thus ends the group dealing with various type of ghee;

NOTES AND REFERENCES

- क्षयार्शोऽदिकासहृत् इति ग्राकरे पाठः । क्षयार्शोदितकासजित् इति आदर्शपुस्तकेषु पाठः ।
- वातक्लेष्महरं इति षष्ठपुस्तके पाठः ।
- 3. दुग्घोत्थं नवनीतं तु चक्षुष्यं रक्तपित्तनुत् इति स्राकरे पाठः ।
- 4 वृष्यं बल्यमतिस्निग्धं मधुरं ग्राहि शीतलम् इति श्राकरे पाठः।
- 5. सक्षारकट्लाम्लत्वाच्छर्चर्शःकृष्ठकारकम् इति स्राकरे पाठः ।

- 6. लक्ष्मीज्वरापहम् इति ग्राकरे पाठः।
- 7. बृंहणं इति स्राकरे पाठः।
- 8. सुश्रुतं इति म्रादर्शपुस्तिकास् पाठः ।
- 9. शोफे इति आकरे पाठ ।
- 10. तु इति स्राकरे पाठः।
- 11. लघु इति षष्ठपुस्तके पाठः।
- 12. चक्षुष्यमग्यां इति ब्रादर्शपुस्तिकास् पाठः ।
- 13. देहास्य लघु पाकि इति षष्ठपुस्तके पाठः।
- 14. तिमिरप्रतिश्याश्वासकासनुत् इति श्राकरे पाठः।
- 15. शूलघ्नं शोकजित् परम् इति स्राकरे पाठः।
- 16. हयो इति षष्ठपुस्तके पाठः।

CHAPTER 10

'कषायानुरसं स्वादु सूक्ष्ममुष्णं व्यवायि च । पित्तलं बद्धविण्मूत्रं न च श्नेष्मविवर्धनम् ॥ १ ॥' [माघवद्रव्यगुणः नैलवर्ग १० : १]

'**तैलं** संयोगसंस्कारात्सर्वरोगहरं सरम् ।

Oil

Oil is astringent in anurasa (subsidiary taste), sweet, subtle, hot and vyavāyi (which pervades all over the body before digestion). It aggravates pitta. It obstructs the proper elimination of stool and urine. It does not aggravate kapha. By combination and processing it cures all diseases. It is laxative.

4 तथा वस्तिषु पानेषु नस्ये कर्णाक्षिपूरणे ।। ४ ।। ग्रन्नपानविधौ चापि प्रयोज्यं वातशान्तये ।

Tila taila (Gingili oil)

Til oil is useful in excised, incised, dislocated, macerated, lacerated, ulcerated, pressed, fractured, broken, perforated, burnt, separated and scraped wounds and injury and eating away by wild animals. It is used in the form of seka (sprinkling), abhyanga (massage), avagāha (bath), vasti (enema), pāna (drinking through mouth), nasya (inhalation), karṇapūraṇa (ear drop) and akṣipūraṇa (pouring over eyes). It is used in food and drinks for the alleviation of vāyu.

वातघ्नं मधुरं तेषु **क्षोम तैलं** बलावहम् ।। ५ ।। कटुपाकमचक्षुष्यं स्निग्धोष्णं कटुपित्तलम् ।

Kṣauma taila (Linseed oil)

The oil of k, s, a alleviates v, a, b. It is sweet and a promoter of strength. It is pungent in vip, a. It is not useful for eyes. It is unctuous, hot and pungent. It aggravates pitta.

कृमिघ्नं **सार्षपं तैल** कड़ूकुप्ठापहं लघु ॥ ६ ॥ कफमेदोऽनिलहरं लेखन कटु दीपनम् ।

Sārsapa taila (Mustard oil)

The oil of sarṣapa cures kṛmi (parasitic infection), kaṇḍū (itching) and kuṣṭha (obstinate skin diseases including leprosy). It is light and reduces kapha, medas (fat) and vāyu. It is lekhana (depleting), pungent and a digestive stimulant.

हृद्धस्तिपार्श्वजान् रुकटिपृष्ठास्थिशूलिनाम् ॥ ७॥ ६ ७ ग्रानाहाष्ठीलवातासृक्ष्लीहोदावर्त्तं शूलिनाम् ॥ ८ ८ ८ १ १ १ १ १ १ १ १ १ १ १

तैलमेरण्डजं बल्यं गुरूष्णं मधुरं सरम्। Eranda taila (Castor oil)

The oil of eranda is useful in the pain of the heart, bladder, sides of the chest, knee joint, thigh, waist, back and bone. It is also useful in ānāha (flatulence), aṣṭhīlā (hard tumour in the abdomen), vātāṣṛk (gout), plīhan (splenic disorder) udāvarta (tymphanitis), śūla (colic pain), diseases caused by vāyu, śvāsa (asthma), granthi (adenitis) and hidhmā (hic cup). It is strength promoting, heavy, hot, sweet and laxative.

9 तीक्ष्णोष्णं पित्तलं विस्नं रक्तैरण्डोद्भव भृशम् ॥ ६ ॥

The oil of the red variety of *eranda* is exceedingly sharp and hot. It strongly aggravates *pitta* and is extremely putrid.

कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु। 10 11 विदाही तु विशेषेण सर्वदोषप्रकोपणम् ॥ १०॥

Kusumbha taila

The oil of kusumbha is hot, pungent in vipāka, heavy and vidāhī (producing burning sensation). It specifically aggravates all the doṣas.

सरं कोशाम्प्रजं तैलं कृमिकुग्ठत्रणापहम् ।

Kośāmra taila

The oil of kośāmra is laxative. It cures kṛmi (parasitic infection), kuṣṭha (obstinate skin diseases including leprosy) and vraṇa (ulcer).

दन्तीम् लकरक्षोघ्नकरञ्जारिष्टशिग्रुजम् ॥ ११ ॥
12
सुवर्चलेङ्गुदीपील् शंखिनीनीपसंभवम् ।
सरलागुरुदेवाह्वशिशपासारजनम च ॥ १२ ॥
13
तुवरारुष्करोत्थं च नीक्ष्णं कर्वम्लपित्तजित् ।

म्रशं: कुष्ठकृमिश्लेष्मशुक्रमेदोऽनिलापहम् ॥ १३॥

Taila of Danti etc.,

The oils of dantī, mūlaka, raksoghna, karañja, ariṣṭa, sigru, suvarcalā, iṅgudī, pīlu, śaṁkhinī, nīpa, heart wood of sarala, aguru, devāhva and śiṁśapā, tuvara and āruṣkara are sharp, pungent and sour. They alleviate pitta and cure arśas (piles), kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection). They reduce kapha, semen, fat and vāyu.

14 करंजारिष्टजे तिक्ते नात्युष्णे तत्र निर्दिशेत् । 15 कषायतिक्तकटुकं सरल व्रणशोधनम् ॥ १४॥

Of these, the oils of karañja and arista are bitter and they are not very hot. The oil of sarala is astringent, bitter and pungent and it cleanses ulcer.

गृशोष्णतीक्ष्णकटुके तुवरारुष्करोद्भवे ।
विशेषात्कृषिकुष्ठघ्ने तथोष्विधोविरेचने' ।। १५ ।।
[माधवद्रव्यगुणः तैलवर्ग १०: १-१६]

Oils of tuvara and āruṣkara are exceedingly hot, sharp and pungent. They specifically cure kṛmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy). They are emetic and purgative.

सर **ज्योतिष्मतीतैल** वातक्लेष्मिशारोतिनृत् ।

Jyotismatī taila

The oil of jyotismatī is laxative. It alleviates vāta, kapha and headache.

17 श्रक्षातिमुक्तकाक्षोटनालिकेलमधूकजम् ॥ १६॥

त्रपुसैर्वार — कुष्माण्डश्ल ष्मातकपियालजं।
वातिपत्तहरं केश्यं श्लेष्मलं गुरु शीतलम् ॥ १७॥

Taila of Aksa etc.

The oil of akṣa, atimukta, akṣoṭa, nālikela, madhūka, trapusa, ervāru, kuṣmāṇḍa, śleṣmātaka and piyāla alleviates vāyu and pitta. It promotes good hair and aggravates kapha. It is heavy and cooling.

पित्तरलेष्मप्रशमनं श्रीपर्णीकशुकोद्भवम् ।
दोषघ्नं दीपनं मेघ्यं किञ्चित्तिकः रसायनम् ॥ १८ ॥
[माधवद्रव्यगुण:तैलवर्गः १०: १६-१८]

Taila of Śrīparņa & Kimśuka

The oil of śrīparṇa and kimśuka alleviates pitta and kapha. It is doṣaghna (correcting morbid factors) and digestive stimulant. It promotes intellect. It is slightly bitter and rejuvenating.

इल व्मातकाक्षपिचुमं दककाकिनीनां,

काश्मर्यकस्य यदि वापि हरीतकीनाम् ॥ १६॥ तैलं निहन्ति पत्तितान्युपयुज्य नस्ये । गोक्षीरभोज्यनिरतस्य सदैव पुस. ॥ २०॥

Taila of Śleśmātaka etc.

The oil of śleṣmātaka, akṣa, picumandaka, kākini, kāṣmaryaka and harītakī cures premature graying of hair when used for inhalation. For this purpose patients should constantly use cow's milk as their food.

20 **'यवतिक्ता**भवं तैलं स्वादुपाकं विलेखनम् ।

कफवातहर रूक्षं कषाय नातिपित्तकृत् ॥ २१॥

Taila of Yavatiktā

The oil of yavatiktā is sweet in vipāka and depleting. It alleviates kapha and vāta. It is unitanetuous and astringent. It does not aggravate pitta in excess.

21 सहकारभवं तैलं तिक्त सुरभिरोचनम् ।

Taila of Sahakāra

The oil of sahakāra is bitter, fragrant and an appetiser.

प्रलोद्भवानि तैलानि यान्युक्तानीह कानिचित् ।

23
गुणान्कर्मे च दिज्ञाय फलाना च विनिर्दिशेत् ॥ २२ ॥

[माधवद्रव्यगुणः तैलवर्ग १०:१६-२१]

Taila of other fruits

The oil extracted from other fruits which are described elsewhere in this text shares the properties of fruits from which it is extracted.

तैलं सर्जरसोद्भूतं विस्फोटवणनाशनम् । कुष्ठपामाकृमिहरं वातश्लेष्मामयापहम् ॥ २३ ॥

Taila prepared of Sarjarasa

The oil prepared of sarjaraşa cures visphoţa (pustular eruptions), vrana (ulcer), kustha (obstinate skin diseases including leprosy), pāmā (itching), kṛmi (parasitic infection) and diseases caused by vāyu and kapha.

तैलं स्वयोनिवत्सर्व कीर्तितं वाग्भटेन यत् । ततः शेषस्य वौद्धव्या योनिरेव गुणा जनैः ॥ २४॥ 'यावन्तः स्थावराः स्नेहाः समासात्परिकीर्तिताः ।

24 सर्वे तैलगुणा ज्ञेया सर्वेप्यनिलनाशनाः ॥ २५ ॥

[माधवद्रव्यगुणः तैलवर्ग १०:२१-२२]

Miscellaneous

Vāgbhaṭa has stated that the oil shares the properties of the source plant from which it is extracted. Following this principle, the properties of the remaining types of oil should be determined.

> वसा मज्जा च वातघ्नौ वलिपत्तकफप्रदौ। मासानुगस्वरूपौ च विद्यान्मेदोऽपि ताविव ॥ २६॥

Muscle fat and Bone marrow

Vasā (muscle fat) and majjā (bone marrow) alleviate vāta and increase strength, pitta as well as kapha. They share the properties of the meat of the respective animals. Medas (fat) has also similar properties.

श्रील की सौकरी वा च हंसजा कुक्कुटोद्भवा।
वसा श्रेष्ठा स्ववगेंषु कुंभीरमहिषोद्भवा।। २७॥
काकम्गवसा तद्वत्कारण्डो था च निन्दिता।

The vasā (muscle fat) of ulluka, sukara, hamsa, kukkuṭa, kumbhīra, mahiṣa, kāka and mṛga is the best among their respective groups. The vasā (muscle fat) of kāranḍa is not useful.

सुम्वादु मेदइछाग तु हास्तिक तु वराहरम् ॥ २८ ॥

The *medas* (fat) of goat is delicious and that of the elephant is exceedingly useful.

> मधु । बृहणो वृष्यो बल्यो मञ्जा तथा वसा। यथा सन्वं तु शैत्योष्णैर्वमामञ्जा विनिर्दिशेत्।। २६।।

Property

Both vasā (muscle fat) and majjā (bone marrow) are

186 Materia Medica

sweet, nourishing, aphrodisiac and strength promoting. The potency, viz., hot and cold of vasā and majjā should be determined on the basis of the nature of the animal from which they are collected.

25 'घृतमब्दात्परं पक्वं हीनवीर्य प्रजायते । तैलं पक्वमपक्वं वा चिरस्थायि गुणाधिकम् ॥ ३० ॥' [माधवद्रव्यगुणः तैलवर्ग २३]

Miscellaneous

Boiled ghee loses its potency after one year. But oil whether boiled or not maintains its potency for ever and therefore it is better.

॥ इति तैलवर्गः ॥

Thus ends the group dealing with various types of oils etc.

NOTES AND REFERENCES

- 1. संयोगसंस्कारात्सर्वरोगापहं मतम् इति स्राकरे पाठः ।
- 2 भग्नस्फुटितविद्धाग्निदग्धविश्लिष्टदारिते इति स्राकरे पाठः।
- 3. तथाभिहतनिर्भुग्ने मृगव्यालादिभक्षिते इति भ्राकरे पाठः।
- 4. तद्बस्तिषु च इति आकरे पाठः।
- 5. हृद्बस्तिपार्श्वजान् हित्रकप्ष्ठास्थिशालिनाम इति स्राकरे पाठः ।
- ग्रानाप्तष्ठीलिपत्तासृक् इति ग्राकरेपाठः ।
- 7. प्लीहोदावर्त्तशूलिनाम् इति स्राकरे पाठः ।
- वातामयक्वासग्रन्थिवत्र्मविकारिणाम् इति स्राकरे पाठः ।
- 9. पिच्छिलं इति ग्राकरे पाठः।
- 10. च इति स्राकरे पाठः।

- सर्वरोगप्रकोपणम् इति ग्राकरे पाठः । सर्वरोगहरं परं इति पष्ठपुस्तके पाठः ।
- 12 सौवर्चलेङ्गुदीपीलु इति आकरे पाठः ।
- 13. कंड्वस्नपित्तकृत् इति स्राकरेपाठः।
- 14. तापोष्णे इति द्वितीयपुस्तके पाठः ।
- 15 सारलं इति ग्राकरे पाठ:।
- भूगोष्णे कट्नीक्ष्णे च इति पाठः ।
- 17. ग्रक्षातिमुक्तकाक्षोडनालिकेरमघूकजम् इति ग्राकरेपाठः ।
- 18. पियज्जलम् इति द्वितीयपुस्तके पाठः ।
- 19. श्रीपर्णीकिगुकोद्भवम् इति ग्राकरे पाठः।
- 20. स्वाद् पाके विरेचनम् इति ग्राकरे पाठः ।
- 21. सतिक्तं सहकारस्य तैलं सुरिभ रोचनम् इति ग्राकरे पाठः।
- 22. तानि च इति माकरे पाठः।
- 23. फलानीव विनिर्दिशेत इति ग्राकरे पाठः ।
- 24. सर्वे चानिलनाशनाः इति आकरे पाठः।
- 25. घृतमद्वाद्वात्परं इति द्वितीयपष्ठपुस्तकयोः पाठः ।

CHAPTER 11

'दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम्।

ग्
सुस्वादुतिक्तकटुकमम्लपाकरसं सरम् ।। १।।
सकषायं स्वरारोग्यप्रतिभावर्णकृत्लघु ।
नष्टिनद्रातिनिद्रेभ्यो हितं पित्तास्रदूषणम् ।। २।।
कुशस्थूलहितं रूक्षं सूक्ष्मं स्रोतोविशोधनम् ।
वातक्लेष्महरं युक्त्या पीतं विषवदन्यथा ।। ३।।

[माधवद्रव्यगुणः मद्यवर्ग १२:१-३]

Madya (Alcoholic drinks)

Alcoholic drink (madya) is a digestive stimulant, appetiser, sharp, uṣṇa, refreshing, nourishing, sweet, tikta, pungent, sour in vipāka and taste, laxative and astringent. It promotes good voice, health, intuition (pratibhā) and complexion. It is light. It is useful for persons who do not get sleep and also for persons who get sleep in excess. It vitiates pitta and blood. It is useful for both emaciated and corpulent persons. It is un-unctuous and subtle. It cleanes the channels

of circulation. It alleviates vāyu and kapha. All the above mentioned properties are manifested when alcohol is taken only in appropriate dose. Otherwise it works like a poison.

यदपक्वोषधाम्बुभ्यां सिद्धं मद्यं **स ग्रासवः**।

ग्ररिष्टः क्वाथसाध्यः स्यात्तयोर्मानं पलोन्मितम् ।।४॥

Āsava & Arista

The alcoholic drink prepared of unboiled drugs and water is called āsava. Ariṣṭa is prepared of decoctions and the dose of both the āsava and ariṣṭa is one pala (48 ml approx.).

आसवादिधकोऽरिष्टो गुणैः पाकेन लाघवात् । बीजद्रव्येण विज्ञोया स्नासवारिष्टयोर्गुणाः ॥ ५ ॥

Arista is better than āsava because the former is light because of boiling. Their properties are determined on the basis of the property of drugs used in their preparation.

्र 'शालिषष्टिकपिष्टादिकृतं मद्य **सुरा म**ना ।

Surā

The alcoholic drink prepared of the paste of *śāli* and *ṣaṣṭika* types of rice is called *surā*.

त्रुवीं बलस्तम्भपुष्टिमेदःकफप्रदा ॥ 6 ॥ 4
ग्राहिणी शोफगुल्मार्शोग्रहणीमूत्रकुच्छुनुत् ।

Surā in heavy. It promotes strength, power of retention (stambha), plumpness, medas (fat) and kapha. It is constipative. It cures śopha (oedema), gulma (phantom tumour), arśas (piles), grahaņī (sprue syndrome) and mūtrakrcchra (dysuria).

पुनर्नवाशालिपिष्टैर्विहिना **वारुणी** मना ॥ ७॥ ६ यत्तालखर्जूररसैः सहिता सापि वारुणी ।

Vārunī

The alcoholic drink prepared of the paste of *punarnavā* and *śāli* is called *vāruņī*. It is also prepared of the juice of *tāla* and *kharjūra*.

सुरावद्वारुणी लघ्वी पीनसाध्मानशूलनुत् ॥ ५॥'
[भावप्रकाशः सन्धानवर्ग ११: २३-२४]

 $V\bar{a}run\bar{i}$ shares the properties of $sur\bar{a}$. However, it is light and it cures $p\bar{i}nasa$ (chronic cold), $\bar{a}dhm\bar{a}na$ (flatulence) and $s\bar{u}la$ (colic pain).

प्रसन्ना स्यात्सुरामण्डस्ततः कादम्बरी घना ।

जगलस्तदधः प्रोक्तो मेदको जगलादधः ॥ ६॥

Different parts

The upper portion of surā (which is very thin) is called prasannā. The portion below that which is more dense is called kādambarī. The portion below that is called jagala. The surā which is at the bottom of the container is called medaka.

सद्यो गृहीत सारो यः कल्को ज्ञेयः स वक्कसः ।
किण्वं स्यान्मदिराबीजमसंजातं मधूलकम् ॥ १०॥

The fermenting material from where alcohol has been taken out is called vakkasa. The material that is used for initiating fermentation of alcoholic drinks is called kinva. If kinva is not matured then it is called madhūlaka.

प्रसन्नानाहगुल्मार्शः — छर्द्यरोचकवातनुत् ।

Prasannā

Prasannā cures ānāha (flatulence), gulma (phantom tumour), aršas (piles), chardi (vomiting), arocaka (anorexia) and aggravated vāyu.

दीपन्याध्मानहृत्कुक्षितोदशूलप्रणाशिनी ॥ ११ ॥

कादंबरी गुरुर्वृष्या दीपनी वातहृत्सरा।

Kādambarī

Kādambarī type of alcoholic drink is a digestive stimulant. It cures ānāha (flatulence), pain in the heart and pelvic region and colic pain. It is heavy, aphrodisiac, alleviator of vāyu and laxative.

जरालः कफनुद्याही शोफार्शोग्रहणीहरः ॥ १२ ॥

रूक्षोष्णः पाचनो बल्यः क्षुत्रष्णारुचिनाशनः ।

Jagala

Jagala alleviates kapha. It is constipative. It cures sopha (oedema), arsas (piles) and grahaṇī (sprue syndrome). It is ununctuous, hot, carminative and strength promoting. It cures kṣut (morbid hunger), tṛṣṇā (morbid thirst) and aruci (anorexia).

में दको मधुरोबल्यः संतम्भनः शीतलो गुरुः॥ १३॥

Medaka

Medaka is sweet, strength promoting, stambhana (which increases the power of retention), cooling and heavy.

8 'बक्कसो हृतसारत्वाद् विष्टंभी वातकोपनः । [माधवद्रव्यगणः मद्यवर्ग १२:६]

Vakkasa

Vakkasa from which alcohol is taken out is constipative and it aggravates vāyu.

किण्वकं वातशममनहृद्यं दुर्जरं गुरु: ।। १४ ।।

Kinvaka

Kinvaka alleviates vāyu. It is not good for heart. It is difficult of digestion and heavy.

10 **मधूलक**ं कफकर[ं] स्निग्धं विष्टम्भिदुर्जरम् ।

Madhūlaka

Madhūlaka aggravates kapha. It is unctuous, constipative and difficult of digestion.

मृद्धीकाभिः कृतं मद्यं मार्द्धीकं कापिशं च तत् ।। १५ ।।

कापिश मदिरा श्रेष्ठं स्निग्धं स्वादुसरं लघु।

रोचन पाचनं हृद्य बृंहण बलवीर्यंदम् ।। १६ ।।

अल्पपित्तानिळकरमविदाहि कफापहम् ।

पाण्डुताक्षयमेहार्शो विषमज्वरनाशनम् ।। १७ ।।

Mārdvīka

The alcoholic drink prepared of grapes is called $m\bar{a}rdv\bar{i}ka$ or $k\bar{a}pi\dot{s}a$. It is the best among the alcoholic drinks. It is unctuous, sweet, laxative, light, appetiser, carminative, cardiac tonic and nourishing. It promotes strength and semen. It causes amlapitta (acidity in stomach) and aggravation of $v\bar{a}yu$. It does not cause burning sensation and it alleviates kapha. It cures $p\bar{a}n\dot{q}u$ (anemia), $k\dot{s}aya$ (consumption), meha (obstinate urinary disorders including diabetes), $ar\dot{s}as$ (piles) and $vi\dot{s}ama$ jvara (irregular fever).

"तस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु । हृद्य कषायमधुरं सुगन्धेन्द्रियबोधनम् ॥ १८॥" [माधवद्रव्यगुणः मद्यवर्ग १२: ११]

Khārjūra madya

The alcoholic drink prepared of $kharj\bar{u}ra$ is slightly inferior in quality in comparison to the $m\bar{a}rdv\bar{\imath}ka$ type of alcohic drink. It aggravates $v\bar{a}yu$ and is heavy. It is a cardiac tonic, astringent, sweet and fragrant. It activates the senses (indriya bodhana).

भातक्यम्बुगुडेंगोंडो भिषिग्भः परिकीर्तितः । 12 गौडोऽग्निवर्धनो वर्णबलकृत्तपणः कटुः ॥ १६ ॥ तिक्तको बृंहणः स्वादुः सृष्टविण्मूत्रमारुतः ।

Gauda madya

The alcoholic drink prepared of dhātakī, water and guḍa is called by physicians "gauḍa". It promotes the power of digestion, complexion and strength. It is refreshing, pungent, bitter, nourishing and sweet. It promotes the elimination of stool, urine and flatus.

मधूककुसुमैर्मद्य **माधूक**मिति कथ्यते ।। २० ।। वातपित्तकर**ं रू**क्षं माधूकं परिकीतितम ।

Mādhūka madya

The alcoholic drink prepared of the flower of $madh\bar{u}ka$ is called $m\bar{a}dh\bar{u}ka$. It aggravates $v\bar{a}yu$ and pitta. It is ununctuous.

13 14 'इक्षोः पक्वेरसैः सिद्धः सीधः पक्वरसञ्च सः ॥२१॥ 15 16 ग्रामेस्तैरेव विहितः स च शीतरसो भवेत्।

Sidhu

The alcoholic drink prepared of boiled sugar cane juice is called pakvarasa sidhu. If unboiled sugar cane juice is used in the preparation, then it is called śīta rasa.

सीधुः पनवरतः श्रेष्ठः स्वराग्निबलवर्णकृत् ॥ २२ ॥
17 18
वातपित्तकरो हृद्यः स्नेहनो रोचनो जयेत् ।
19 20
विबन्धमेदो — शोफार्शः — श्वासोदरक्फामयान् ।

Pakvarasa type of sidhu is the better of the two. It promotes good voice, digestive power, strength and complex-

ion. It aggravates $v\bar{a}yu$ and pitta. It is a cardiac tonic, unctuous and an appetiser. It cures vibandha (constipation), medas (adiposity), $\acute{s}opha$ (oedema), $ar\acute{s}as$ (piles), $\acute{s}v\bar{a}sa$ (asthma), udara (obstinate abdominal diseases including ascitis) and diseases caused by kapha.

तस्मादल्पगुणः शीतरसः संलेखनः स्मृतः ॥ २३ ॥ [भावप्रकाशः सन्धानवर्ग २१: २५-२७]

Sītarasa type of sidhu is slightly inferior in quality. It is known for its depleting action.

'शार्करो मधुरो हृद्यो दीपनो बस्तिकोधनः। वातच्नो मधुरः पाके रुच्य इन्द्रियबोधनः॥ २४॥

[माधवद्रव्यगणः मद्यवर्ग १२: १३]

Śārkara

Sārkara type of alcoholic drink is sweet, cardiac tonic and digestive stimulant. It cleanses the urinary bladder and alleviates vāyu. It is sweet in vipāka, appetiser and stimulant of senses (indriya bodhana).

'छेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित्।'
[माधवद्रव्यगुण: मद्यवर्ग १२: १६]

Madhyāsaya

Madhvāsava in chedi (which takes away tissues by cutting) and sharp. It cures meha (obstinate urinary disorders including diabetes), pīnasa (chronic rhinitis) and kāsa (bronchitis).

21 **माक्षिकः** पाण्डुरोगघ्नो बल्यः संग्राहिको लघु ॥ २५ ॥

कषायो मधुरः शीतः पित्तच्नोऽस्वप्रसादनः ।

Akşika

Ākṣika type of alcoholic drink cures pāndu (anemia). It

is a promoter of strength, constipative, light, astringent, sweet and cooling. It alleviates pitta and promotes blood formation.

23. जाम्बयो बद्धनिष्यंदो तौवरो वातकोपन: ।

तीक्ष्णः कषायो मदकृत् दुर्नामकफगुल्मनुत् ॥ २६ ॥' [माघवद्रव्यगुणः मद्यवर्ग १२ : १७-१८]

Jāmbava & Tauvara

Jāmbava type of alcoholic drink helps in the prevention of excretion (baddha nisyanda).

Tauvara aggravates vāyu. It is sharp, astringent and intoxicating. It cures durnāma (piles), aggravated kapha and gulma (phantom tumour).

'निर्दिशेद् द्रव्यतश्चान्यान् कंदमूलफलासवान्।' [माधवद्रव्यगुणः मद्यवर्ग १२: २१]

'ग्नरिष्टासवसीघूनां गुणान् कर्माणि चादिशेत्। 24 वुद्ध्या यथास्वगंस्कारमवेक्ष्य कुञलो भिषक् ॥ २७ ॥' [माधवद्रव्यगुणः मद्यवर्ग १२: २३-२४]

Miscellaneous

Many other types of alcoholic drinks viz., āsavas, aristas and sīdhus are prepared from rhizomes, roots and fruits of different plants. Their properties should be determined by an expert physician on the basis of the properties of their ingredients and the pharmaceutical processes followed in their preparation.

पिप्पल्यादि कृतो गुल्मकफरोगहरो भवेत्।

The alcoholic drink prepared from *pippalī* etc., cures gulma (phantom tumour) and diseases caused by kapha.

चिकित्सितेषु वध्यन्तेऽरिष्टा रोगहराः पृथक् ॥ २८ ॥

In a separate section on the "treatment of diseases"

aristas which cure different ailments will be described.

नवं मद्यमभिष्यन्दि त्रिदोषशमनं सरम्। 25 श्रहृद्यं विरसं दाही दुर्गन्धं विशदं गुरु ॥ २६॥

Fresh and Preserved wines

Freshly prepared alcoholic drinks are abhisyandi (which obstructs channels of circulation). It alleviates all the three doṣas and is a laxative. It is not a cardiac tonic and is not tasteful (virasa). It causes burning sensation and produces putrid smell. It is viśada (non-slimy) and heavy.

'जींगें तदेव रोचिष्णुः किमिश्लेष्मानिलापहम्। हृद्यं सुगन्धिगुणबल्लघु स्रोतोविशोधनम् ॥ ३०॥

[भावप्रकाशः सन्धानवर्ग २१: ३१]

The same alcoholic drink, when preserved for a long time and used, is relishing. It cures $k_i mi$ (parasitic infection) and aggravation of kapha as well as $v \bar{a} y u$. It is cardiac tonic, fragrant, endowed with good qualities and light. It cleanses the channels of circulation.

व्यक्तं पञ्चरसं शुद्धं गंधयुक्तं गुणावहम्।

Good and bad quality

The alcoholic drink in which five tastes are manifested, which is pure and which is endowed with good smell is of a good quality.

त्याज्यं विदाहि दुर्गनिध विरसं क्रिमिलं धनम्।। ३१।।

The alcoholic drink which causes burning sensation, which is putrid in smell, which is of bad taste, which contains kṛmis (maggots) and which is thick should be rejected.

'सात्त्विक गीतहास्यादि राजसे साहसादिकम्। 26 तामसे निन्द्यकर्माणि निद्रां च कुरुते मद: ॥ ३२॥

Action on different types of individuals

Alcoholic drink makes a person of sāttvika type to sing and laugh. In a rājasika type of person it promotes strength. In tāmasika type of persons it produces despisable acts and they get sleep after taking alcoholic drinks.

विधिना मात्रया काले हितैरन्नैर्यथाबलम् । 27 प्रहृष्टो यः पिवेन्मद्यं तस्य स्यादमृतोपमम् ॥ ३३ ॥

Proper method of drinking

An alcoholic drink, taken according to the prescribed procedure, in proper doses, at the proper time, along with wholesome food, according to the capacity of the individual and in an exhilerating mood produces effects like ambrosia.

किन्तु मद्यं स्वाभावेन यथैवान्नं तथा स्मृतम् । ग्रयुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽमृतम् ॥ ३४ ॥ [भावप्रकाशः सन्धानवर्ग २१ : ३२-३८]

By nature, an alcoholic drink is like a food. When used inappropriately, it causes diseases and in appropriate circumstances it works like ambrosia.

प्राणाः प्राणभृतामन्नं तदयुक्तचा निहन्त्यसून् । विषं प्राणहरं तच्च युक्तियुक्त रसायनम् ॥ ३५ ॥

Food, when taken appropriately, gives life and it takes away life when used inappropriately. A poison normally kills a person but when taken appropriately it works as a rejuvenating drug.

।। इति मद्यवर्गः ॥

Thus ends the group dealing with alcoholic drinks.

- 1. परम् इति भ्रादर्शपृस्तिकासु पाठः।
- 2. स्मृता इति भ्राकरे पाठः।
- 3. गुर्वी वलस्तन्यपुष्टिमेदः कफप्रदा इति स्राकरे पाठः ।
- 4. शोथग्ल्मार्शोग्रहणीम् त्रकृच्छन्त् इति आकरे पाठः ।
- 5. पुनर्नवाशालिपिप्टिविहिता वारुणी स्मृता इति आकरे पाठः ।
- 6. सहितैरतालखर्ज ररमैया साऽपि वारुणी इति श्राकरे पाठः ।
- 7. बीज समं जातं इति ग्राकरे पाठः।
- 8. वक्वसो इति द्वितीयपुस्तके पाठः।
- 9. वानवर्धनः इति द्वितीयपुस्तके पाठः।
- 10. विष्टम्भिम्वादुद्र्जरम् इति पष्ठपुस्तके पाठः ।
- 11. धातक्यन्नगुडैगौंडो इति पप्ठपुस्तके पाठः।
- 12. गौडोनिषेवितो इति षष्ठपुस्तके पाठः।
- 13. रसो इति पष्ठपुस्तके पाठः।
- 14. पक्वः इति आदर्शपुस्तिकासु पाठः ।
- 15. यः सीधुः इति आकरे पाठः।
- 16. शीतरसः स्मृतः इति भाकरे पाठः ।
- 17. वातपित्तकरः सद्यः स्नेहनो रोचनो हरेत इति आकरे पाठः ।
- 18. मनेहनो रेचने जयेत् इति पष्ठपुस्तके पाठः ।
- 19. विबन्दमेदः इति स्नाकरे पाठः ।
- 20. शोफोदरकफामयान इति श्राकरे पाठः ।
- 21. म्राक्षकः इति म्राकरे पाठः ।
- 22. पित्तघ्नोऽसृकप्रसादनः इति ग्राकरे पाठः ।
- 23. बद्धनिस्यन्दस्तुवरो इति श्राकरे पाठः।
- 24. यथास्व सस्कारमवेक्ष्य इति स्नाकरे पाठः।
- 25. दाहि इति घष्ठपुस्तके पाठ: ।
- 26. मदिराऽऽचरेत् इति आकरे पाठः।
- 27. नस्य स्यादमृतं यथा इति आकरे पाठः।

CHAPTER 12

कदमूलफलादीनि सस्नेहलवणानि च । यत्र द्रवेऽभिधीयन्ते तच्छुक्तमभिघीयते ॥ १॥ Sukta (Vinegar)

The potion prepared by adding rhizomes, roots and fruits along with fat and salt in water (lit. liquid) is called śukta.

'रक्तपित्तकर शुक्त छेदि भुक्तविपाचनम् । 1 2 भेदन लेखन पाण्डुरोगकृमिहर लघु ।। २ ।। 3 तीक्ष्णोप्ण मुत्रल हुद्य कफुच्न कटुपाकि च ।

It produces raktapitta (a disease characterised by bleeding from different parts of the body). It causes checlana (which takes away tissues by cutting). It helps in the digestion of food. It is purgative and depleting. It cures pāndu (anemia) and kimi (parasitic infection). It is light, sharp, hot, diuretic, cardiac tonic, alleviator of kapha and pungent in vipāka.

तद्वत्तदासुतं सर्व रावनं च विशेषतः ।। ३ ॥' [माधतद्रायगुणः काञ्जिकवर्ग १३:१-२]

Materia Medica

When prepared by the process of fermentation (āsuta), it also produces the same effect. It, however, becomes a good appetiser.

"संधितं धान्यमण्डादि प्रोच्यते **कांजिकं** जनैः । *Kāñjika*

The potion prepared by fermenting dhānya manda etc., is called $k\tilde{a}\tilde{n}jika$.

काञ्जिकं भेदितीक्ष्णोष्ण रोचन पाचनं लघु ॥ ४ ॥
'दाहज्वरहरं स्पर्शात् पानाद्वातकफापहम्' ।''
[माधवद्रव्यगुणः काञ्जिकवर्ग १३ : ७]
[भावप्रकाशः सन्धानवर्ग २१ : १-२]

It is purgative, sharp, hot, appetiser, carminative and light. When applied externally, it cures $d\bar{a}ha$ (burning syndrome) and fever. When taken internally, it alleviates $v\bar{a}yu$ and kapha.

'तुषोदक यवेरनौः सतुषै शकलीकृतै ॥ ५ ॥'
[भावप्रकाशः सन्धानवर्ग २१: ५६]

Tușodaka

Tuṣodaka is prepared by the coarse powder of yava along with its husk and some other drugs.

'तुषांबु दीपनं हृद्य पाष्डुक्रिमिगदापहम् ।' [माधवद्रव्यगुणः काञ्ज्ञिकवर्गः १३ · ६]

नीक्षणोष्णं पाचनं पित्तरक्तकुद्धस्तिशूलजित् ॥ ५॥

It is a digestive stimulant and a cardiac tonic. It cures $p\bar{a}ndu$ (anemia) and krmi (parasitic infection). It is sharp, hot and carminative. It vitiates pitta and blood and cures pain in the urinary bladder.

सौवीरं तु यवैरामेः पक्वैर्वा निस्तुपैः कृतम् । ४ ४ गोधूमैरपि सौवीरमिति क्वचन कीर्तितम् ॥ ७॥

Sauvīra

Sauvīra is prepared of dehusked yava—either unboiled or boiled. In some places sauvīra is also prepared of godhūma.

10 सौवीरकं ग्रहण्यर्शःकफघ्नं भेदि दीपनम् । [उ]दावर्त्ताङ्गमर्दास्थिशूलानाहेषु शस्यते ॥ ८॥

Sauvīraka cures grahaṇī (sprue syndrome), ārśas (piles) and aggravation of kapha. It is purgative and digestive. It is useful in udāvarta (flatulence), anga marda (malaise), asthi śūla (pain in bones) and ānāha (tymphanitis).

11 **ग्रारनाल**ं तु गोधूमैस्तत्सौवीरगुणं मतम् ।

Āranāla

 \bar{A} ranāla is prepared of godhūma and it shares all the properties of sauvīraka.

12 13 **धान्याम्ल** शालिचूर्णादि कोद्रवादिकृत मनम् । ग्ररुचौ वातरोगेषु सर्वेप्वास्थापने हिनम् ॥ ६ ॥ [भावप्रकाशः सन्धानवर्ग २१ ⁻ ५-११]

समुद्रमाश्रिताना च जनाना सात्म्यमुच्यते।

Dhānyāmla

Dhānyāmla is prepared of the powder of śāli, kodrava etc. It is useful in anorexia and diseases caused by vāyu. It is useful in āsthāpana type of enema for all patients. It is sātmya (wholesome) for persons residing on the sea coast.

मूलकच्छदसथानं **शाण्डाकी** रोचनी मता ॥ १०॥

मुद्गादिवटकैर्यातु ऋियते सा गुणोत्तमा ।। ११ ॥ सा तु वातहरी छघ्वी रोचनी पाचनी परम्। शुलाजीर्णविबन्धामनाशिनी बस्तिशोधनी ।। १२ ॥

Šāņḍākī

The potion prepared by the fermentation of the leaves of $m\bar{u}laka$ is called $s\bar{a}n\bar{q}\bar{a}k\bar{\imath}$. It is purgative. The $s\bar{a}n\bar{q}\bar{a}k\bar{\imath}$ prepared of the vataka of mudga etc., is superior in quality. It alleviates $v\bar{a}yu$. It is light, appetiser and carminative par excellence. It cures $s\bar{u}la$ (colic pain), $aj\bar{\imath}na$ (indigestion), vibandha (constipation) and $\bar{a}ma$. It cleanses the urinary bladder.

"का [ञ्जि]कार्द्रं सलवणं पाचनं दीपनं लघु ।
16
वातक्लेष्महरं रुच्यं विशेषादामवातनत् ॥ १३॥'
[माधवद्रव्यगुण: काञ्जिकवर्ग १३: ११]

Special preparation of Kāñjika

The potion prepared of $k\bar{a}\tilde{n}jika$ mixed with $\bar{a}rdraka$ and salt is carminative, digestive stimulant and light. It alleviates $v\bar{a}yu$ and kapha. It is an appetiser. It specifically alleviates $\bar{a}mav\bar{a}ta$ (rheumatism).

॥ इति शक्तवर्गः॥

Thus ends the group dealing with various types of vinegar.

NOTES AND REFERENCES

- 1. जरणं इति आकरे पाठ:।
- 2. क्लेष्मपाण्डुकृमिहरं इति श्राकरे पाठः।

- 3. कफजं इति श्राकरे पाठः।
- सुविशेषतः इति द्वितीयपुस्तके पाठः । तु विशेषतः इति म्राकरे पाठः ।
- 5. काञ्जिकं कथ्यते इति ग्राकरे पाठः ।
- 6. यवैरामैः इति स्राकरे पाठः।
- 7. हत्पाण्डुकिमिरोगनुत् इति स्राकरे पाठः
- 8. सौवीरमाचार्याः इति आकरे पाठः।
- 9. केचिद्वचिरे इति ग्राकरे पाठः।
- 10. सौवीरं इति ग्राकरे पाठः।
- 11. गोधूमैरामैः स्यान्तिस्तुपीकृतै इति स्राकरे पाठः।
- 12. च इति स्राकरे स्रधिकं पाठ: ।
- 13. भवेत् इति ग्राकरे पाठः।
- 14. मूलकच्छदसंघाने इति षष्ठपुस्तके पाठ: ।
- 15. काञ्चिकाद्र इति द्वितीयपुस्तके पाठः ।
- 16. वातपित्तहरं इति षष्ठपुस्तके पाठः

CHAPTER 13

1 'मूत्रं गोऽजाविमहिषीगजाइवोष्ट्रखरोद्भवम् ।

Mūtra (Urine)

Variety

The urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey is commonly used in medicine.

पित्तलं तीक्ष्णरूक्षोष्णं लवणानुरसं कटु ॥ १ ॥
कृमिगोफोदरानाह्यूलपाण्डुकफानिलान् ।
गुल्मारुचिविषश्वित्रकुप्ठार्शासि जयेल्लघु ॥ २ ॥

General Property

Urine aggravates pitta. It is sharp, un-unctuous, hot, saline in anurasa (subsidiary taste) and pungent. It cures kṛmi (parasitic infection), śopha (oedema), udara (obstinate abdominal diseases including ascitis), ānāha (flatulence), śūla (colic pain), aggravation of kapha as well as vāyu, gulma (phantom tumour), aruci (anorexia), viṣa (poisoning), śvitra (leucoderma) and kuṣṭha (obstinate skin diseases including leprosy). It is light.

गोम् त्रं लघु तीक्ष्णोष्णं सक्षारत्वान्न वातलम् । लघ्वग्निदीपनं मेघ्यं पित्तलं कफवातजित् ॥ ३॥

Cow's urine

Cow's urine is light, sharp, hot and alkaline. Therefore, it does not aggravate $v\bar{a}yu$. It is light, digestive stimulant, promoter of intellect, aggravator of pitta and alleviator of kapha as well as $v\bar{a}yu$.

३ शूलगुल्मोदरानाहिवरेकास्थापनादिषु । 4 मूत्रप्रयोगसाध्येषु गव्यं मूत्रं प्रयोजयेत् ॥४॥

In diseases which are amenable to urine like śūla (colic pain), gulma (phantom tumour), udara (obstinate abdominal diseases including ascitis) and ānāha (flatulence) and for the purpose of purgation therapy and āsthāpana therapy cow's urine should be used.

5 कासश्वासापहं शोफकामलापाण्डुरोगनुत् । 6 छागं रूक्षोष्णकटुकं नाडीव्रणविषापहम् ॥ ५॥

Goat's urine

The urine of goat cures $k\bar{a}sa$ (bronchitis), $sv\bar{a}sa$ (asthma), sopha (oedema), $k\bar{a}mal\bar{a}$ (jaundice) and $p\bar{a}ndu$ (anemia). It is ununctuous, hot and pungent. It also cures $n\bar{a}d\bar{i}vrana$ (sinus) and visa (poisoning).

ग प्लीहोदरश्वासकासशोफवर्चोग्रहे हितम् । सक्षार[ं] तिक्तकटुकमुष्ण वातघ्न**माविकम्**।

Sheep's urine

The urine of sheep cures plīhan (splenic disorder), udara (obstinate abdominal disorders including ascitis), śvāsa

(asthma), $k\bar{a}sa$ (bronchitis), sopha (oedema) and varcograha (retention of stool). It is alkaline, bitter, pungent and hot. It alleviates $v\bar{a}yu$.

Buffalo's urine

The urine of buffalo is useful in durnāma (piles), udara (obstinate abdominal diseases including ascitis), śūla (colic pain), kuṣṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes), viśuddhi (elimination therapy), ānāha (tymphanitis), śotha (oedema), gulma (phantom tumour) and pāṇḍu (anemia).

सितक्तलवणं भेदि वातघ्नं पित्तकोपनम् ॥ ७॥ तीक्ष्ण क्षारं किलासे च नागमूत्रं प्रयोजयैत्।

Elephant's urine

The urine of elephant is bitter, saline and purgative. It alleviates $v\bar{a}yu$ and aggravates pitta. It is sharp and alkaline. It is useful in $kil\bar{a}sa$ (a type of leucoderma).

दीपनं कटु तीक्ष्णोप्णं वातचेतीविकारनुत् ॥ ८॥
11 12 13
ग्राहवं कफहरं मूत्रं कृमिदद्वुविनाशनम् ।

Urine of Horse

The urine of horse is a digestive stimulant, pungent, sharp and hot. It cures diseases caused by aggravation of $v\bar{a}yu$ and of the mind. It alleviates kapha and cures krmi (parasitic infection) and dadru (ring worm).

श्रीष्ट्रं कुष्ठोदरोन्मादशोफार्शःकृमिवातनुत् ॥ ६॥

Camel's urine

The urine of camel cures kustha obstinate skin

diseases including leprosy), udara (obstinate abdominal diseases including ascitis), unmāda (insanity), arśas (piles) and kṛmi (parasitic infection). It alleviates vāyu.

गरचेतोविकारघ्नं तीक्ष्णं जठररोगनुत् । 14 दीपनं गार्दभं मूत्रं कृमिवातकफापहम् ॥ १०॥

Urine of donkey

The urine of donkey cures gara (poisoning) and cetovikāra (mental disease). It is sharp. It cures jathara (obstinate abdominal diseases including ascitis). It is a digestive stimulant. It also cures kṛmi (parasitic infection). It alleviates vāyu and kapha.

कषायतिक्तमेतेषां हिक्काश्वासहरं शक्त् ।

पित्तरक्तकृमिहरं रोचनं कफवातिषत् ॥ ११॥

[माधवद्रव्यगुणः मूत्रवर्गं १४: १-१२]

Stool

The stool of these animals is astringent and bitter. It alleviates $hikk\bar{a}$ (hiccup), $\dot{s}v\bar{a}sa$ (asthma), vitiation of pitta and blood and krmi (parasitic infection). It is appetiser and it alleviates kapha and $v\bar{a}yu$.

'नरमूत्र' गरं हन्ति सेवितं तद्रसायनम् । रक्तपामाहरं तीक्ष्णं सक्षारलवणं स्मृतम् ॥ १२ ॥

Human urine

The urine of human beings cures gara (poisoning). It is rejuvenating. It alleviates vitiation of blood and $p\bar{a}m\bar{a}$ (itching). It is sharp, alkaline and saline.

गोजाविमहिषीणा तु स्त्रीणा मूत्रं प्रशस्यते ।

18
खरोष्ट्रेभनराक्ष्वानां पुंसां मूत्र हित मतम् ॥ १३॥'
[भावप्रकाशः मूत्रवर्गं १६: ७-८]

Male and Female urine

The urine of females of cattle, goat, sheep and buffalo is more useful On the other hand, the urine of the males of donkey, camel, elephant, human being and horse is known to be useful.

स्त्रीपुंसयोरनियमश्चरकादौ यतो मतः । तस्मादन्यतमं शास्त्रं विशेषात्स्त्रीसमृद्भवम् ॥ १४॥

In classics like Caraka, this distinction between male and female urine has not been made. Therefore, in actual practice urine of either the male or female animal can be used. However, the urine of female animal is more useful.

Thus ends the group dealing with various types of urine.

NOTES AND REFERENCES

- 1. गोजाविमहिषीगजाश्वौष्ट्रखरोद्भवम् इति स्राकरे पाठः।
- 2. कटु इति स्राकरे पाठः।
- 3 शूलगुल्मोदरानाहविलेपास्थापनादिषु इति स्राकरे पाठः।
- 4. म्त्रप्रयोगे सर्वेषु इति ग्राकरे पाठः।
- 5 (क) शोथकामलापाण्ड्रोगनुत् इति आकरे पाठः।
 - (ख) शोफकामलापाण्डुदाहनुत् इति षष्ठपुस्तके पाठः।
- 6. नाडीविषगरापहम् इति आकरे पाठः।
- 7. प्लीहोदरश्वासकासशोथवर्चीग्रहे इति ग्राकरे पाठः ।
- 8 कुष्ठमेहविशुद्धिषु इति ग्राकरे पाठः।
- 9. पाण्डरोगे च इति ग्राकरे पाठः।
- 10. वातरोगविकारनुत् इति म्राकरे पाठः ।
- 11. कासहर इति आकरे पाठः।

- 12. रुझं इति स्नाकरे पाठः।
- 13. कृमिकण्डुविनाशनम् इति षप्ठपुस्तके पाठः।
- 14. कृमिवानविषापहम् इति ग्राकरे पाठः।
- 15. हिध्माक्वासहरं इति आकरे पाठः।
- 16. सकृत् इति द्वितीयपुस्तके पाठः।
- 17. गोऽजाऽविमहिषीणां इति म्राकरे पाठ:।
- 18. स्मृतम् इति भाकरे पाठ. ।

CHAPTER 14

सामान्यतो जलगुणाः

'पानीयं श्रमनाशनं क्लमहरं मूर्च्छापिपासाहरम्।
तन्द्रास्वप्नविनाशनं बलकरं स्याज्जीवनं तर्पणम् ।।१।।
हद्यं गुप्तरसं ह्यजीर्णशमनं चैकान्तपथ्यं परम्।
1
शीतं लघ्वमृतोपमं रसगणानां कारणं छिदहृत् ।। २ ।।

Water

General properties

Water removes physical and mental fatigue, mūrchā (fainting), thirst, tandrā (drowsiness) and svapna (sleep). It promotes strength. It is life giving, refreshing and caradiac tonic. It has unmanifested tastes. It cures indigestion. It is wholesome par excellence. It is cooling, light and like ambrosia. It helps in the manifestation of all tastes. It cures chardi (vomiting).

भ्रय तब्भेदा :

पानीयं प्रथमं प्रोक्तं दिव्यं भौममिति द्विधा ।

Varieties

Water is first classified into two categories viz., divya (which falls from the sky) and bhauma (which is available on the earth).

दिक्यं त्वितिर्देश्यरस जीवनं तर्पण लघु ॥ ३॥
रमायनं नृषामूर्च्छानिष्द्रादाहक्लमापहम् ।
मौम्यं च पाचन बन्यं मदिनद्रा त्रिदोषनुत् ॥ ४॥
आह्वासजननं ह्लादि श्रमध्नमितिबुद्धिकृत् ।

The former type of water has no manifested taste. It is life-giving, refreshing, light and rejuvenating. It cures tṛṣā (morbid thirst), mūrchā (fainting), tandrā (drowsiness), dāha (burning syndrome) and klama (mental fatigue). It is saumya (cooling) and carminative. It promotes strength and cures mada (intoxication), nidrā (excessive sleep) and vitiation of all the three doṣas. It gives consolation and happiness. It removes physical fatigue and promotes intellect.

धाराजं करकाजातं तौषार हैममेव च ।। १।। 2 चतुद्धी सलिल दिव्यं तेषु धारं गुणाधिकम्।

Classification of divya type of water

Divya type of water is of four types viz., dhārāja, karakājāta, tauṣāra and haima. Of them, dhārāja is the best.

पतितं यत्तु गगनात्तद्धारिमिति कीर्तितम् ॥६॥
तत्तु वौतिशिलाहर्म्यपटादिभ्यो विनिःसृतम् ।
हेमाद्रिपात्रगं पेयं यावन्न विकृतं भवेत्॥७॥
तत्तु तावद्भवेद्दिब्यं यावत्प[त]ति [न]भृवि ।
धारं नीरं महत्पित्तं कफान्सहरते लघु ॥ ५॥

Dhārāja water

The water that falls from the sky is called *dhārāja*. It should be collected on a clean roof made of stones or through a piece of cloth and collected in vessels of gold and stone. It should be used before it gets spoiled. The rain water which is collected before it falls on the earth is called *divya*. *Dhāra* type of *divya* water alleviates *vāyu*, *pitta* and *kapha* and it is light.

धारं वारि द्विधा ज्ञेयं गांगसामुद्रभेदतः।

Variety

The dhāra type of water is of two type viz., gānga (which is derived from the river (?) Ganges and sāmudra (which is derived from the sea).

'श्राकाशगंगा संभूतं जलमादाय दिग्गजाः ॥ ६ ॥ मेघैरन्तरिता वृष्टिं कुर्वन्तीति वचः सताम् ।

According to the saints, diggajas (elephant guiding different directions as described in the epic) collect water from $\bar{a}k\bar{a}\dot{s}a$ $ga\dot{n}g\bar{a}$ (the gangā river in the sky as described in the epic) and release it on the earth in the form of rain through the cloud.

गंगामाश्वयुजे मासि यत्प्रवर्षति तोयदः ॥ १०॥ ७ ॥ १ ॥ १ ॥ १ ॥ १ ॥ १ ॥ १ ॥

The gangā water which rains from the clouds in the month of aśvina (September-October) is always useful for drinking. This is described in Caraka samhitā.

9
स्थापितं हेमजे पात्रे राजते मृण्मयेऽपि वा ॥ ११॥
शाल्यन्नं येन संसिक्तं भवेदक्लेदि वर्णवत् ।
तद्गांगं सर्वदोषघ्नं ज्ञेयं सामुद्रमन्यथा ॥ १२॥'
[भावप्रकाशः वारिवर्ग १३: १०-१३]

If this gānga type of water is collected in a vessel of gold, silver or stone and śāli rice is kept in it soaked then this rice does not deteriorate (akledi) and it retains its colour for a long time. This is the characteristic feature of gānga type of water. In sāmudra type of water this śāli rice deteriorates.

10 'आश्विन मासि सामुद्रं गुणैगांगवदादिशेत् ।'

The sāmudra type of water which rains in the month of aśvina (September-October) shares all the properties of the gānga type of water.

'फूत्कारविषवातेन नागानां व्योमचारिणाम् ॥ १३ ॥ 11 वर्षासु सविषं तोयं दिव्यमप्याध्विनादृते । ग्रनार्त्तंवं प्रमुञ्चिन्ति वारि वारिषरास्तृ यत् ॥ १४ ॥ तिन्त्रदोषाय सर्वेषां देहिना परिकीर्तिनम् ।

Poisonous Water

The nāgas (snakes as described in the epic) moving in the sky emit (phutkāra) poisonous air which impregnates the rain water and such rain falls take place from clouds unseasonally i.e. during months other than aśvina (September and October). This type of water aggravates all the three doṣas in living creatures.

12 दिव्यं वाय्वग्निसंयोगान्संहनाः स्वात्पतन्ति याः ॥१५॥ 13 शिलाञकलवच्चापस्ता **कारक्यो**ऽमृतोपमाः ।

Karakājāta (Water from hail stone)

The divya type of water gets condensed because of the impact of wind and heat (agni) and falls from the sky in the form of pieces of stone. This is called karakājāta water which is like ambrosia.

14 कारक्योत्थं जलं रूक्षं विशदं गुरु च स्थिरम् ॥ १६॥ 15 दारणं शीतलं सान्द्रं पित्तहृत्कफवातकृत् ।

This type of water is un-unctuous, non slimy (viśada), heavy and sthira (stable). It is penetrating (dāraṇa), cooling and dense. It alleviates pitta and aggravates kapha as well as vāta.

16 17 18 अपितात् याः समुद्रान्ते बह्न राप [श्व]तद्भवा ॥१७॥ 19 20 धूमावयविनम् कास्तुषाराल्यास्तु ता मताः ।

अपथ्याः प्राणिनां प्रायो भूरुहाणा तु ता हिताः ॥१८॥

Tauṣāra (Water from dew & frost)

The water on the sea coast gets impregnated with heat (vahni). It is free from portions of smoke and is called tuṣāra. It is generally unwholesome for living creatures but it is useful for plants.

21 तौषारं वातल शीतं रूक्षं सान्द्रमपित्तलम् । 22 कफोरुस्तम्भकुष्ठाग्निमेदोगण्डादिरोगनत ॥ १६॥

Tauṣāra types of water aggravates vāyu. It is cooling, un-unctuous and dense. It does not aggravate pitta. It cures ailments like aggravation of kapha, urustambha (a disease characterised by immobility of thigh), kuṣṭha (obstinate skin diseases including leprosy), agni (digestive power), medas (adiposity) and ganḍa (goitre).

हिमविच्छिखरादिभ्यो द्रवीभूयाभिवर्षति । यत्तदेव हिमं हैमं जलमाहुर्मनीषिणः ।

Haima (Water from snow)

When the snow (hima) collected on the top of hills melts and this water comes through rain fall, it is called haima water,

23 हैमं गुरुतर[ं] शीतं पित्तनुद्वातवर्धनम् ।। २०।।

This water is heavier and cooling. It alleviates pitta and aggravates $v\bar{a}yu$.

ग्रन्ये तुः

24 जलमनलधूमेरितमन्तःसमुद्रम्य यद्घनीभृतम् । 25 पवनानीतमुदीच्यां तद्धिममिति कीर्त्यते मुनिभिः ॥२१॥ भावप्रकाशः वारिवर्ग १३: १६-२३

Another view

The sea water being impelled by heat (anala) and smoke gets condensed (solidified). It is carried by the wind to the north which is called hima (snow) by sages.

'ह्मिन्तु शीतलं रूक्षं दारणं सूक्ष्ममेव च । 26 कफंन तद्द्ययति न पिन न च मारुतम्'।। २२ ॥

This snow (hima) water is cooling, ununctuous, dāraņa (which causes excission) and subtle. It does not vitiate either kapha or pitta or vāyu.

27 एतेन हिमस्य हैविध्यमा[स्या]तम्'।

Thus, there are two types of haima water.

अथ भौमं जल वक्ष्ये यथा देशगुणान्वितम् ॥ २३ ॥
भौममम्भ प्रथमतम्त्रिविद्यं मुनिभिर्मतम् ।
ग्रानप जाङ्गलं चैव तथा साधारणं क्रमात् ॥ २४ ॥

Bhauma (Water on earth)

Depending upon the attributes of the land, the bhauma

type of water is first classified into three types viz., $\bar{a}n\bar{u}pa$, $j\bar{a}ngala$ and $s\bar{a}dh\bar{a}rana$.

देशः प्रचुरपानीयो बहुवृक्षसमाकुलं । बहुवातकफव्याधिरानूप इति कीर्तितः ॥ २५ ॥ श्रन्पोदकः स्वत्पवृक्षः प्रायः पित्तासृगामयः । विज्ञेयो जाङ्गलो देशस्ताभ्यां साधारणः परः ॥ २६ ॥

The area which contains a lot of water, which is surrounded by many trees and where many diseases caused by $v\bar{a}yu$ and kapha are manifested is called $\bar{a}n\bar{u}pa$ (marshy land). The land which has less of water and fewer trees and where diseases of pitta and blood occur is called $j\bar{a}ngala$ (arid land). The land which is in between these two categories is called $s\bar{a}dh\bar{a}rana$ (moderate land).

ग्रान<mark>ूपोद्</mark>भव**मानूपं जांगलं** जङ्गलोद्भ**बम् ।** साधारणस्थलोत्थं च जल **साधारणं** मतम् ॥ २७ ॥

The water found in marshy areas is called $\bar{a}n\bar{u}pa$, that of arid areas is called $j\bar{a}ngala$ and that of the moderate type of land is called $s\bar{a}dh\bar{a}rana$.

'म्रानूपं वार्यभिष्यन्दि स्वादुस्निग्धं तथा गुरु ।
30
विह्नहत्कफकृन्निद्यं विकारान्कुरुते बहून् ॥ २८॥
[भावप्रकाशः वारिवर्ग १३: ३०]
क्रेयं जांगलमानूप विपरीतगुणान्वितम् ।
'साधारणं तु मधुरं दीपनं शीतलं लघु।
31
तपंणं प्रीतिजनकं तृष्णाघ्नं दाहदोषनुत् ॥ २६॥'
[भावप्रकाशः वारिवर्ग १३: ३१]

Attributes

The anupa type of water reduces the power of digestion

and aggravates kapha. It is despisable. It causes many diseases. The $j\bar{a}n\bar{g}ala$ type of water has properties which are just opposite to $\bar{a}n\bar{u}pa$ type. The $s\bar{a}dh\bar{a}rana$ type of water is sweet, digestive stimulant, cooling, light and refreshing. It producess the feeling of comfort and cures $trsn\bar{a}$ (morbid thirst) and $d\bar{a}ha$ (burning syndrome).

भौमस्य पयसोऽन्येऽपि भेदाः सन्ति वदामि तान्। नादेय प्रभृतिस्तेषां लक्षणानि गुणानपि ॥ ३०॥

Another Classification

The bhauma type of water is also classified in a different way like nādeya (which is derived from nadī or river) etc. Their characteristics and properties will now be described.

'नद्या नदस्य वा नीरं नादेयमिति कीर्तितम्।

River Water

The water of a nadī (small river) or nada (big river) is called nādeya.

नादेयमुदकं रूक्षं वातल लघु दीपनम् । 32 अनभिष्यन्दि विगदं कटुक कफपित्तजित् ॥ ३१॥

This is ununctuous, aggravator of $v\bar{a}yu$, light, digestive stimulant, anabhiṣyandi (which does not obstruct the channels of circulation), $vi\hat{s}ada$ (non-slimy) and pungent. It alleviates kapha and pitta.

नद्यः शीघ्रप्रवाहारच सर्वा यारचामलोदकाः । गुर्व्यः शैवालसछन्ना मंदगाः कलुपारच याः ।। ३२ ॥ [भावप्रकाशः वारिवर्गे १३: ३३-३४]

All rivers which have a strong flow carry pure water. The water of the river which flows very slowly, is heavy. It is covered with moss etc. and its water is not pure.

'नदीसरस्तडागम्थे कूपप्रस्रवणादिजे

उदके देशभेदेन गुणान् दोषांश्च लक्षयेत्।। ३३।।

Other Varieties

The good and bad qualities of the water of rivers, lakes, ponds, wells and springs should be determined on the basis of the attributes of the land in which they are situated.

विदार्यभूमि निम्नां यन्महत्या धारया स्रवेत् । 33 तत्रोयमौद्भिद नाम भिषजः प्राक्तना जगुः ॥ ३४॥

Audbhida (Water coming out from earth)

The water which comes out in a strong current by penetrating the low lying land is called *audbhida* by ancient physicians.

> श्रौदि्भदं वारि पित्तब्नमिवदाह्यतिशीतलम् । प्रीणनं मधुर बल्य ईषद्वातकर लघु ॥ ३५॥

The audbhida type of water alleviates pitta. It does not produce burning sensation. It is exceedingly cold, refreshing, sweet and strength promoting. It is a mild aggravator of $v\bar{a}yu$ and is light.

34 शैलसानुस्रवद्वारिप्रवाहो निर्भरो मतः । 35 सानु प्रस्रवण चापि तज्जल नैर्भर भवेत् ॥ ३६ ॥

Nirjhara (Water from Spring)

The water that flows from the peak of the mountain is called *nirjhara*. The water of the spring that is found in the peak is also called *nirjhara*.

नैर्भर रुचिकृन्नीरं कफघ्नं दीपन लघु । 36 मधुरं कटुपाकं च वातलं चातिपित्तकृत् ॥ ३७॥

The water of *nirjhara* is appetiser, alleviator of *kapha*, digestive stimulant, light, sweet in taste and pungent in *vipāka*.

It aggravates vāyu and excessively aggravates pitta.

नद्याः शैलवराच्चापि स्नुनमेकत्र संस्थितम् । कुमुदांभोजसंछन्न वारि मारसमृच्यते ॥ ३८ ॥

Sārasa (Water of pond)

The water that flows down from the big mountain and gets accumulated in the valley is called sārasa. It is covered with kumuda and padma.

सारसं सलिलं बल्यं तृष्णाघ्नं मधुरं नघु। 37 तुवरं रोचनं रूक्षं बद्धमूत्रमलं शुचिः ॥ ३१ ॥

The sārasa type of water is strength promoting, alleviator of tṛṣṇā (morbid thirst), sweet, light, astringent, appetiser and un-unctuous. It causes retention of urine and stool. It is pure.

अरुपं सरः पत्वलं स्याद्यत्र दक्षिणगे रवौ । न निष्ठति जलं किञ्चित्तत्रत्य वारि पान्वलम् ॥४०॥

Pālvala (Water of small pond)

A small pond is called palvala. During the southern solstice when the sun moves towards a southernly direction, these small ponds get dried. The water of these small ponds is called palvala.

पाल्वल वार्यभिष्यन्दि गुरु स्वादु त्रिदोषकत् ।

This water is abhisyandi (which obstructs the channels of circulation), heavy and sweet. It aggravates all the three dosas.

प्रशस्तभूमिभागस्य नैकसवत्सरोषितम् ।

मूनिभिः किल तत्तोयं ताडागमिति कीर्तितम् ॥ ४१ ॥

Tāḍāga (Water from lake)

The water that gets accumulated for many years in a plain land is called $t\bar{a}d\bar{a}ga$ by the sages.

ताडागमुदकं स्वादुः कषायं कटुपाकि च । वातलं बद्धविण्मूत्रमसृक्पित्तकफापहम् ।। ४२ ।।

The water of taḍāga is sweet and astringent in taste and pungent in vipāka. It aggravates vāyu. It causes retention of stool and urine. It alleviates vitiation of blood, pitta and kapha.

शिलादिभिरबद्धो यः सतीर्था वापिकाकृति । सगर्तः कथित**ञ्चुण्ड**स्तज्जलं चौण्डमुच्यते ॥ ४३॥

Caunda water

The receptacle of water dug in the earth of the size of a $v\bar{a}pi$ (big well) which has no boundary wall of stone and which has a staircase to go down is called cunda. Its water is called caunda.

40 चौण्ड्यं नीरं विह्निकरं रूक्षं कफहरं लघु । मधुरं पित्तनुदुच्यं पाचनं विशदं मतम् ॥ ४४॥

This water stimulates digestion. It is ununctuous, alleviator of *kapha*, light, sweet, alleviator of *pitta*, appetiser, carminative and *viśada* (non slimy).

''पाषाणैरिष्टिकाभिर्बद्धास्याद्या तु कूपवत् । वाषी सा खलु विज्ञया कृतसोपानपङ्क्तिका ॥४५॥

Vāpī water

The water reservoir which is like a well, which has a boundary wall of stone or brick and which has a staircase to go down, is called *vāpī*.

वाप्यं क्षारं जलं पित्तकरं वातकफापहम्
तदेव यदि मिष्टं स्यात्तदा पित्तानिलापहम् ॥ ४६ ॥

The water of the $v\bar{a}p\bar{\imath}$ is alkaline. It aggravates *pitta* and alleviates $v\bar{a}yu$ as well as kapha. If this water is sweet in taste then it alleviates *pitta* and $v\bar{a}yu$.

भूमौ खातोऽल्पविस्तारो गाम्भीयणाधिकोभृशम् । 41 इष्टिकादिनिबद्धश्च स कृप इति कीर्तितः ॥ ४७ ॥"

_ Kūpa water

The water reservoir prepared by digging earth which has no wide opening but which is very deep and which has a boundary wall of bricks is called $k\bar{u}pa$ (well).

'कौपं पयो यदि स्वादु त्रिदोपघ्नं हितं लघु । तत्क्षारं कफवातघ्नं दीपनं पित्तकृत्परम्' ॥ ४८ ॥ [भावप्रकाशः वास्त्विर्ग १३ : ४६]

If the water of this well is sweet in taste, then it alleviates all the three doṣas. It is wholesome and light. If the taste of this water is alkaline, then it alleviates kapha and vāyu. It is a digestive stimulant and it aggravates pitta.

'नद्यादिनिकटे भूमिर्या भवेद्वालुकामयी । उद्भाव्यते ततो यत्तु तज्जलं विकिरं विदुः ॥ ४६ ॥

Vikira water

The water that is taken out by digging small hole in the sandy river bed is called vikira.

विकिरं शीतलं स्वच्छ निर्दोषं लघु च स्मृतम्। तुवरं स्वादु पित्तघ्नं क्षारं तित्पत्तलं मनाक् ॥ ५०॥

This water is cooling, pure, free from defects and light.

222 Materia Medica

If it is either astringent or sweet then it alleviates pitta. If it is alkaline then it slightly aggravates pitta.

42 43 केदार क्षेत्रमृह्ष्टि **कैदा**रं तज्जलं भवेत्।

Kedāra water

Kedāra means a field. The water of the field is called kaidāra.

कैदारं वार्यभिष्यन्दि मधुर गुरु दोषकृत्।। ५१।।

This water is abhisyandi (which obstructs the channels of circulation), sweet and heavy. It aggravates dosas.

वर्गिषक तदहर्वृष्टं भूमिष्ठमहित जलम् । त्रिरात्रमुषितं नत्तु प्रसन्नममृतोपमम् ॥ ५२॥

Rain water

The rain water which is collected from the ground on the same day is unwholesome. If it remains on the ground for three nights then it becomes clear and acts like ambrosia.

45 46
हेमन्ते सारसं नीरं ताडाग वा गुणावहम् ।
47
शिशिरेऽपि हितं तोय मारस वा तडागजम् ॥ ५३ ॥
43
वसन्तग्रीष्मयोः कौप्यं वाप्य वा नैर्भरं जलम् ।
नादेयं वारि नादेयं वसन्तग्रीष्मयोब्धः । ५४ ॥
[भावप्रकाशः वारिवर्ग १३: ५५-६०]

49
'विषवत्पत्रपुष्पादिदुष्टिनिर्भरयोगतः
50
ओदि्भदं वान्तरिक्षं वा वारि वर्षासु शस्यते ।। ५५ ॥
शस्तं अरदि नादेयं नीरमंश्रदकं परम ।

Water in different seasons

In the hemanta (early winter) and sisira (later part of winter) seasons the water of saras (big pond) and taḍāga (small pond) is useful. In spring and summer the water of a well, vāpī (big well) and nurjhara (spring) is useful. In the spring and summer seasons, river water should not be used because it gets polluted by poisonous leaves, flowers etc., and also by the polluted springs. During the rainy season, audbhida type of water (that comes out by piercing the earth) and the water that is collected directly from the sky (āntarikṣa) is useful. During autumn, river water and amśūdaka (described below) are useful.

विवा रिवकरैपुष्टं निश्चि शीतकरांशुभि:।
ज्ञेयमंशूदकं नाम स्निग्धं दोषत्रयापहम्।। ४६॥
ग्रनभिष्यंदिनिर्दोषमांतरिक्षजलोपमम्
।
ज्ञल्यं रसायनं मेध्यं शीतं लघु सुधासमम्।। ५७॥

Aṁśūdaka

The water which is exposed to the sun's rays during the day time and the moon's rays during the night time is called arisūdaka.

It is unctuous. It alleviates all the doṣas. It is anabhiṣyandi (which does not obstruct the channels of circulation) and free from defects. It is like āntarikṣa jala (water collected directly from the sky). It is strength promoting, rejuvenating, intellect promoting, cold and light. It is like ambrosia.

अन्यच्च :

52 शरदि स्वच्छमुदक[म]गस्त्यस्याखिलं हितम् ।

Another view

The clean water of autumn which is impregnated with the rays of agastya (star canopus) is always useful.

ग्रयवृद्धसुश्रुतमतम् :

पौषे वारि सरोजातं माघे तत्तु तडागजम् ।
53
फालगुने कूपसंभूनं चैत्रे चौण्ड्य हितं मतम् ।। ५८ ।।
55
वैशासं नैर्भरं नीरं ज्येष्ठे शस्तं तदौद्भदम् ।
प्राषाढे शस्यते कौपं श्रावणे दिव्यमेव च ।। ५६ ।।
56
भाद्रे कौपं पय: शस्तमाहिवने चौण्ड्यमेव च ।
57
कार्तिके मार्गशीयें च पयोमात्रं प्रशस्यते ।। ६० ।।

Water in different months according to Vrddha Susruta

In the month of pauṣa (December-January) the water of saras (big pond) is useful. In the month of māgha (January-February) the water of taḍāga (small pond) is useful. In phālguna (February—March) well water is useful. In caitra (March—April) the water of cauṇḍya (a big well without a boundary wall) is useful. In vaiśākha (April—May) spring water is useful. In jyeṣṭha (May—June) audbhida (the water that comes out penetrating the earth) is useful. Well-water is useful in āṣāḍha (June—July) and the water collected directly from the sky (divya) is useful in śrāvaṇa (July—August). In bhādrapada (August—September) well-water is useful and in aświna (September—October) the water of cuṇḍa (big well without any border wall) is useful. In kārtika (October—November) and mārgaśīrṣa (November—December) all types of water are useful.

ग्रय जलोद्धरणकाल:

भौमानामम्भलां प्रायो ग्रहणं प्रातिरिष्यते । 58 59 शीतलं निर्मलत्वं च यतस्तेषां परो गुणाः ।। ६१ ॥

Time of Collection

All types of water available on the ground should be collected in the early morning because during this time they are extremely cold and clean.

80

म्रत्यम्बुपानान्नविपच्यतेऽन्नमनम्बुपानाच्च स एव दोषः । 61 तस्मान्नरो वह्निविवर्द्धनाय मुहुर्मु हुर्वारि पिवेदभूरि ॥६२॥'

[भावप्रकाशः वारिवर्ग १३: ६१-६६]

Mode of intake

Taking water in excess or not taking any water—both affect the process of digestion of food. Therefore, with a view to promoting the power of digestion, a person should take water in small quantities very frequently.

चन्द्रकान्तोद्भव रूक्षं विषिपत्तज्वरापहम् । [माघवद्रव्यगुण: तोयवर्ग १५ : ११]

Candrakānta water

The water collected by moon stone (candrakānta) is ununctuous. It cures viṣa (poisoning), aggravation of pitta and jvara (fever).

सामुद्रमुदकं विस्नं लवण सर्वदोषकृत् ॥ ६३ ॥

Sea-water

The water of the sea is visra (foul smelling) and saline. It aggravates all the dosas.

62 नद्यः पाषाणिविच्छिन्स्युभिताभिहतोदकाः । 63 मलयप्रभवौ याश्च तासामम्भोऽमृतोपमम् ॥ ६४ ॥

River water

The rivers which pass in a strong current through stones and those whose source is in the Malaya mountain—their water is like ambrosia.

पश्चिमाभिमुखा याश्च पथ्यास्ता निर्मलोदकाः । 84 प्रायो मृदुवहा गुव्यों याश्च पूर्वसमुद्रगाः ॥ ६५ ॥

65 पारिजात्रभवा याश्च विन्ध्यसह्यभवाश्च याः । शिरोहृद्रोगकुप्ठानां हेतवः श्लीपदस्य च ॥ ६६ ॥

The rivers which flow towards the west generally carry clean water. Those flowing towards the sea of the east are generally of slow current and their water is heavy. Rivers originating from Parijūtra, Vindhya and Sahya mountains carry water which causes śiraroga (diseases of head), hṛdroga (diseases of heart), kuṣṭha (obstinate skin diseases including leprosy) and ślīpada (filariasis).

66 वन्द्रार्ककरसस्पृष्ट वायुना स्फालित च यत् ।
पर्वतोपरि यद्वारि सम पौरंदरेण तत्' ॥ ६७ ॥
[माधवद्रव्यगुण. तोयवर्ग १५ १८-२३]

The water at the top of a mountain which is exposed to the rays of the sun and the moon, and strong currents of wind is like ambrosia (lit. suitable for Indra).

कीटमूत्रपुरीषाण्डशावकादिप्रदूषितम् ।
तृणपर्णोत्करैर्युक्तं कलुषं विषदूषितम् ॥ ६८ ॥
योऽवगाहेत वर्षासु पिवेद्वापि नव जलम् ।
वाह्याम्यन्तरतोरोगान् लभतेऽसौ न संशयः ॥ ६८ ॥

Polluted water

The water which is mixed with the urine, stool, egg or embryo of insects, grass, leaves and poisons, and which is freshly collected on the ground should not be used either for a bath or for drinking. By doing so, the person falls a victim to a number of diseases—both external and internal. There is no doubt about it.

68 'मूर्च्छापित्तोष्मदाहेषु विषे रक्ते मदात्यये ।

भ्रमे श्रमे विदग्घेऽन्ने तमके वमयोः तथा । कर्ध्वगे रक्तपित्ते च जीतमम्भः प्रशम्यते ॥ ७०॥

Cold water

Cold water is useful in mūrchā (fainting), vitiation of pitta, usmā (excessive hot feeling), dāha (burning syndrome), viṣa (poisoning), vitiation of blood, madātyaya (alcoholism), bhrama (giddiness), śrama (physical fatigue), after digestion of food, in tamaka (asthma), vami (vomiting) and in urdhvaga rakta pitta (bleeding through various orifices in the head).

ग्रय तन्निषेधः

पार्श्वशूले प्रतिश्याये वातरोगे गलग्रहे।
ग्राध्मानं स्तिमिते कोष्ठे सद्यःशुद्धौ नवज्वरे ॥ ७१ ॥
७०
ग्रहिचग्रहणीगुल्मश्वासकासेषु विद्रधौ ।
७१
हिक्काया स्नेहपीते च शीतास्बु परिवर्जयेत् ॥ ७२ ॥

Prohibition

Cold water should not be used in pārśva śūla (pain in the sides of the chest), pratiśyāya (cold), diseases of vāyu, gala graha (obstruction in the throat), ādhmāna (flatulence), stimita koṣṭha (absence of peristaltic movement in the intestine), sadya śuddhi (immediately after the purification therapy), nava jvara (beginning stage of fever), aruci (anorexia), grahaṇī (sprue syndrome), gulma (phantom tumour), śvāsa (asthma), kāsa (bronchitis), vidradhi (abscess), hikkā (hiccup) and snehapāna (immediately after oleation therapy).

गरीचके प्रतिश्याये प्रसेके श्वयथौ क्षये । गठ मंदाग्नाबुदरे कुष्ठे ज्वरे नेत्रामये तथा ॥ ७३॥ ग्व व्रणे च मधुमेहे च पानीयं मन्दमाचरेत् ।

In arocaka (anorexia), pratiśyāya (cold), praseka (saliva-

tion), śvayathu (oedema), kṣaya (consumption), agnimāndya (indigestion), udara (obstinate abdominal diseases including ascitis), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), netrāmaya (eye disease), vraṇa (ulcer) and madhumeha (diabetes mellitus) one should take less quantity of water.

जीवनं जीविनां जीवो जगत्सर्वं तु तन्मयम् । 75 76 अतोऽत्यन्नं नृपायां ज्ञैनं क्वचिद्वारि वार्यते' ॥ ७४ ॥

[भावप्रकाशः वारिवर्ग १३: ७०-७४]

'तृषितो मोहमायाति मोहात्त्राणान्विमुङ्चिति । 77 78 अतः सर्वास्ववस्थासु न क्विच्हारि वार्यते ॥ ७५ ॥'

[भावप्रकाशः वारिवर्ग १३: ७६]

Water is the life of all living creatures and the entire world is pervaded by water. Therefore, when a person is extremely thirsty then giving water is not prohibited. If water is not given, then the thirsty person becomes unconscious and succumbs to death. Therefore in all circumstances water is never prohibited.

80 'यत्क्वाध्यमानें निर्वेगं निःफेनं निर्मेलं भवेत्।'

[माधवद्रव्यगुणः तोयवर्ग १५ : ४१]

तत्तोयं दोषहृत्सर्वं दीपनं पाचनं लघु ।

Boiled water

The water which is boiled and when the boiling is over and the foam subsides, it is cleaned, then it alleviates all the dosas. It is digestive stimulant, carminative and light.

तस्पादहीनं वातघ्नमद्धेहीनं तु पित्तनुत् ॥ ७६॥

[माधवद्रव्यगुणः तोयवर्ग १४: ४२]

त्रिपादहीनं श्लेष्मध्नं संग्राह्यग्निप्रदं लघु ।

When it is reduced to three-fourth after boiling, it alleviates $v\bar{a}yu$. When it is reduced to half by boiling, it alleviates pitta. When it is reduced to one-fourth after boiling, it alleviates kapha and it becomes constipative, digestive stimulant and light.

'श्रद्धांविधारं यत्तोयं तदुष्णोदकमुच्यते ॥ ७७॥
[माधवद्रव्यगुणः तोयवर्ग १५:४१]
उष्णोदक सदा पथ्यं स्वासकामज्वरातिजित् ।
कफवातामदोपघ्नं पित्तघ्न वस्तिशोधनम्॥ ७८॥
'भिनत्ति स्लेष्मसंघातं मास्तं चापकर्षति' ।
83
अजीर्णं जरयत्याश् पीतम्ष्णोदकं निधि' ॥ ७६॥

Hot water

The water which is reduced to half after boiling and which is hot is called usnodaka. This hot water is always wholesome and it cures $sv\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis), jvara (fever), aggravation of kapha and $v\bar{a}yu$, $\bar{a}ma$ and aggravation of pitta. It cleanses the urinary bladder and gets detached the adhered kapha. It helps in the elimination of $v\bar{a}yu$. When hot water is taken at night, it removes indigestion.

पादशेपं तु तत्तोयं श्रारोग्याम्बु तदुच्यते । श्रारोग्यम्बु सदा पथ्यं श्वासकासकफापहम् ॥ ५० ॥ सद्यो ज्वरहरं भेदी दीपनं पाचनं लघु । 84 श्रानाहपांडुगूलाशों—गुल्मशोथोदरापहम् ॥ ५१ ॥

Ārogyāmbu

When the water is boiled and reduced to one-fourth, it is called $\bar{a}rogy\bar{a}mbu$ (healthy water). It is always wholesome. It cures $\dot{s}v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis) and aggravation of kapha. It instantaneously reduces fever. It is purgative, digestive

stimulant, carminative and light. It cures ānāha (flatulence), pāṇḍu (anemia), śūla (colic pain), arśas (piles), gulma (phantom tumour), śotha (oedema) and udara (obstinate abdominal diseases including ascitis).

अर्घ्ण तदग्निजननं लघ्वलं वस्तिशोधनम् । पार्श्वरुक् पीतं साध्मानं हिक्कानिलकफापहम् ॥५२॥ । शस्तं तृष्णामशूलेषु तदशुद्धौ नवज्वरे ।

When the ārogyānibu is hot, it stimulates digestive power. It is extremely light. It cleanses the urinary bladder. It cures parśvaruk (pain in the sides of the chest), adhmāna (flatulence), hikkā (hiccup) and aggravation of vāyu and kapha. It is useful in tṛṣā (morbid thirst), āma, śūla (colic pain), aṣuddhi (when the purificatory therapy has not acted properly) and nava jvara (beginning stage of fever).

दाहातीसारिपत्तासृक्—मूच्छीमद्यविषातिषु ॥ ६३ ॥ कफजे वातजे रोगे तृष्णाछिदिश्रमादिषु । 86 'मद्यपानसमुद्भूते रोगे पित्तोच्छिते तथा । 87 सन्निपातसमुद्थे च शृतं शीतं प्रशस्यते ॥' ६४ ॥

[माधवद्रव्यगुणः तोयवर्ग १५ : ३३-३४ |

When the ārogyāmbu becomes cold, it is called sṛta sīta. This cold water is useful in dāha (burning syndrome), atisāra (diarrhoea), vitiation of pitta and blood, mūrcchā (fainting), madya (alcoholism), visa (poisoning), diseases caused by kapha and vāyu, tṛṣṇā (morbid thirst), chardi (vomiting), bhrama (giddiness), diseases caused by excessive intake of alcohol, excessive vitiation of pītta and sannipāta (when all the three doṣas are vitiated simultaneously).

श्रृताम्बु तत् त्रिदोषध्नं यदन्तर्वाष्पशीतलम् । स्रह्भमनभिष्यन्दि कृमितृट्ज्वरहुल्लघु ।

The boiled water which is cooled along with its steam alleviates all the three doṣas. It is not un-unctuous and it does not obstruct the channels of circulation. It cures kṛmi (parasitic infection), tṛṭ (morbid thirst) and jvara (fever). It is light.

'घाराञ्चीतेन विष्टम्भी दुर्जरं पवनाहतम् ॥' =४ ॥ [माधवद्रव्यगृणः तोयवर्ग १५ : ४३]

When the boiled water is cooled by pouring over another container, it becomes constipative and difficult of digestion because during this process the water comes in contact with a lot of air.

'दिवाश्यतं तु यत्तोयं रात्रौ तद् गुरुतां ब्रजेत्। 89 रात्रौ श्यतं दिवा तद्वद्गुरुत्वमिधगच्छिति ॥' ६६॥

[माधवद्रव्यगुणः तोयवर्ग १५ : ४४]

If the water is boiled during the day time and kept overnight, it becomes heavy. Similarly, if water is boiled at night and kept till the day time, then it becomes heavy.

> पानीयं न तु पानीय पानीयेऽन्यप्रदेशजे। श्रजीर्णे क्विथतं चामे पक्वे जीर्णे च नेतरत् ॥ ८७॥

Water of another place should not be taken when there is indigestion and formation of $\bar{a}ma$. It should be taken only when it is properly boiled and not otherwise.

'स्निग्ध स्वादु हिम हृद्यं दीपनं वस्तिशोधनम्। 90 रक्तपिनपिपासाध्न **नालिकेरोदकं** गरु ।

Coconut water

The water of tender coconuts is unctuous, delicious, cooling, cardiac tonic and digestive stimulant. It cleanses the urinary bladder and cures raktapitta (a disease characterised by bleeding from different parts of the body) and pipāsā

(morbid thirst). It is heavy.

तदेव जीर्ण विष्टम्भि गुरु पित्तकरं स्मृतम् ॥' ८८ ॥

[माधवद्रव्यगुणः तोयवर्ग १५: ४६-५०]

The water of the matured coconut causes wind formation in stomach. It is heavy and it aggravates pitta.

भक्तादौ सलिलं पीतं कासमन्दाग्निदोषकृत् । मध्ये तु दीपनं श्रोष्ठमन्ते स्थौल्यकरं परम् ॥ ८९॥

Time of taking water

Water taken before eating food causes $k\bar{a}sa$ (bronchitis) and $agnim\bar{a}ndya$ (suppression of the power of digestion). When it is taken during the process of eating, it stimulates the power of digestion. If, however, it is taken after the completion of the process of eating, then it causes sthaulya (adiposity).

अजीर्णे भेषजं वारि जीर्णेऽन्ने च बलप्रदम् । अमृतं भोजनार्द्धे तु भोजनोपरि तद्विषम् ॥ ६० ॥

If there is indigestion water works as a medicine. When there is proper digestion, intake of water promotes strength. When taken in the middle of a meal it works like ambrosia and when taken after a meal, water works like a poison.

> ''ग्रत्यम्बुपानान्न विपच्यतेऽन्नमनम्बुपानाच्च स एव दोषः । १११ तस्मान्नरो विद्विविवर्धनाय मुहुर्मुहुर्वारि पिवेदभूरि ॥६१॥''

> > [माधवद्रव्यगुणः तोयवर्ग १४ : ५३]

If water is taken in excess or if water is not taken at all, then it hampers the process of digestion. Therefore with a view to promoting the power of digestion, a person should take small quantities of water very frequently.

यत्तु व्यापन्नं [तत्] न ग्राह्मम् ॥ ६२॥

Water pollution

Polluted water should not be used.

तस्य लक्षरगानि---

92 'यत्पंकगैवालतृणपद्मपत्रप्रभृतिभिरवच्छन्नं रविशशि-

किरणानिनैर्नाभिजुष्टं गन्धवर्णरसोपसृष्टं तद् व्यापन्नम्' ॥६३॥ [सुश्रुतःसूत्र ४५ : ११]

The signs and symptoms of polluted water are as below:

The water which is mixed with mud, moss, grass, lotus leaf etc., which is not exposed to the rays of the sun and the moon and wind and which has manifested smell, colour and taste, is called polluted.

अनार्तावं वार्षिकमिप प्रथमं तच्च भूमिगम् । व्याप-मिति जानीयात्सर्वदोषप्रकोपणम् ॥ ६४॥

The water collected of unseasonal rain or the water collected from the ground immediately after rain is also polluted. It aggravates all the dosas.

'तस्य स्पर्शरूपरसगन्धवीयंविपाकदोषाः संभवन्ति ।
तत्र खरता पैच्छिल्यमौष्ण्य दन्तग्राहिता च स्पर्शदोषाः ।
पकसिकताशैवालवहवर्णता रूपदोषाः ।

Polluted water has defects of touch, colour, taste, smell, vīrya (potency) and vipāka (taste after digestion).

Roughness, sliminess, heat and sticking to teeth—these are the defects in touch. The appearance of mud, sand and moss, and variegated colour are the defects in colour.

> व्यक्तरसता रसदोषः । ग्रनिष्टगन्धता गन्धदोषः । यदुप-95 युक्तं चिराद्विपच्यते तृष्णागौरवशूलकफप्रसेकानापाद-यति सवीर्यदोषः। यदुपयुक्तं चिराद्विपच्यते विष्टंभयति

वाशनं [स विपाकदोप इति] । यस्तु व्यापन्नं पिबति
स नानाविकारानाप्नोति ॥ ६५ ॥

Manifestation of taste is the defect in taste.

The presence of a foul smell is the defect in smell.

When water is taken, if it gets digested after a long time and if it produces thirst, heaviness, colic pain and slivation, then these are the defects in potency.

If water gets digested very late and causes fermentation of the food, then it should be determined that the water has the defect of *vipāka*.

A person who takes defective water succumbs to many diseases.

सप्त कलुषस्य प्रसादनानि भवन्ति — कतकगोमेदविसग्रनिथरौवालमूलवस्त्राणि मुक्तामणिश्चेति ।।
शीतलीकरणानि प्रवातस्थापनमुदकप्रक्षेपणं यष्टिकाभ्रामणम् वीजनं वस्त्रोद्धरण च वालुकाप्रक्षेपणम्
96
शिक्यावलम्बनं चेति ।। १६ ।।

[सुश्रुतः सूत्र ४५: ११, १७, १६]

Water pollution can be corrected by seven items, viz., (1) kataka, (2) gomeda, (3) visa granthi, (4) śaivāla mūla, (5) vastra (cloth), (6) muktā (pearl) and (7) maṇi (jewel).

For cooling the water, the container should be kept in an airy place, water should be cooled over the container, the water should be stirred with the help of a stick, it should be fanned, the container should be covered with a piece of cloth, sand should be poured over water and the container should be kept hanging on a sikya.

पादावशेषं सिननं ग्रीष्मे शरिद शस्यते।' हिमेऽर्द्धशेष शिशिरे तथा वर्षावमन्तयोः॥ ६७॥

Boiling in different seasons

During summer and autumn seasons, water which is boiled and reduced to one-fourth is useful. During the remaining seasons, viz., hemanta (early winter), sisira (later part of winter), rainy season and spring season, water boiled and reduced to half is useful.

कश्चित्तु :

वसुगन्घेषु वाणेषु वेदेषु त्रिषु पक्षयोः । एकभागावशेष स्यादम्बु वर्षादिषु क्रमात् ॥ ६८ ॥

Another view

During the rainy season, autumn, hemanta (early winter), sisira (later part of winter), spring and summer, water to be used should be boiled and reduced to 6/8 (vasu), 5/8 (vāṇa), 4/8 (veda), 3/8 (tri), 2/8 (pakṣa) and 1/8 (ekabhāga) respectively.

अत्र यथा दोषाणां हीनता प्रौढता तथा व्यवस्था कल्पनीया ॥ ६६ ॥

In this context, however; the exact nature of processing should be determined on the basis of the diminution and aggravation of the doşas.

अथ निर्देखीकरणानि :

व्यापन्नमिप पानीय क्वथितं सूर्यतापितम् । सुवर्ण रजन लोह पाषाणं सिकता मृदम् ।। १०० ॥ भृश संताप्य निर्वाप्य सप्तधा साधितं तथा । कर्पूरजातीपुन्नागपाटलादिषु वासितम् ।। १०१ ॥ १०० ॥

Removal of pollution

For the removal of pollution, the boiled water should be exposed to the sun's rays and in this water hot pieces of gold, silver, iron, stone, sand or clod of earth should be immersed seven times. To this water fragrant things like karpūra, jātī, punnāga, pāṭalā etc. should be added. This should then be filtered with the help of a clean and compact piece of cloth. It should be protected from small insects. In the vessel containing this clean water, kataka, pearl etc. should be added. This process corrects pollution.

आमं जलं जीर्येति याममात्रं तदर्द्धमात्रं श्रुतशीतलं च। तदर्धमात्रं तु श्रुतं कदुष्णं पयः प्रपाके त्रय एव कालाः ॥१०३॥

Time taken for digestion

Unboiled water gets digested in one yāma (three hours). The water which is boiled and cooled takes one and a half hours for digestion. The water which is boiled and warm gets digested in forty five minutes. These are the three different times for digestion of water.

॥ इति वारिवर्गः ॥

Thus end the groups dealing with different types of water.

NOTES AND REFERENCES

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- 2. चतुर्घा इति द्वितीयपुस्तके पाठः ।
- 3. यावत्पति इति द्वितीयपुस्तके पाठः।
- 4. नो इति द्वितीय पुस्तके पाठः।
- आकाशगङ्गासम्बन्धि इति भ्राकरे पाठः।

- 6. प्रायो वर्षति वारिदः इति ग्राकरे पाठः ।
- 7. सर्वथा इति स्राकरे पाठ.।
- 8. तथैव इति म्राकरे पाठः ।
- 9. स्थापिते इति म्राकरे पाठः ।
- 10. द्रष्टव्यम् भावप्रकाशः वारिवर्ग 13: 14।
- 11. दिव्यमण्याञ्चिनं विना इति ग्राकरे पाठ: ।
- 12. दिव्यवाय्विगनमंयोगात्मंहताः इति ग्राकरे पाठः ।
- 13. पाषाणखण्डवच्चापस्ताः इति आकरे पाठः ।
- 14. करकाजं इति आकरे पाठः ।
- 15. दारुणं इति भ्राकरे पाठः ।
- 16. श्रपि नद्याः इति स्राकरे पाठः ।
- 17. वह्मिरापस्तदुद्भवाः इति ग्राकरे पाठः ।
- 18. रापश्चतद्भवाः इति द्वितीय पुस्तके पाठः ।
- 19. नाः इति आकरे पाठः ।
- 20 स्मृताः इति आकरे पाठः ।
- 21. तुपाराम्बु हिमं रूक्षं स्यादुवातलपित्तलम् इति ग्राकरे पाठः ।
- 22. कफोरुस्तम्भकण्ठाग्निमेहगण्डादिरोगनुत् इति स्राकरे पाठः।
- 23. हिमाम्बु शीतं पित्तघ्नं गुरु वातविवर्द्धनम् इति स्राकरे पाठः।
- 24. और्वानलधुमेरितमम्ब इति म्राकरे पाठः ।
- 25. कथ्यते सद्भिः इति श्राकरे पाठः ।
- 26. द्रष्टव्यम् भावप्रकाशः वारिवर्ग 13: 24।
- 27. द्वे विघ्यमायातम् इति द्वितीयपुस्तके पाठः ।
- 28. दोषगुणान्वितम् इति भ्राकरे पाठः ।
- 29. घनं इति आकरे पाठः।
- 30. विद्वहत्कफकृद्हृद्य इति ग्राकरे पाठः।
- 31. रोचनं तृष्णादाहदोषत्रयप्रणुत् इति म्राकरे आकरे पाठः।
- 32. कफपित्तनुत् इति श्राकरे पाठः ।
- 33. वदन्तीति महर्षयः इति माकरे पाठः।
- 34. भरः इति माकरे पाठः।

- 35. स तु प्रस्नवणश्चापि तत्रत्यं नैर्फरं जलम् इति ग्राकरे पाठः ।
- स्यादिपत्तलम् इति स्राकरे पाठः ।
 च न पित्तकृत् इति षष्ठपुस्तके पाठः ।
- 37. बद्धम् त्रबलं इति षष्ठपूस्तके पाठः।
- 38. स्याद्यचन्द्रक्षंगेरवौ इति द्वितीयपुस्तके पाठः ।
- 39. स्वाद्पाकि इति षष्ठपुस्तके पाठः ।
- 40. कफकरं इति षष्ठपुस्तके पाठः।
- 41. द्रष्टव्यम् भावप्रकाश वारिवर्ग १३: ४६-४८।
- 42. केदार: इति म्राकरे पाठः ।
- 43. स्मृतम् इति म्राकरे पाठः।
- 44. भूमिस्थमहितं इति ग्राकरे पाठः ।
- 44. तोयं इति म्राकरे पाठः ।
- 46. वाहित स्मृतम् इति ग्राकरे पाठः।
- 47. हेमन्ते विहितं तोयं शिशिरेऽपि प्रशस्यते इति ग्राकरे पाठः ।
- 48. कौप इति ग्राकरे पाठः।
- 49. विषवद्वनवृक्षाणां पत्राद्यैर्द् षित यतः इति स्राकरे पाठः ।
- 50. ग्रोदिभदं वाऽऽन्तरीक्षं वा कौपं वा प्रावृषि स्मृतम् इति ग्राकरे पाठ: ।
- 51. रविकरैर्जुष्टं इति ग्राकरे पाठः।
- 52. स्वच्छमुदयादगस्त्यस्याखिलं इति आकरे पाठः ।
- 53. फाल्गुणे इति द्वितीयपुस्तके पाठः ।
- 54. चौञ्ज्यं इति आकरे पाठः ।
- 55. तथोद्भिदम् इति आकरे पाठः ।
- 56. चौञ्ज्यमेव इति आकरे पाठ: ।
- 57. जलमात्रं इति आकरे पाठः।
- 58. शीतत्वं इति आकरे पाठ: ।
- 59. मतोगुणः इति आकरे पाठः।
- 60. अत्यम्बुपानान्नविपच्यतेऽन्नं निरम्बुपानाच्च इति आकरे पाठः।
- 61. विह्नविवर्धनाय इति द्वितीयपुस्तके पाठ: ।
- 62. पाषाणविच्छिन्ना क्षुभिताभिहतोदकाः इति आकरे पाठः ।

- 63. मलयप्रभवाः याश्च इति आकरे पाठः ।
- 64. मृदुरवहा इति पष्ठपुस्तके पाठः।
- 65. पारियात्रभवा इति आकरे च षष्ठपुस्तकयोः पाठः ।
- 66. चन्द्रार्ककरसंस्पृष्टं इति आकरे पाठः ।
- 67. मृहः इति आकरे पाठः।
- 68 मुर्च्छापिनोप्णदाहेषु इति आकरे पाठः।
- 69 लघु ग्रहे इति आदर्शपुस्तिकासु पाठः ।
- 70 ग्रहचित्रहणीगल्मश्वासकासे च इति पप्ठपुस्तके पाठः।
- 71. स्नेहपाने च इति आकरे पाठः ।
- 72. मन्देजनौ जठरे इति आकरे पाठः ।
- 73. मुखप्रसेके जठरे कुष्ठे नेत्रामये ज्वरे इति आकरे पाठ:।
- 74. पिवेत्पानीयमल्पक्म् इति आकरे पाठ.।
- 75. नातोऽत्यन्तनिषेधे न कदाचिद्वारि वार्यते इति आकरे पाठः।
- 76. मुधासु इति आदर्श पुस्तकेसु पाठः । नथा इति द्वितीयपुस्तके पाठः ।
- 77. तृपितो......वार्यते पाठोऽयं पष्ठपुस्तके नोपलभ्यते ।
- 78. वारयेत् इति आकरे पाठः।
- 79. तत्क्वाथ्यमानं इति आदर्शेपुस्तिकासु पाठः ।
- 80. च यत् इति आकरे पाठः ।
- 81. वातघ्नमर्धहीनं इति द्वितीयपुस्तके पाठः। वातघ्नमर्धहीन च पित्तजित इति आकरे पाठः।
- 82. भवति इति आकरे पाठः।
- 83. द्रष्टव्यम् माधवद्रव्यगुणः तोयवर्ग १५ : ३२-३३ ।
- 84 आनाहपाड्ञोफार्झो इति षष्ठपुस्तके पाठः ।
- 85. लघवं इति षष्ठपुस्तके पाठः।
- 86. पित्तोत्थिते इति षष्ठपुस्तके पाठः ।
- 87. हितं पयः इति आकरे प ठः।
- 88 श्रुतशीतं त्रिदोषघ्न बाष्पान्तर्भाविशीतलम् इति आकरे पाठ. ।
- 89. तु दिवसे गुरुत्वमधिगच्छति इति आकरे पाठः ।
- वृत्तं पित्तपिपासघ्नं इति द्वितीयपुस्तके पाठः ।
 वृष्यं पित्तपिपासघ्नं इति आकरे पाठः ।

- 92. हठ इति आकरे अधिकं पाठः।
- 93. षट् इति आकरे अधिकं पाठः।
- 94. स्पर्शदोष: इति आकरे पाठ: ।
- 95. पाठोऽयं सुश्रुते नोपलभ्यते ।
- 96. वसुप्यङ्गेषु इति द्वितीयपुस्तके पाठः।
- 97. क्षुद्रजन्तुन्निवर्जितं इति षष्ठपुस्तके पाठ:।
- 98. कनकमुद्गाद्यैः इति षष्ठपुस्तके पाठः ।
- 99. दोषापगं इति द्वितीयपुस्तके पाठः ।

CHAPTER 15

रक्तशालिस्त्रिदोषघ्नश्चक्षुप्यः शुक्रमूत्रलं । तृष्णीजोबलकृत्स्वर्यो हृद्यस्तदन् चापरम् ॥ १॥

Rakta šāli (Oriza sativa Linn.)

The red variety of śāli rice alleviates all the three doṣas. It promotes eyesight and semen. It is diuretic. It causes thirst and promotes ojas, strength and voice. It is a cardiac tonic.

शीतो लघुस्त्रिदोषध्नो मधुरो गौरषष्टिकः ।

Gaura sastika (a variety of Oriza sativa Linn.)

The white variety of sastika rice is cooling and light. It alleviates all the three dosas and it is sweet.

ा किञ्चिद्धीनो गुरुस्तस्मादपरो रसपाकतः ॥ २ ॥

There is another variety of it which is slightly inferior in taste and *vipāka* and which is heavier than the former.

नहाझालि: परं वृष्यः कलमः श्लेष्मिपसहा ।

Materia Medica

Mahā śāli and Kalama

Mahā śāli type of rice is exceedingly aphrodisiac. Kalama variety of rice alleviates kapha and pitta.

मघुरक्वाम्लपाकश्च व्रीहिः पित्तकरो गुरुः।। ३।।

Vrīhi (a variety of Oryza sativa Linn.)

The vrīhi type of rice is sweet. It produces acidity during digestion. It aggravates pitta and is heavy.

भ्रत्युष्णो बह्वभिष्यन्दि **पाटल**स्तु त्रिदोपकृत् ।

Pātala

The pāṭala type of rice is very hot and is exceedingly abhiṣyandi (which obstructs the channels of circulation). It aggravates all the three doṣas.

वापितं गुरु तद्धान्यं किञ्चिद्धीनमवापितम् । रोपितं तुनवं वृष्यं पुराणं च लघु स्मृतम् ॥ ४॥

Sowing and transplantation

The rice which is cultivated by sowing is heavy; otherwise it is slightly inferior in quality. The rice which is cultivated by transplantation is aphrodisiac when freshly harvested. When preserved for a long time, it becomes light.

उदम्बीयामवनौ जाताः शालयो लघुपाकिनः ।
 ४ 5
 कषाया बद्धविण्मत्राः रूक्षा श्लेष्मापकर्षणः ।। ५ ।।

Cultivation

The *śāli* rice which is cultivated in a forest land after setting fire to the vegetation is light for digestion. It is astringent. It causes retention of stool and urine. It is un-unctuous and alleviator of *kapha*.

स्थलजाः कफपित्तघ्नाः कषायाः कटुकान्विताः।

किञ्चित्सितिक्तमधुरा पवनानलवर्द्धनाः ॥६॥

The śāli rice which is cultivated on plain ground alleviates kapha and pitta. It is astringent, pungent, slightly bitter and sweet. It aggravates vāyu and stimulates the power of digestion.

के**दा**रा मधुरा वृष्या बल्याः पित्तनिबर्हणाः । ४ ईषत्कषायालपमला गुरवः कफशुक्रलाः ॥ ७॥

The rice which is cultivated in the rice field is sweet, appropriate, strength promoting and alleviator of *pitta*. It is slightly astringent and it produces less excreta. It is heavy. It produces more of *kapha* and semen.

रोप्यातिरोप्या लघवः शीघ्रपाका गुणोत्तराः । १ स्रदाहिनो दोषहरा बल्या मूत्रविवर्धनाः ॥ ८॥

The rice which is cultivated by repeated transplantation is light. It gets digested easily and is superior in quality. It does not cause burning sensation. It alleviates dosas. It promotes strength. It is diuretic.

शालयः छिन्नरूढा ये रूक्षास्ते बद्धवर्चसः ।

तिक्ताः कषायाः पितघ्नाः लघुपाकाः कफापहाः ॥६॥

[माधवद्रव्यगुणः शालिवर्ग १६: १ ६]

The rice which is grown after cutting the plant, is ununctuous. It causes retention of stool. It is bitter and astringent. It alleviates pitta. It is light for digestion. It also alleviates kapha.

॥ इति शालयः ॥

Thus ends the group dealing with various types of rice.

NOTES AND REFERENCES

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- 3. दग्धायामवनौ इति आकरे द्वितीयपुस्तके च पाठः।
- 4. बद्धविण्मुत्रा इति आकरे पाठः।
- 5. रूक्षाः इति बाकरे पाठः।
- 6. कटुकाश्रयाः इति आकरे पाठः।
- 7. पवनानलवर्षना इति द्वितीयपुस्तके पाठः।
- ईषत्कषायाल्पवला इति षष्ठपुस्तके पाठः ।
- 9. विदाहिनो इति आकरे पाठः।

CHAPTER 16

श्यामाकः शोषणो रूक्षो वातलः श्लेप्मपित्तहा।

Śyāmāka (Echinochloa frumentacea Linn.)

 $\acute{S}y\bar{a}m\bar{a}ka$ is $\acute{s}o\dot{s}ana$ (drying) and un-unctuous. It aggravates $v\bar{a}ta$ and alleviates kapha and pitta.

तद्वत् प्रियंगुनीवारकोरदषाः प्रकीर्तिता ॥ १ ॥

Priyaṇgu (Setaria italica Beauv.), Nīvāra (a type of paddy) & Koradūṣā (Paspalum scorbiculatum Linn.)

Priyangu, nīvāra and koradūsa share the properties of syāmāka.

रूक्षः शीतो गुरुः स्वादः सरो विद्वातकृद्यवः ।

वृष्यः स्थैर्यकरो मूत्रमेदः पित्तकफान् जयेत्।। २।।

पीनमञ्चासकासोरुस्तम्भकंठासुगामयान

Yava (Hordeum vulgare Linn.)

Yava is un-unctuous, cooling, heavy, sweet, laxative, producer of more of stool and flatus and aphrodisiac. It

produces sthairya (steadiness) and reduces urine, fat, pitta and kapha. It cures pīnasa (chronic rhinitis), śvāsa (asthma), kāsa (bronchitis), urustambha (which produces immobility of thigh) and diseases of the throat and blood.

3 4 न्यूनो यवादनुयवो रूक्षोप्णो वंशजो यवः ॥ ३॥

Anuyava & Vanisaja yava

The anuyava is slightly inferior in quality in comparison to yava. The yava (fruit) of vainsa (bamboo) is un-unctuous and hot.

⁵ वृष्यशीतो गुरुः स्निग्धो जीवनो वातपित्तहा । ⁶ संधानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ॥'४॥

[माधवद्रव्यगुण: कुधान्यवर्ग १७ : २-५]

Godhūma (Triticum aestivum Linn.)

Godhūma (wheat) is aphrodisiac, cooling, heavy, unctuous and life giver. It alleviates vāta and pitta, and helps in the union of broken tissues. It is sweet. It produces steadiness. It is also a laxative.

गोधूम उक्तो मधुरो गुरुश्च बल्यः स्थिरः शुक्ररुचिप्रदश्च । स्निग्धो [शीतश्चा] निलिपत्तहारी सवातकृत् [?] श्लेष्मकर. सरश्च ॥ ॥ ।।।

Another view

Godhūma is sweet, heavy, promoter of strength, steadiness and semen, appetiser, unctuous and cold. It alleviates $v\bar{a}yu$ and vitta and produces flatus ($v\bar{a}ta$?) and kapha. It is laxative.

'ईषत्कषायो मधुरः सितक्तः सग्राहकः पित्तकरस्तथोष्णः । ७ 8 तिलो विपाके मधुरो बलिप्ठ स्निग्धो व्रग्गालेपन पथ्य उक्तः ॥ ६ ॥ ९ दन्योऽग्निमेधाजननोऽल्पमूत्रस्त्वच्योऽथ केश्योऽनिलहा गुरुश्च ।

Tila (Sesamum indicum Linn.)

Tila is slightly astringent, sweet, bitter, constipative, aggravator of pitta, hot, sweet in vipāka, promoter of strength and unctuous. It is useful for application over ulcers and for teeth. It is a promoter of digestive power and intellect. It reduces the quantity of urine. It is useful for the skin and the hair. It alleviates vāyu and is heavy.

तिलेषु सर्वेष्वसितः प्रधानो मध्यः सितो हीनतरास्तथान्ये ॥ ७ ॥ [माधवद्रव्यगुणः कुधान्यवर्ग १३: २-७], [मुश्रुतः सूत्र ४६: ३६-४०]

Among the different types of *tila*, the black variety is the best, the white variety is middling and other varieties are inferior in quality.

कृष्णमुद्गा महामुद्गा गौरा हरितपीतकाः ।

श्वेता रक्ताश्च निर्दिष्टा लघवः पूर्वपूर्वतः ॥ = ॥

Mudga (Phaseolus radiatus Linn.)

Variety

Kṛṣṇa mudga, mahā mudga, white, green, yellow, white and red—these are the different varieties of mudga. The former ones are lighter than the latter ones.

11 सुश्रुतेन पुनः प्रोक्ता प्रधाना हरिता गुगैः ।

According to Suśruta, the green variety is the best among the mudgas.

कफिपत्तास्त्रजिन्मुद्गः कपायो मधुरो लघु । ग्राही शीतः कट्ः पाके चक्षुप्यो नातिवातलः ॥ ६ ॥

Property

Mudga alleviates kapha, pitta and blood. It is astringent, sweet, light, constipative, cooling and pungent in vipāka. It promotes eye sight and does not aggravate vāyu in excess.

Materia Medica

¹² प्रवानाचरितास्तद्वद्वन्**रम्भृदंगाः स**माः स्मृताः ।

Vanya mudga

Different varieties of vanya (wild variety) mudga share all the properties of cultivated varieties of mudga.

13 14 मसूरो मधुरो रुच्यः संग्राही कफपित्तहा ।। १०।।

Masūra (Lens culinaris Medic.)

Masūra is sweet, appetiser and constipative. It alleviates kapha and pitta.

15 रक्तपित्तज्वरोन्माथि शीतो ग्राही **मकुष्ठकः ।**

Makustha (Phaseolus aconitifolius Jacq.)

Makusthaka alleviates rakta pitta (a disease characterised by bleeding from different parts of the body) and jvara (fever). It is constipative.

कफासृक् पित्तपुस्त्वघ्नाश्**चणका** वातला हिमाः ॥११॥ [माभवद्रव्यगुणः शिम्बिधान्यवर्ग १६-१-५]

Caņaka (Cicer arietinum Linn)

Caṇaka alleviates kupha, blood and pitta. It causes impotency and aggravates vāyu. It is cooling.

ह**रेणवः स**तीनाश्च विज्ञेया बद्धवर्चस[.] । [सुश्रुतः **सू**त्र ४६ : ३३]

Hareņu & Satīna (Pisum arvens Linn. & Pisum sativum Linn.)

Harenu and satīna cause constipation.

16 17
आढक्य कफिपत्तघ्न्यः कषायाञ्चातिवातलाः ॥ १२ ॥
ता एव घृतसंयुक्तास्त्रिदोषशमनाः मता (

Adhaki (Cajanus cajan Milisp.)

Adhakī alleviates kapha and pitta. It is astringent. It aggravates vāyu in excess. When added with ghee, it alleviates all the three dosas.

उष्णः चुलत्यो रसतः कषायः कटुर्विपाके कफमारुतघनः ॥१३॥

Kulattha (Dolichos biflorus Linn.)

Kulattha is hot, astringent in taste, pungent in vipāka and alleviator of kapha as well as vāyu.

18 शुक्राश्मरीगुल्मनिपूदनश्च संग्राहकः पीनसकासहन्ता । 19 ग्रानाहमेदोगुदकीलहिक्काश्वासापहः शोणितपित्तकुच्च ॥१४॥

It cures $\dot{s}ukr\bar{a}\dot{s}mar\bar{i}$ (stone in the seminal tract) and gulma (phantom tumour). It is constipative. It also cures $p\bar{i}nasa$ (chronic rhinitis), $k\bar{a}sa$ (bronchitis), $\bar{a}n\bar{a}ha$ (flatulence), medas (adiposity), guda $k\bar{i}la$ (piles), $hikk\bar{a}$ (hiccup) and $\dot{s}v\bar{a}sa$ (asthma). It vitiates blood and pitta.

aलासहन्ता पवनामयघ्नो विशेषनो **वन्यकुलत्थक**म्तु ।

Vanya Kulattha

The wild variety of kulattha specifically alleviates kapha and cures diseases caused by $v\bar{a}yu$.

रिनग्धोष्णो मधुरो वृष्यो मेदोमासकफप्रदः । वातनुद् बृंहणो बल्यो **माषो** बहुमलो गुरु. ॥ १५॥ [माधवद्रव्यगुण: ब्रिम्बिधान्यवर्ग १८: १-६]

Māṣa (Phaseolus mungo Linn.)

 $M\bar{a}$ is unctuous, hot, sweet and aphrodisiac. It produces more of fat, flesh and kapha. It alleviates $v\bar{a}yu$, promotes nourishment and strength and produces more of stool. It is heavy.

01

'माषो गुरुभिन्नपुरीषमूत्रः स्निग्धो वृपण्यो मधुरोऽनिलघ्नः।

संतर्पराः स्तन्यकरो विशेषाद्वलप्रदः पित्तकफावहरूच ।। १६ ॥

Another view

 $M\bar{a}sa$ is heavy, laxative, diuretic, unctuous, aphrodisiac, sweet, alleviator of $v\bar{a}yu$, refreshing and promoter of lactation. It has the specific property of promoting strength and aggravating pitta as well as kapha.

माषैः समानं फलमात्मगुप्तमुक्तं च काकाण्डफलं तथैव च।

The fruits of $\bar{a}tmagupt\bar{a}$ and $k\bar{a}k\bar{a}nda$ have properties similar to those of $m\bar{a}sa$.

23 अरण्यमाषा गुणतः प्रदिष्टा रूक्षाः कषायाश्च विदाहिनश्च'।।१७।।

[सुश्रुतः सूत्र ४६ : ३४, ३६]

Aranya māşa

The wild variety of $m\bar{a}$ is un-unctuous and astringent. It causes burning sensation.

'राजमाषः सरो रुच्यः कफशुक्राम्लपित्तनुत्।

सुस्वादुर्वातलो रूक्षः कषायो विशदो गुरुः ॥ १८ ॥

Rāja māṣa (Vigna cylindrica Skeels)

Rāja māṣa is laxative and appetiser. It reduces kapha and semen, and cures amla pitta (hyper acidity in stomach). It is delicious, aggravator of vāyu, un-unctuous, astringent, viśada (non-slimy) and heavy.

गुरूष्ण स्निग्धमधुरं काकाण्डं चात्मगुप्तजम् ।

फलं वृष्यं च बल्यं च बृहणं वातजित्परम ।। १६ ।।

Kākāṇḍa (?) & Ātmaguptā (Mucuna pruriens DC.)

The fruits of kākāṇḍa and ātma guptā are heavy, hot,

unctuous, sweet, aphrodisiac, strength promoting and nourishing. They are excellent alleviators of vāyu.

24 25 स्निग्धा**तसी** स्वादुतिकता कफपित्तकरा गुरु: । दृक्शुकहृत्कटु. पाके नद्वद्वीजं **क्सुम्भजम्** ॥ २०॥

Atasī & Kusumbha
(Linum usitatissimum Linn. & Carthamus tinctorius Linn.)

Atasī is unctuous, sweet, bitter, aggravator of kapha as well as pitta and heavy. It reduces eye sight and semen. It is pungent in vipāka.

Seed of kusumbha shares properties of atasī.

वातिपत्तकरा रूक्षा निष्पावाः श्लेष्मशोषणाः ।

Nispāva (Dolichos lablab Linn.)

Different types of $nisp\bar{a}va$ are aggravaters of $v\bar{a}yu$ and pitta and un-unctuous. They dry up kapha.

26

बलघ्नाः कफनागिन्यो विरूक्षाः स्वाद् शीतलाः।

विष्टिम्भन्योऽग्निशमना निर्दिप्टा शिबजातयः ॥२१॥

[माधवद्रव्यगुण: शिम्बिधान्यवर्ग १८ : १०-१३]

Śimbi (a. type of Dolichos lablab Linn.)

Different types of *simbi* reduce strength and alleviate *kapha*. They are exceedingly un-unctuous, sweet, cooling and constipative. They reduce the power of digestion.

27

'रूक्षः कपायो बलक्वद्विदाही बलासदृष्टिक्षयक्वत्कपायः ।

कटुर्विपाके मधुरव्च शिबः प्रभिन्नविण्माक्तपित्तलव्च ॥२२॥

Śimba (a type of Dolichos lablab Linn.)

Simba is un-unctuous, astringent and promoter of

strength. It causes burning sensation and reduces kapha and eye sight. It is pungent in $vip\bar{a}ka$ and sweet. It eliminates stool as well as $v\bar{a}yu$ and aggravates pitta.

सितासिताः पीतकरक्तवर्णाः भवन्ति येनकरसाश्च शिबाः । 31 32 यथोदितास्तद्गुणतः प्रधाना ज्ञेयाः कटूष्णा रसपाकतश्च ॥२३॥'

[सुश्रुत: सूत्रस्थान ४६: ४४-४६]

It has several varieties viz., white, black, yellow and red. They have different tastes but all of them share the properties described above. They are predominantly pungent in taste as well as vipāka and hot.

33 34
विदाहनन्त्यश्च भृशं च रूक्षा विष्टभ्यनीर्यमितिलप्रदाश्च ।
35
सुदुर्जराश्चैवश्चिप्रदाश्च सर्वे स्मृता वैदलिकाश्च शिंबाः ॥२४॥
[सूश्र्तः सूत्रस्थान ४६: ४७-४८]

36 अनलश्लेष्मपित्तघ्नो बद्धविण्मुत्रवातलः

Vaidalikas & Simbas

Pulses having dicotyledons and different type of simba—all produce burning sensation. They are exceedingly ununctuous and constipative. They aggravate $v\bar{a}yu$ and are extremely difficult of digestion and are appetisers.

They reduce the power of digestion, alleviate kapha as well as pitta and cause retention of stool, urine and flatus.

'कफवातहरस्तीक्ष्णः सिद्धार्थो रक्तपित्तकृत् ।। २५ ।।

स्निग्घोष्णः कृमिकुष्ठघ्नः कटुको रसपाकतः ।

Siddhārtha

Siddhārtha alleviates kapha and vāta. It is sharp. It causes raktapitta (a disease characterised by bleeding from different parts of the body). It is unctuous and hot. It cures kṛmi

(parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy). It is pungent both in taste and vipāka.

तद्गुणा राजिका रुच्या तद्गुणोऽन्योऽपि सर्षपः ॥२६॥

Rājikā & Sarşapa (Brassica campestris Linn.)

Rājikā and sarṣapa share the properties of siddhārtha. In addition rājikā is an appetiser.

श्काधान्यं शिविधान्यं परिसंवत्सरोषितम् ।
लघुपथ्यतमं प्रोक्तं गुर्वपथ्यतमं नवम् ।
यद्यदागच्छति क्षिप्रं तत्तल्लघुनरं स्मृतम् ॥ २७ ॥

Property in preservation

Sūka dhānya and simbi dhānya which are preserved for one year before use, are the lightest and most wholesome. Freshly harvested ones are heavy and extremely unwholesome. The earlier they ripen, the lighter they are.

यवगोधूममाषाश्च तिलश्चापि नवा हिताः। 38 पुराणा विरसा **रू**क्षा न तथा बलकारिणः ॥' २८ ॥

[माधवद्रव्यगुणः शिम्बिधान्यवर्ग १८: १४-१७]

Yava, godhūma, māṣa and tila are useful when they are freshly harvested. When preserved for a long time, they become tasteless and un-unctuous. They do not promote strength to the same extent as the fresh ones do.

विदाहि गुरु विष्टम्भि विरूढं दृष्टिदूषणम् । [माभवद्रव्यगुणः शिम्बिधान्यवर्गे १८: १६]

Other defects

The germinated corns cause burning sensation. They are heavy and constipative. They cause impairment of eye sight.

स्रनात्तंवं व्याधिकरमपर्यागतमेव च ॥ २६॥
स्रभूमिजं नवं वापि न धान्यं गुणवत्स्मृतम् ।
नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ॥ ३०॥
[माधवद्रव्यगुणः शिम्बिधान्यवर्गं १८: १८-१६]

Unseasonal and immature corns cause many diseases. Those which are not grown on the ground and which are freshly harvested do not possess the prescribed properties. Freshly harvested corns are abhisyandi (which obstruct the channels of circulation) and they become light after preservation for one year.

॥ इति धान्यवर्गः ॥

Thus ends the group dealing with different type of corns.

NOTES AND REFERENCES

- 1. तद्वच्च कगुनीवारकोरदूषाः इति आकरे पाठः ।
- 2 पीनसश्वासकासोरुस्तम्भकंठत्वगामयान् इति आकरे पाठः।
- 3. यवादपयवो इति आकरे पाठः।
- 4. रक्षोऽम्लो इति आकरे पाठः।
- वृष्यः शीतो इति आकरे पाठः ।
- 6. संधानो बृंहणो बल्यो गोधूमः स्थैर्यकृत्परम् इति आकरे पाठः
- 7. तिक्तो इति भाकरे पाठः ।
- 8. एव पश्यः इति आकरे पाठः ।
- दन्योऽग्निमेधा इति द्वितीयपुस्तके पाठः । बलाऽग्निमेषा० इति स्राकरे पाठः ।
- 10. हीनतरास्तथाऽन्ये इति आकरे पाठः ।
- 11. द्रष्टव्यम् -- सुश्रुतः सूत्र ४६: २६।
- 12. प्रवानाहरिता मुद्गा वन्या मुद्गास्तु मुद्गवत् इति आकरे पाठः।

- 13. मधुरः इति आकरे पाठः ।
- 14. शीतः इति आकरे पाठ:।
- 15. रक्तपित्तज्वरोन्माद शीतो इति आदर्शपुस्तिकासु पाठः।
- 16. आढकी कफपित्तघ्नी कलायास्त्वतिवातलाः इति आकरे पाठ.।
- 17. कफवातघ्न्यः इति द्वितीयपुस्तके पाठः ।
- 18. शुकाश्मरीग्लमनिमुदनश्च इति आकरे पाठः ।
- 19. शोणिनपित्तकर्ता इति आकरे पाठः।
- 20. कफस्य हन्ता नयनामयघ्नो विशेषतो वन्यकुलत्थ उक्तः इति आकरे पाठः।
- 21. स्निग्घोष्णवृष्यो इति आकरे पाठः।
- 22, शुक्रकफावहरच इति आकरे पाठः।
- 23. कषाया अविदाहिनश्च इति आकरे पाठः ।
- 24. स्निग्धोमा इति स्राकरे पाठः ।
- 25. स्वाद्तिक्तोष्णा इति स्राकरे पाठः।
- 26. वातघ्नाः कफशुक्रघ्नाः इति आकरे पाठः ।
- 27. रूक्षः कषायो विषशोषशुक्रबलासद्ष्टिक्षयकृद्विदाही इति आकरे पाठः।
- 28. मधुरस्तु इति आकरे पाठ.।
- 29. पीतकरक्तवणी इति आकरे पाठः ।
- 30. येऽनेकविधास्तु इति आकरे पाठः।
- 31. यथादितस्ते गुणतः इति आकरे पाठः ।
- 32. रसपाकयोश्च इति आकरे पाठः।
- 33. विरूक्षा इति आकरे पाठः ।
- 34. विष्टभ्य जीर्यन्त्यनिलप्रदाश्च इति आकरे पाठः।
- 35. वैदलिकास्तु इति आकरे पाठः ।
- 36. जोनलः श्लेष्मिपत्तघ्नो इति द्वितीयपुस्तके पाठः।
- 37. समातीत प्रशस्यते इति आकरे पाठः ।
- 38. तथाऽर्थकराः स्मृताः इति आकरे पाठः ।

CHAPTER 17

सर्ववातहरं **मांसं वृ**ष्यं वत्यतमं गुरु । तद्रसस्तर्पणो वत्यः स्निग्धः प्राणप्रदो लघुः ।

Meat

All types of meat alleviate $v\bar{a}yu$. They are aphrodisiac, exceedingly strength promoting and heavy. Meat soup is refreshing, strength promoting, unctuous, life giver ($pr\bar{a}na$ prada) and light.

मांसवर्गी द्विधाज्ञेयो जांगलानूपभेदतः ॥ १॥

There are two groups of māmsa (meat) viz., meat of jāngala animals and the meat of ānūpa animals.

तत्र बांगललक्षणगुर्गाः

१ जड्घालं मांसवगेंऽत्र [बि]लस्थारच गुहारायाः । तथा पर्णभृता शेया विष्किराः प्रतुदा ग्रिप ।। २ ।। ३ [प्रसङ्घाऽप्यथ च] प्रास्या प्रष्टो जाङ्गलजातयः ।

Jāngala (Meat of animals dwelling in dry land forests)

Jāngala is of eight categories viz., (1) janghāla, (2) vilastha, (3) guhāśaya, (4) parņa mṛga, (5) viṣkira, (6) pratuda, (7) prasaha and (8) grāmya.

जांगला मधुरा रूक्षास्तुवरा लघवस्तथा ।। ३ ।। बल्या वृष्या बृंहणाश्च दीपना दोषहारिणः । मूकता मिन्मिनत्व च गद्गदत्वादिते तथा ।। ४ ॥ वाधिर्यमशुचि च्छदि प्रमेहं मुखजानगदान् । १ ॥ गलगण्डं श्लीपदं च नाशयत्यनिलामयान् ।। १ ॥

Meat of this variety is sweet, un-unctuous, astringent, light, strength promoting, aphrodisiac, nourishing and digestive stimulant. It alleviates doṣas and cures mūkatā (dumbness), minminatva (stammering), gadgadatva (lulling speech), ardita (facial paralysis), vādhirya (deafness), aśuci (sense of impurity), chardi (vomiting), prameha (obstinate urinary disorders including diabetes), mukharoga (diseases of the oral cavity), gala gaṇḍa (goitre), ślīpada (filariasis) and diseases caused by vāyu.

4 5 कूलेचराः प्लबाश्चापि कोशस्याः पादिनस्तथा । मस्या एतत्ते विख्याताः पञ्चधानूपजातयः॥ ६॥

Ānūpa (Meat of animals inhabiting marshy land)

Ānūpa is of five categories viz., (1) kūlecara, (2) plava, (3) košastha, (4) pādin and (5) matsya.

मानूपाः मधुराः स्निग्धाः गुरवो विद्वसादनाः । क्लेब्मलाः पिच्छिलाव्चैव मांसवृद्धिप्रदाः परम् । प्रायोऽभिष्यन्दिनस्ते हि प्रायो[ऽ]पथ्यतमाः मताः ॥७॥

Meat of this variety is sweet, unctuous, heavy, suppresser of the power of digestion, alleviator of kapha and slimy. It increases muscle tissue considerably. It is generally abhisyandin (which obstructs the channels of circulation) and unwholesome.

ग्रय जांगललक्षराम्, विशिष्टगुणाः

हरिराँगाकुरंगार्कवातायुमृगमातृकाः राजीवः पुषतश्चापि श्ववंष्टुः शरभादयः ॥ म ॥ जङ्घालसंज्ञिताः एते तेषा चिह्नं पथक शृण्। हरिरास्ताम् उद्दिष्टः एराः कृष्णतनुर्मतः ॥ ६॥ क्रंगस्ताम्रवर्णः स्याद्धरिणाकृतिको महान् । ऋष्यो नीलांडुको लोके सरोर इति भण्यते ॥ १०॥ वातायुस्तु किशोराभो मृगः स्वल्पः प्रकीतिंतः । स्वल्पः पृथ्दरो ज्ञेयः शशाभो मृगमातृकः ।। ११ ।। कस्त्रीहरिणं चैके वदंति मृगमात्कम् राजीवस्तु मृगो ज्ञेयो राजीभिः परितो वृतः ॥ १२॥ पुषतश्चन्द्रविन्दुः स्याद्धरिणात्किञ्चिदलपकः इवदंष्ट्रः सम्मतो यस्त्र कार्सारे कर्कटाभिधः ॥ १३ ॥ शरमोऽष्टपात्स्यादुत्साहयुक्तश्चतुरूर्ध्वपादः काश्मीरदेशे उष्ट्रप्रमाणः समहाविषाणः ख्यातो नवस्थः स महामृगाख्यः॥ १४॥

Different types of Jāngala meat

Hariņa, eņa, kuranga, rkṣa, vātāyu,mṛga mātṛkā, rājīva, pṛṣat, śvadamṣṭra, śarabha—these animals are called janghāla. Their characteristic features are given below:

Harina is of coppery colour. Ena has a black body.

Kuranga is of coppery colour. It looks like harina but it is bigger in size. Rsya (rksa) is commonly called nīlānduka or saroru. Vātāyu is like a deer calf and it is small in size. Mrga mātrka is like a rabbit. It is small in size and it has a bulging abdomen. Some people, however, take musk deer as mrga mātrka. Rājīva has a spotted body. Prsat is dotted like the moon in its body and it looks like a harina of small size. Svadamstra is called karkata in Kashmir. Sarabha is found in Kashmir. It has eight legs, four of which are upwards. It is like a camel in size and it has big horns. This animal, which is also known as mahā mrga is locally called navastha (?).

'कृतमालो वप्रचुरः विश्वुतो विन्दुचित्रकः ।'

9 10 11
'जागलाः प्रायशः सर्वे पित्तश्लेष्महरा मताः ॥ १५ ॥
12
किञ्चिद्वातकरा शेया लघवो बलवर्षनाः ।

Krtamāla, vapracura, viśruta and vindu citraka—these animals also come under the jaṅghāla category.

The meat of all these animals generally alleviates pitta and kapha. It slightly aggravates vāyu. It is light and promoter of strength,

13 गोधाशशभुजंगालुशल्लक्याद्या विलेशयाः ॥ १६॥

Vileśaya (Meat of animals which live in burrows in the earth)

Godhā, śaśa, bhujanga, ākhu, śallaki etc., are called vileśaya animals.

बिलेशया वातहरा मधुरा रसपाकयोः । 14 बृंहणा बद्धविण्मूत्राः वीर्योष्णाःच प्रकीतिताः ॥ १७ ॥

The meat of these animals alleviates $v\bar{a}yu$. It is sweet both in taste and $vip\bar{a}ka$. It is nourishing and it causes retention of stool and urine. It is hot in potency.

¹⁵ सिहव्याघ्रवृकाक्षर्क्षतरक्षुद्वीपनस्तथा

बभ्रुजम्बुकमार्जारा इत्याद्या स्युर्गु हाशयाः ।। १८ ॥'

[भावप्रकाशः मांसवर्ग ११: १४-१६]

Guhāśaya (Meat of animals that dwell in caves)

Simha, vyāghra, vṛka, akṣa, ṛkṣa, tarakṣu, dvīpin, babhru, jambuka, mārjāra etc., are called guhāśaya animals.

तरक्षुः हडहा इति लोके । द्वीपः चित्रः व्याघ्रः । स्थुलपुच्छो रक्तनेत्रो बभ्रुभेदः स नकुलः ॥ १६ ॥

Tarakṣu is commonly known as haḍahā. Dvīpin is the tiger with a spotted body. A variety of babhru which has a thick tail and red eyes is called nakula.

'गुहाशया वातहरा गुरूष्णा मधुराक्च ते । स्निग्धा बल्या हिता नित्यं नेत्रगुह्यविकारिणाम्।

The meat of these animals alleviates $v\bar{a}yu$. It is heavy, hot, sweet, unctuous and promoter of strength. It is always wholesome for patients suffering from the diseases of the eye and the anus.

17 वनीका वृक्षमार्जारवृक्षमर्कटिकाऽऽदयः ॥ २०॥'

[भावप्रकाशः मांसवर्ग ११: १७-१८]

'स्मृताः पर्णम्गा वृष्याश्चक्षुष्याः शोणिते हिताः।

रवास।शंःकासरामनाः सृष्टमूत्रपुरीषकाः ॥२१॥'

भावप्रकाशः मांसवर्ग ११: १६]

Parna mrga

Vanaukā, vrkṣa mārjāra, vrkṣa markatikā etc., are called parṇa mrga animals.

The meat of these animals is aphrodisiac, promoter of eye sight and useful in the correction of the vitiation of blood. It cures śvāsa (asthma), arśas (piles) and kāsa (bronchitis). It helps in the elimination of urine and stool.

> वर्तिकालावविकिरकपिजलकतित्तिराः चकोरक्रकराद्याश्च विष्किराः समुदाहृताः ॥ २२ ॥

> > Viskira (Meat of gallinacious birds)

Vartikā, lāva, vikira, kapinjalaka tittira, cakora, krakara. etc., are called viskira animals.

विकीर्य भक्षयन्त्येते यस्मात्तस्माद्धि विष्कराः ।

They eat by tearing (vikīrya) the food because of which they are called vişkira.

कर्पिजल इति ख्यातो लोके कपिर तित्तिर: ।

भावप्रकाश मासवर्ग ११: २०-२१]

चकोरः प्रसिद्धः । क्रकरः कथर इति लोके ॥ २३ ॥

The gray coloured tittira (kapiśa tittira) is called kapiñiala. Cakora is a well known bird. Krakara is locally called kathara.

> 'विष्किरा मध्राः शीता कषाया कटुपाकिनः । बल्या वध्यास्त्रिदोषघ्नाः पथ्याश्च लघवो मताः ॥२४॥'

> > भावप्रकाशः मांसवर्गे ११: २२]

The meat of these animals is sweet, cooling, astringent in taste, pungent in vipāka, strength promoting and aphrodisiac It alleviates all the three dosas. It is wholesome and light.

'कालकंठकहारीतकपोतशतपत्रकाः

सारिका खंजरीटश्च पिकाद्या प्रतुदा मताः

Pratuda (Meat of packer birds)

Kālakaṇṭhaka, hārīta, kapota, śatapatra, sārikā, khañjariṭa, pika etc., are called pratuda animals.

23 प्रत्युद्य भक्षयन्त्येते तुण्डेन प्रतुदास्ततः ॥ २५ ॥

[भावप्रकाशः मांसवर्ग ११: २३]

They eat by picking (pratudya) the food because of which they are called pratuda.

कालकंठकगौडादौ गौरै ग्रडागके इति प्रसिद्धः ॥२६॥

In the country of gauda, kālakanthaka is popularly called gaurai and adāgake.

हारीता हारिला इति लोके ॥ २७॥

Hāritā is called hārilā in the local vernacular.

कपोतो धवलः पाण्डु शतपत्रो बृहच्छुकः ।

Kapota is white and yellowish (pāṇḍu). Satapatra is the bigger variety of śuka.

'प्रतुदा मधुरा: पित्तकफघ्नास्तुवरा हिमा । 24 लघवो वद्भवर्चस्का किञ्चिद्वातप्रकोपना: ॥ २८॥

The meat of these animals is sweet. It alleviates pitta and kapha. It is astringent, cooling and light. It causes retention of stool and it slightly aggravates $v\bar{a}yu$.

वाको गृध्र उल्काश्च चिल्लुश्च शशघातिनः।

चाषो भासश्च कुरर इत्याद्याः प्रसहाः स्मृताः ॥२६॥'

[भावप्रकाशः मांसवर्ग ११: २३-२५]

Prasaha (Meat of animals & birds who eat by snatching)

Kāka, grdhra, ulūka, cillu, sasaghātin, cāṣa, bhāsa, kurara

etc., are called prasaha animals.

27 'प्रसहाः कीर्निता एते प्रसद्धान्नाद्यभक्षणाः ।

These animals eat by snatching (prasahya) their food because of which they are called prasaha.

28 वीर्योप्णाः प्रसहाः सर्वे तन्मांसं चाहरन्ति ये ॥ ३०॥' [भावप्रकाशः मांसवर्ग ११: २६-२७]

ते शोषभस्मकोन्मादरेतक्षीणा भवन्ति हि ।

The meat of all these animals is hot in potency. Persons who eat their meat suffer from śoṣa (consumption), bhasmaka (gluttonous appetite), unmāda (insanity) and reduction in semen.

30 छागमेषवृषाश्वाद्या ग्राम्याः प्रोक्ता महर्षिभिः ॥३१॥

Grāmya (Meat of domesticated animals)

Chāga, meṣa, vṛṣa, aśva etc., are called grāmya animals by the great sages.

अध्याम्या वातहराः सर्वे दीपनाः कफिपत्तलाः ।
मध्रा रसपाकाम्यां वंहणा बलवर्धनाः ॥३२॥

The meat of all these animals alleviates $v\bar{a}yu$, stimulates digestion and aggravates kapha and pitta. It is sweet both in taste and $vip\bar{a}ka$, nourishing and strength promoting.

लुलायगण्डवाराहचमरीवारगादयः । 32 एते क्लेचराः प्रोक्ता यस्मात कुले चरन्त्यपाम् ॥३३॥

Kūlecara (Meat of animals who live near water)

Lulāya, gaṇḍa, vārāha, camarī, vāraṇa, etc., are çalled kūlecara animals.

These animals graze (reside) by the side of water $(k\bar{u}la)$ because of which they are called $k\bar{u}lecara$.

लुलायो महिपः। गण्डःखङ्गः।चमरी चमरपुच्छो गौः ॥३४॥

Lulāya is mahişa (buffalo), gaṇḍa is Khaḍga (rhinoceros) and camarī is a type of cow having a chowrie tail.

कुलेचरा मरुत्पित्तहरा वृष्या बलावहाः ।

मधुराः शीतलाः स्निग्धाः मूत्रलाः श्लेष्मवर्धनाः ॥३५॥

The meat of kūlecara animals like lalāya, mahişa, gaṇḍa, khadga, camarī, camara puccha and go alleviate vāyu and pitta. It is aphrodisiac, promoter of strength, sweet, cooling, unctuous and diuretic. It aggravates kapha.

33 हससारसकाचाक्षबककौञ्चससारिकाः । 34 नंदीमुखी सकादम्ब बलाकाद्याः प्लवा मताः । 35 प्लवन्ते सलिले यस्मादेते तस्मात्प्लवाः स्मृता ॥३६॥

Plava (Meat of animals who swim in water)

Hamsa, sārasa, kācākṣa, baka, krauñca, sasārikā, nandī mukhī, kādamba, balākā etc., are called plava animals.

36 37 38 39 काचाक्षः कर्दिकाक्षो वृहद्भकः । क्रौञ्चः शरिद्धहङ्ग स्यात् टेंक 40 41 इति लोके। ससरिका सिधु इति लोके ।। ३७ ।।

Kācākṣa is also known as karditākṣa or bṛhadbaka. Krauñca is also called śarad vihaṅga and in folk language it is called teṅka. Sasārikā is called sindhu in folk language.

स्थूला कठोरा वृत्ता च यस्याश्चञ्चूपरिस्थिता।
42
43
गुटिका जम्बु सदृशी ज्ञेया नन्दीमुखीति सा॥ ३८॥
44
45
कादंब कयवा इति लोके। बलाका लघुवक: बगुली इति लोके॥३६॥

Nandī mukhi has, above its bill, a projection which is big in size, hard to touch and round in shape. Kādamba is called

Kayambā in folk lore. Balākā is the small variety of vaka, which in folk lore is called bagulī.

प्लवाः पित्तहराः स्निग्धाः मधुरा गुरनो हिमाः। 46 वातक्लेष्मप्रदाक्चेव बलशुक्रकराः सराः॥४०॥

The meat of these animals alleviates pitta. It is unctuous, sweet, heavy and cooling. It aggravates vāyu and kapha and promotes strength as well as semen. It is laxative.

47 शशकविणकश्चैव शुक्तिशंबूकभल्लुका: । 48 जीवाश्चैवंविधाः सर्वे कोशस्याः परिकीर्तिताः ॥४१॥

Kośastha (Meat of animals that dwell in shells)

Śaśaka, viņaka, śukti, śambūka, bhalluka etc., are called kośastha animals.

कोशस्थाः मधुराः स्निग्धा पित्तवातहरा हिमाः। 49 बृंहणाश्च तथा वृष्याः वर्चस्याः कफवर्षनाः।। ४२।।

The meat of these animals is sweet, unctuous, alleviator of pitta as well as $v\bar{a}yu$, cooling, nourishing and aphrodisiac. It increases the quantity of stool and kapha.

50 कुम्भीरकूर्मनकाश्च कर्कटः कृष्णकर्कटः । 51 घण्टिका शिशुमारश्चेत्यादयः पादिनः स्मृताः ॥ ४३ ॥

Pādin

Kumbhīra, kūrma, nakra, karkaţa, kṛṣṇa karkaṭa, ghaṇṭikā, śiśumāra etc., are called pūdin animals.

52 53 कुम्भीरो जलजन्तु विशेषः । कूमं कच्छप इति लोके । 54 नक्रः नाक इति लोके शरंघादि नद्यां बहुलः ॥ ४४ ॥

'कर्कट: कोंकडा इति लोके । कृष्णकर्कटस्तद्भेदः। घंटिका 56 घडियाल इति लोके । शिशुमार: सूसि इति लोके ।। ४५ ।।

Kumbhīra is a type of aquatic animal. Kūrma is known as kacchapa in folk lore. Nakra is called nāka in folk lore; they are found in large numbers in rivers like Saranghā. Karkaṭa is known as kemkaḍā in the folk language. Kṛṣṇa karkaṭa is a variety of karkaṭa. Śiśumāra is called sūsi in the folk lore.

पादिनोऽपि च ये ते तु कोशस्थानां गुणैः समाः।' [भावप्रकाशः मांसवर्गे ११: २७-३७]

The meat of these animals shares the properties of the meat of kośastha animals.

'रोहिताद्यास्तु ये जीवास्ते मत्स्याः परिकीत्तिताः।

Matsya (fish)

Living creatures like rohita etc., are called matsya (fish).

मत्स्याः स्निग्घोष्णमघुरा गुरवः कफपित्तलाः ॥४६॥

[भावप्रकाशः मांसवर्ग ११: ३६]

बल्याभिष्यन्दिनो वृष्याः बृंहणाः पवनापहाः ।

व्यवायाध्वरतानां च दीप्ताग्नीनां च पूजिताः ॥४७॥

Fish is unctuous, hot, sweet and heavy. It aggravates kapha and pitta and promotes strength. It is abhisyandi (which obstructs the channels of circulation), aphrodisiac, nourishing and alleviator of $v\bar{a}yu$. It is useful for those indulging in sex and walking and for those who have a strong power of digestion.

अथ जांगलादीनां कतिपयानां विधिष्टानां गुणा :

'**हरिणः** शीतलो वद्धविण्मूत्रो दीपनो लघुः । 57 रसेपाके च मधुरः सुगन्धि सन्निपातहा ॥ ४८ ॥

Property of the meat of individual animals

Harina (Red deer)

The meat of harina is cooling. It causes retention of the stool and urine. It is digestive stimulant and light. In taste and vipāka it is sweet. It has a good smell and it alleviates all the three doṣas.

⁵⁸ कषायो मधुरो हृद्यः पित्तासृक्कफवातजित् । ⁵⁹ संग्राही रोचनो "बल्यस्तेषामेणो ज्वरापहः ॥ ४६ ॥' [भावप्रकाशः मांसवर्ग ११ : ४१-४२]

Ena (Black buck)

The meat of eṇa is astringent, sweet and a cardiac tonic. It alleviates pitta, blood, kapha and vāta. It is constipative and appetiser. It cures fever.

मधुरो मधुरः पाके दोषघ्नोऽनलदीपनः । 60 'पृषतम्तु भवेत्स्वादुग्राह्कः शीतलो लघुः। 61 दीपनो रोचनः" श्वासज्वरदोषत्रयास्रजित्।। ५०॥'

[भावप्रकाशः मांसवर्ग ११: ४५]

Pṛṣat (Spotted deer)

The meat of *pṛṣat* is sweet both in taste and *vipāka*. It alleviates *doṣas* and is digestive stimulant. It is delicious, constipative, cooling and light. It is an appetiser. It cures śvāsa (astlma) and *jvara* (fever). It alleviates all the three doṣas as well as the vitiated blood.

'मुण्डिनो ज्वरकासास्रक्षयक्वासापहा हिमा ।'

Muṇḍinī

The meat of $mundin\bar{\imath}$ cures jvxra (fever), $k\bar{a}sa$ (bronchitis), vitiation of blood, $k\bar{\imath}saya$ (consumption) and $\hat{\imath}v\bar{a}sa$ (asthma). It is cooling.

'न्यङ्कु: स्वादुर्लघुर्बल्यो वृष्यो दोपत्रयापहः॥५१॥'

भावप्रकाश: मांसवर्ग ११: ४६]

Nyanku (Antelope)

The meat of nyanku is sweet, light, strength promoting and aphrodisiac. It alleviates all three dosas.

ऋष्यस्त् मधूरो वृष्यः स्निग्धोष्णः कफपित्तलः ।

Rsya

The meat of rsya is sweet, aphrodisiac, unctuous and hot. It aggravates kapha and pitta.

'शशः शीतो लघुर्याही रूक्षः स्वादु सदा हितः ॥५२॥

वह्निकृत्कफपित्तघ्नो वातसाधारणः स्मृतः ।

ज्वरातिसारशोषास्रश्वसनार्शोहरश्च सः ।

Śaśa (Hare)

The meat of śaśa is light, constipative, un-unctuous, sweet and always wholesome. It stimulates digestion and alleviates kapha as well as pitta. It is neutral for vāyu. cures ivara (fever), atisāra (diarrhoea), śoṣa (consumption), vitiation of blood, śvasana (asthma) and arśas (piles).

शाल्यकः श्वासकासास्त्रशोषदोषत्रयापहः ॥ ५३॥

भावप्रकाशः मांसवर्ग ११: ५०-५१]

॥ गुहाशयाः ॥

Śalyaka

The meat of śalyaka cures śvāsa (asthma), kāsa (bronchitis), vitiation of blood and śoṣa (consumption). It alleviates all the three dosas.

64 'लावा विष्किरवर्गे स्युस्ते चतुर्धामता बुधैः ।

[भावप्रकाशः मांसवर्ग ११: ५४-५५]

Lāva (Common quail)

Lāva, which is included in the vişkira group, is of four types viz., (1) pāmsula, (2) gauraka, (3) pauņāraka and (4) darbhara.

का 'लावा हृद्या हिमा स्निग्घा ग्राहिणो विह्नदीपनाः'।

The meat of *lāva* in general is a cardiac tonic, cooling, unctuous, constipative and digestive stimulant.

68 **पांशुलः** श्लेष्मलस्तेषा वीर्योष्णानिलनाशनः ॥ ५५ ॥

The meat of the pāmsula type of lāva aggravates kapha. It is not in potency. It alleviates vāta.

गौरो लघुतरो रूक्षो वह्निकारी त्रिदोषजित् ।

The meat of the gaura type of $l\bar{a}va$ is lighter, un-unctuous and stimulant of digestion. It alleviates all the three dosas.

पौण्ड्रकः पित्तकृत्किञ्चिल्लघुर्वातकफापहः ॥ ५६ ॥

The meat of pauṇḍraka type of lāva aggravates pitta. It is slightly light. It alleviates vāyu and kapha.

दर्भरो रक्तिपत्तघ्नो हृदामयहरो हिमः ।

The meat of darbhara type of lāva cures rakta pitta (a disease characterised by bleeding from different parts of the body) and hrdāmaya (heart disease). It is cooling.

क्ष क्यांको मधुरः शीतो रूक्षम्च कर्फापत्तनुत् ।। ५७ ।।

[भावप्रकाशः मांसवर्ग ११: ५६-५७, ५८]

Vartika (Gray partridge)

The meat of vartika is sweet, cooling and un-unctuous. It alleviates kapha and pitta.

ा . **'चटकः** शीतलः स्निग्धो स्वादुः शुक्रकफप्रदः ।

Cataka (Tree sparrow)

The meat of *cataka* is cooling, unctuous and sweet. It increases semen and *kapha*.

सन्निपातहरो वेश्मचटकस्त्वतिशुक्रलः ॥ ५८ ॥

[भावप्रकाशः मांसवर्ग ११: ६१]

Veśma cataka (House sparrow)

The meat of veśma cataka alleviates sannipāta (a condition caused by the vitiation of all the three doṣas). It increases semen in excess.

वर्तकोऽग्रिधमः [?] शीतो ज्वरदोषत्रयापहः । 72 सुरुच्यः शुक्रदो बल्यो वर्तिकाल्पगुणा ततः ॥ ५६ ॥

Vartaka and Vartikā (Male bustard and female bustard)

The meat of vartaka is cooling. It cures jvara and alleviates all three dosas. It is delicious and promoter of semen as well as strength.

The meat of vartikā is slightly inferior in quality.

73 'तिसिरिवंणंदो ग्राही हिक्कादोषत्रयापहः । 74 श्वासकासहरः पथ्यस्तमा**दगौरो**ऽधिको गुणैः ॥' ६० ॥

[भावप्रकाशः मांसवर्ग ११: ५६]

Tittiri (Partridge) & Gaura

The meat of *tittiri* promotes complexion. It is constipative. It cures $hikk\bar{a}$ (hiccup). It alleviates all the three *doṣas*. It cures $sv\bar{a}sa$ (asthma) and $k\bar{a}sa$ (bronchitis). It is wholesome.

The meat of gaura is better in quality.

75 'कुक्कुटो बृंहणः स्निग्धो वीर्योष्णोऽनिलजिद्गुरुः। 76 चक्षुष्यः शुक्रकफकृत् बल्यो वृष्यः कषायकः॥ ६१॥

Kukkuţa (Cock)

The meat of kukkuţa is nourishing, unctuous, hot in potency, alleviator of vāyu and heavy. It promotes eyesight. It increases semen and kapha. It is strength promoting, aphrodisiac and astringent.

गानीयकुक्कुटः स्निग्धो बृंहणः श्लेष्मलो गुरुः । ग्र वातिपत्तक्षयकुमीविषमज्वरनाशनः ।। ६२ ॥

Pānīya Kukkuţa (Water cock)

The meat of pānīya kukkuţa is unctuous, nourishing, aggravator of kapha, heavy and alleviator of vāyu and pitta. It cures kṣaya (consumption), kṛmi (parasitic infection) and viṣama jvara (irregular fever).

ग्रय प्रतुवाः

79 हारीतः उष्यो रूक्षश्च रक्तपित्तकफापहः । 80 स्वेदस्वरकरः प्रोक्त ईषद्वातकरश्च सः ॥ ६३॥'

भावप्रकाशः मांसवर्ग ११: ६३-६४]

Hārita

The meat of harita is hot and un-unctuous. It alleviates

vitiation of blood, pitta and kapha. It promotes sweating and good voice. It slightly aggravates vāyu.

पाण्डुकः कफवातच्नो ग्रहणीदोषनाशनः ।

रक्तिपत्तहरः शीतो मधुरो रसपाकयोः ॥ ६४ ॥

Pāṇḍuka

The meat of pāṇḍuka alleviates kapha and vāyu. It cures grahaṇī doṣa (sprue syndrome), rakta pitta (a disease characterised by bleeding from different parts of the body). It is cooling and sweet both in taste and vipāka.

संग्राही वातशमनः कपोतः परिकीत्तितः ।

कपोत इति विज्ञेयो लोके धवलपाण्डुकः

Kapota (Dove)

The meat of *kapota* is constipative and alleviator of *vāyu*. This bird is white and yellowish in colour.

'पारावतो गुरु स्निग्धो रक्तिपत्तानिलापहः ॥' ६४ ॥

[भावप्रकाशः मांसवर्ग ११: ७१]

संग्राही शुक्रलः शीतः कपोतोऽपि समोऽमुना ।

Pārāvata (Pigeon)

The meat of $p\bar{a}r\bar{a}vata$ is heavy and unctuous. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and vitiation of $v\bar{a}yu$. It is constipative, promoter of semen and cooling. It shares the properties of kapota.

'नातिस्निग्धानि बृष्याणि स्वादुपाकरसानि च।' 81 वातच्नान्यतिशुक्र्माणि गुरुण्यण्डानि पक्षिणाम्' ॥६६॥

[भावप्रकाशः मांसवर्ग ११: ७२]

Egg

Eggs of birds are not very unctuous. They are aphrodisiac, sweet in *vipāka* and taste, alleviator of *vāyu*, promoter of semen in excess and heavy.

ग्रम ग्राम्याः

श्विगमांसं लघु स्निग्धं स्वादुपाकं त्रिदोषजित् । 83 नातिशीतमदाहित्वात् स्वादु पीनसनाशनम् ॥ ६७ ॥ 84 परं बलकरं रुच्यं बृंहणं भातुवद्धंनम् । Chāga (Goat)

The meat of the goat is light, unctuous, sweet in vipāka and alleviator of all the three doṣas. It is not very cold and it does not cause burning sensation. It is sweet. It cures pīnasa (chronic rhinitis). It is an excellent promoter of strength. It is appetiser and nourishing. It promotes tissue elements.

85 अजायास्तु प्रसुताया मासं पीनसनायनम् ॥ ६८ ॥ 86 शुष्ककासेऽरुची शोथे हितमग्नेश्च दीपनम् ।

The meat of a recently delivered she-goat cures pinasa (chronic rhinitis). It is useful in śuṣka kāsa (dry cough), aruci (anorexia) and śotha (oedema). It stimulates the power of digestion.

The meat of a male calf of the goat is lighter. It is cardiac tonic. It is an excellent curative of *jvara* (fever). It is exceedingly delicious and promoter of strength.

90 मांसं निष्कासिताण्डस्य छागस्य कफकृद्गुरु ॥ ७० ॥

Materia Medica

स्रोतःशुद्धिकरं बल्यं मांसदं वातपित्तनुत् ।

The meat of the castrated goat aggravates kapha. It is heavy. It cleanses the channels of circulation. It promotes strength and muscle tissue. It alleviates vāyu and pitta.

91 वृद्धस्य वानलं रूक्षं व्याधितस्य मृतस्य च ।

The meat of an old-goat aggravates $v\bar{a}yu$. It is ununctuous. The meat of diseased and dead goat shares these properties also.

ऊर्ध्वजत्रुविकारघ्नं छा**गमुंडं** रुचिप्रदम् ॥'७१। [भावप्रकाश: मासवर्ग ११:७४-७६]

The meat from the head of the goat cures diseases of head and neck and is delicious.

92 मेषस्य बृहण मास पित्तश्लेष्मकरं गुरु । Mesa (Sheep)

The meat of the sheep is nourishing. It aggravates pitta and kapha. It is heavy.

The meat of a castrated sheep is slightly lighter.

मेदः [?] पुच्छोद्भवं मांसं हृद्यं वृष्यं श्रमापहम्। पित्तश्लेष्मकरं किचिद्वातव्याधिविनाशनम्॥ ७३॥

[भावप्रकाशः मांसवर्ग ११: ८१, ८३]

The fat and the meat of the tail of the sheep are cardiac tonic, aphrodisiac and alleviator of fatigue. They aggravate pitta and kapha and alleviate to some extent diseases caused by vāyu.

गोमासं गुर्वेपथ्यं च पित्तश्लेष्मविवर्धंनम् । स्निग्धं वातह्रं बल्य बृहणं पीनसं प्रणुत् ॥ ७४॥ Go (Cow)

Beef is heavy and unwholesome. It aggravates pitta and kapha. It is unctuous, alleviator of vāyu, strength promoting and nourishing. It cures pīnasa (chronic rhinitis).

95 '**यश्वमांसं** सलवणं वह्निकृत्कफिपत्तलम् । वातहृद्वृंहण बल्यं चक्षुप्यं मधुरं लघु ॥ ७५ ॥' [भावप्रकाशः मांसवर्ग ११ : ८७]

Aśva (Horse)

The meat of the horse is saline and stimulant of the power of digestion. It aggravates kapha and pitta. It alleviates vāyu. It is nourishing, promoter of strength as well as eye sight, sweet and light.

ग्रथ कूलेचराः

माहिषं मधुरं मासं स्निग्धोष्णं वातनाशनम् । निद्रारेतोबलस्तन्यतनुदीर्घंकरं लघु (?) ॥ ७६॥

Mahişa (Buffalo)

The meat of the buffalo is sweet, unctuous, hot and alleviator of $v\bar{a}yu$. It increases sleep, semen, strength, lactation and size of the body. It is light (?).

ग्रथ प्लवाः

कादंबकं चक्रांगं च मांसं स्निग्धं हिमं गुरु।

'वृष्यं च सृष्टविण्मूत्रं वातिपत्तास्रनाशनम् ॥ ७७ ॥'

[भावप्रकाशः मांसवर्ग ११: ६०]

276 Materia Medica

Kadambaka and Cakrānga

The meat of kadambaka and cakrānga is unctuous, cooling, heavy and aphrodisiac. It helps in the elimination of stool and urine. It alleviates vāyu, pitta and vitiation of blood.

अथ कोशस्थाः

97 **'कच्छपो** बलदो वातपित्तजित्पुंस्त्वकारक: ।' [भावप्रकाशः मांसवर्गे ११ : ६२]

Kacchapa (Tortise)

The meat of kacchapa is promoter of strength. It alleviates vāyu and pitta and promotes potency.

विरूक्षणो लेखनश्च वीयौंजःपित्तदूषणः ॥ ७८ ॥ स्वाद्वम्ललवणस्तेषा गजश्लेष्मानिलापहः ।

Gaja (Elephant)

The meat of gaja is un-unctuous and depleting. It vitiates semen, ojas and pitta. It is sweet, sour and saline. It alleviates kapha and vāyu.

भनेहनं बृंहणं वृष्यं "श्रमघ्नमनिलापहम् । • १९० वाराहं पिशित बल्यं रोचन स्वादद गुरु ॥ ७६ ॥' [माधवद्रव्यगुणः मांसवर्ग १६ : ११-१२]

Varāha (Hog)

The meat of varāha is unctuous, nourishing, aphrodisiac, alleviator of fatigue and vāyu, promoter of strength, appetiser, delicious and heavy.

स्निग्धं समधुरं वृष्यं" गुर्वभिष्यन्दि शीतलम् । वातिपत्तहरं हुवं सौकरं चर्मचित्रितम् ॥ ५०॥

Carmacitrita sukara

The meat of sukara who has a spotted skin is unctuous, sweet, aphrodisiac, heavy, abhisyandi (which obstructs the channels of circulation), cooling, alleviator of vāyu as well as pitta and cardiac tonic.

'कफघ्नं **सड्गि**पिशितं कषायमनिलापहम् । पित्र्यं पवित्रमायुष्यं वद्धमूत्रं विरूक्षणम् ॥ ८१॥' [माधवद्रव्यगुणः मांसवर्गं १६: १२-१३]

Khadga (Rhinoceros)

The meat of *khadga* alleviates *kapha*. It is astringent and alleviator of *vāyu*. It is *pitrya* (liked by *pitrs* or dead ancestors), sacred and promoter of longevity. It causes retention of urine and is un-unctuous.

'बर्ही हिनतमो बल्यो वानघ्नो मांसशुक्रदः ।' [माधवद्रव्यगुण मासवर्ग १६ : १७]

Barhī (Peacock)

The meat of $barh\bar{\imath}$ is most wholesome. It promotes strength, alleviates $v\bar{a}yu$ and increases muscle tissue as well as semen.

101 'कषायमधुराः शीता रक्तपित्तनिबर्हणाः ॥ ८२ ॥ 102 विपाके मधुराश्चेव **कपोताः गृहवासिनः** ।

Kapota (Dove ?)

The meat of various types of *kapota* residing in houses is astringent and sweet in taste and cooling. It cures *rakta pitta* (a disease characterised by bleeding from different parts of the body). It is sweet in *vipāka*.

तेभ्यो लघुतराः किंचित् कपोताः वनवासिनः ॥ ६३ ॥

संग्राहिणश्चेव स्वल्पमूत्रकराश्च ते । शीता:

The meat of those residing in forests is slightly lighter. It is cooling and constipative. It produces less of urine.

किञ्चिल्लघुतरा रूक्षा ग्राहिणः श्लेष्मिपत्तलाः।

हितास्ते पाण्ड चित्रांगा हारीता वनवासिनः ॥ ५४॥ '

[माधवद्रव्यगुण: मासवर्ग १६: १६-२२]

The meat of kapotas which are yellowish, spotted or green in colour and which reside in the forests, is slightly lighter, un-unctuous and constipative. It aggravates kapha and pitta, and it is wholesome.

'चक्षुष्या मधुराः पाके **सर्पा** मेधकराः स्मृताः ।

Sarpa (Snake)

The meat of sarpa is promoter of eye sight, sweet in vipāka and promoter of intellect.

दवींकरा दीप्यकाश्च तेपक्ता कट्पाकिन: ॥ ५५ ॥

मध्रात्यर्थचक्ष्षयाः मुप्टविण्मत्रमास्ताः

Of them, darvīkara and dīpyaka are pungent in vipāka. They are sweet in taste and excellent promoter of eye sight. They help in the elimination of stool, urine and flatus.

हांखकूर्मादयः स्वादुरसपाका बलावहा. ॥ ८६॥ 105 106 शीताः स्निग्धा हिताः पित्ते चक्षुष्याः शुक्रवर्द्धंनाः ।

Śankha, Kūrma etc., (Conch shell, tortoise etc.)

The meat of śańkha, kūrma etc., is sweet both in taste and in vipāka. It is strength promoting, cooling, unctuous, useful for pitta and promoter of eye sight as well as semen.

कृष्णकर्कटकस्तेषा बल्यः कोष्णोऽनिलापहः ।

¹⁰⁷ जुक्रसधानकृत्सृष्टविष्म्त्रोऽनिलपिनहा ॥ ८७ ॥'

[माधवद्रव्यगुण मासवर्ग १६ : २७-३०]

Kṛṣṇa Karkaṭa (Block crab)

The meat of the black variety of karkata is strength promoting and slightly hot. It alleviates vāyu. It promotes semen and healing. It helps in the elimination of stool and urine. It alleviates vāyu and pitta.

'हंसो वातहरो वृष्यो स्वर्यो मासवलप्रदः ।

Hamsa (Swan)

The meat of hamsa alleviates vāyu. It is aphrodisiac. It is promoter of good voice, muscle tissue and strength.

108 चक्रवाकम्तथाठेंकश्चटको वातनाशनः ॥ ८८॥

Cakravāka, Thenka and Cataka

The meat of cakravāka, thenka and cataka alleviates vāyu.

109 सारिकाबककादम्बलावका. पवनापहा. ।

म्निग्धाः मृप्टमला वृष्या रक्तिपत्तहरा हिमा. ॥६६॥

Sārikā, Baka, Kadamba and Lāvaka (Shama thrush, Common crane, Whistling teal & Common quail)

The meat of $s\bar{a}rik\bar{a}$, baka, kadamba and $l\bar{a}va$ alleviates $v\bar{a}yu$. It is unctuous. It helps in the elimination of stool. It is approdisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is cooling.

कामग्वासक्षयहरी गोधा मधुरशीतला ।

Godhā (Inguana)

The meat of godhā cures kāsa (bronchitis), śvāsa (asthma) and kṣaya (consumption). It is sweet and cooling.

110

मूषको मधुरः स्निग्धो कफशुक्रविवर्द्धनः ।

दुर्नामानिलदोपघ्नः कृमिदूषीविषापहः ॥ ६० ॥

[माधवद्रव्यगुण: मांसवर्ग १६ : २४-२७]

Műṣaka (Mouse)

The meat of mūṣaka is sweet and unctuous. It increases kapha and semen. It cures durnāman (piles), aggravation of vāyu, kṛmi (parasitic infection) and dūṣī viṣa (artificial poisoning).

रोचनं बृंहणं चारुकरीरैः सह जांगलम् । रक्तपित्तविसर्पे च कुष्ठे मेहे विषे हितम् ॥ ६१॥

Combinations

Along with cāru karira, the meat of jāngala type of animals is appetiser and nourishing. It cures raktapitta (a disease characterised by bleeding from different parts of the body), visarpa (erysipelas), kuṣṭha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes) and viṣa (poisoning).

रोचनं दीपनं हृद्य घंटोलैं: सह जांगलम् ।

Along with ghantola, the meat of jāngala type of animals works as appetiser, digestive stimulant and cardiac tonic.

111 'वातश्लेष्मविकारघ्न दीपनं चानुलोमनं ॥ ६२ ॥ स्नादनीयं विशेषेण वीताग्नेः सह जांगलं ।'

Along with $v\bar{t}t\bar{a}gni$, the meat of $j\bar{a}ngala$ type of animals cures diseases caused by $v\bar{a}yu$ and kapha. It is digestive stimulant and laxative. It is very delicious.

शु^{ष्}कमूलकसंसिद्धं मांसं यक्ष्महरं नृणाम् ।। ६३ ।।

The meat prepared with dry radish cures yakşmā (tuberculosis),

स्नेहनं दीपनं हृद्यं मांसं दिधकमुच्यते ।

The meat prepared with curd is unctuous, digestive stimulant and cardiac tonic.

बल्य स्वर्यं च चक्षुष्यं ताडोगैः सह साधितम् ॥६४॥

The meat prepared with tādoga promotes strength, good voice and eyesight.

'दूरे जलान्तनिलया दूरे पानीयगोचराः । 113 ये मृगाश्च विहंगाश्च तेऽल्पाभिष्यन्दिनो मताः ॥६४॥ 114 ग्रतीव ते बलीयांसः समीपोदकगोचराः ।

ये मृगाइच विहंगाइच महाभिष्यन्दिनो मताः ॥६६॥

Habitat

The meat of animals and birds residing and grazing far away from water is less abhisyandi (which obstructs the channels of circulation). The meat of animals which graze near water is an excellent promoter of strength. Such animals and birds are extremely abhisyandi (which obstructs the channels of circulation).

॥ इति मांसवर्गः ॥

Thus ends the group dealing with various types of meat.

NOTES AND REFERENCES

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- 2. चिलस्थाश्च इति द्वितीयपुस्तके पाठः।

- प्रमहा अप्पथ इति षष्ठपुस्तके पाठः ।
 सहा अथ च इति द्वितीयपुस्तके पाठः ।
- 4. अथान्पाः इति पष्ठपुस्तके अधिको पाठः ।
- 5. पल्वाद्यश्च इति पष्ठपुस्तके पाठः।
- 6. राजीवतृषतश्चापि इति द्वितीयपुस्तके पाठः।
- 7. श्राषाभो इति द्वितीयपुम्तके पाठः।
- 8. "कृत......चित्रकः" पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
- 9. जाङ्कलाः इति आकरे पाठः ।
- 10. सत्विपत्तश्लेष्महरा इति पष्ठपुस्तके पाठः।
- 11. स्मृताः इति आकरे पाठः ।
- 12. किञ्चिद्वाकराश्चापि इति आकरे पाठः।
- 13. गोधाशशभुजंगाखुसल्लक्याद्या इति आकरे पाठः।
- 14. बद्धविण्मत्रा इति आकरे पाठः ।
- 15. सिहव्या झवृका ऋक्षतरक्षुद्वीपिनस्तथा इति भाकरे पाठः।
- 16. द्विपनम्तथा इति पष्ठपुस्तके पाठः ।
- 17. ''वनौको वृक्षमार्जारो वृक्षमर्केटिका रुखी इति लोके'' इति श्रादर्श-पुस्तके पाठः ।
- 18. वर्त्तका लाववर्त्तीरकपिञ्जलकतित्तिराः इति आकरे पाठः ।
- 19. कुलिङ्गकुवकुटाद्याश्च इति आकरे पाठः।
- 20. प्राज्ञैः कथितो गौरतित्तिरिः इति आकरे पाठः ।
- 21 पथ्यास्ते लचव स्मृताः इति आकरे पाठः।
- 22. पारावतः खञ्जरीटः पिकाद्याः प्रतुदाः स्मृताः इति आकरे पाठः ।
- 23. प्रतुद्य इति आकरे पाठः ।
- 24. किञ्चिद्वातकराः स्मृताः इति आकरे पाठः ।
- 25. चिल्लश्च इति आकरे पाठः ।
- 26. शशघातकः इति आकरे पाठः ।
- 27. प्रसह्याच्छिद्य भक्षणात् इते ति आकरे पाठः।
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- 29. शोषभस्मकोत्साद इति आदर्शपुस्तकेषु पाठः।
- 30. छागमेषबृषाद्याश्वाः इति द्वितीयपुस्तके पाठः ।
- 31. ग्राम्यासु वातला इति षष्ठपुस्तके पाठः ।

- 32. यतः इति आकरे पाठः ।
- 33. हंससारसकारण्**डव**कक्रीञ्चकारारिकाः आकरे पाठः ।
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- 36. कारण्ड इति आकरे पाठः ।
- 37. कपर्दिकाच्यो इति आकरे पाठ: ।
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- 40. शरारिका इति आकरे पाठ: ।
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- 44. करवा इति आकरे पाठः।
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- 47. शङ्ख नखश्चापि शुक्तिशम्बुककर्कटाः इति ग्राकरे पाठः ।
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- 51. घण्टिकः इति आकरे पाठः ।
- 52. मारको जलजन्तुः इति स्राकरे पाठः ।
- 53. कामव इति आदर्शपुस्तकेषु पाठः ।
- 54. सर्य्वादिनदीषु इति आकरे पाठः ।
- 55. ''कर्कटः.....रतद्भेदः'' पाठोऽय ग्राकरे नोपलभ्यते ।
- 56 सूस इति स्राकरे पाठः।
- 57 स्गन्धिः इति स्राकरे पाठः।
- 58. एण कषायो मत्रुरः गिनामृक्कफवानहृत् इति स्राकरे पाठः ।
- 59 बल्यो ज्वरप्रशमनः स्मृतः इति श्राकरे पाठः।
- 60. भवेत्स्वादुर्गाहकः इति स्राकरे पाठः ।
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- 62. वातसाधारणैः इति स्राकरे पाठः ।

- 63. ज्वरातीसारशोषास्त्रश्वासामयहरश्च सः इति स्राकरे पाठः ।
- 64. विष्किरवर्गेषु ते इति आकरे पाठः ।
- 65. पांशुलो इति स्राकरे वा षष्ठपुस्तकयोः पाठः ।
- 66. गौरकोऽन्यस्तु इति आकरे पाठः ।
- 67. लावा विद्विकराः स्निग्धागरघ्ना ग्राहका हिताः इति ग्राकरे पाठः ।
- 68. श्लेष्मलस्तेषु वीर्योष्णोऽनिलनाज्ञनः इति श्राकरे पाठः ।
- 69. लावका इति पष्ठपुस्तके पाठः ।
- 70. कफपित्तकृत् इति आकरे पाठः।
- 71. कूलिङ्गः इति स्राकरे पाठः।
- 72. मतः इति षष्ठपुस्तके पाठः ।
- 73. तित्तिरोर्वर्णदो इति षष्ठपुस्तके पाठः । तित्तिरिर्वलदो इति ग्राकरे पाठः ।
- 74. क्वासकासज्वरहरस्तस्माद्गौरोऽधिको गुणैः इति स्राकरे पाठः।
- 75. वीर्योष्णेऽनिलहृद्गुइः इति स्राकरे पाठः ।
- 76. रुक्षः इति स्रादर्शपुस्तकेषु पाठः ।
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- 78. वातिपत्तक्षयविषिवषमज्वरनाशनः इति स्राकरे पाठः।
- 79. हारीतो रूक्ष उष्णश्च इति स्राकरे पाठः।
- 80. स्वेदः स्वरकरः इति स्रादर्शपुस्तकेषु पाठः।
- 81. शुक्राणि इति स्राकरे पाठः ।
- 82. त्रिदोषनुत् इति ग्राकरे पाठः ।
- श्रदाहिस्यात्स्वादु इति श्राकरे पाठः ।
 महाहिस्या स्वादु इति द्वितीयपुस्तके पाठः ।
- 84. वीर्यंबर्द्धनम् इति म्राकरे पाठः।
- 85. ग्रजायास्त्वप्रसुताया इति आकरे पाठः ।
- 86. शोषे इति स्राकरे पाठः ।
- 87. स्मृतम् इति आकरे पाठः ।
- 88. लघुतर इति म्रादर्शपुस्तकेषु पाठः ।
- 89. सुखदं बलदं इति ग्राकरे पाठः।
- 90. निष्काशिताण्डस्य इति म्रादर्शपुस्तकेषु पाठः।

- 91. तथा व्याधिमृतस्य च इति ग्राकरे पाठः।
- 92. मासं पुष्टौ स्थात्पित्तक्लेष्मकरं गुरु इति स्राकरे पाठः ।
- 93. तस्यैवाण्डविहीनस्य इति ग्राकरे पाठः ।
- 94. गुणपश्वं इति षष्ठपूस्तके पाठः ।
- 95. श्रश्वमांसन्तू त्वर इति भाकरे पाठः।
- 96. कदंवक चाकारि मास इति भ्राकरे पाठ: ।
- 97. वातपित्तनुत्प्ंस्त्वकारकः इति स्राकरे पाठः ।
- 98. श्रमघ्नमनिलापहम्......वृष्यं पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 99. स्वेदनं रोचनं गुरु इति आकरे पाठः ।
- 100. वह्ने : इति षष्ठपुस्तके पाठः । वही इति द्वितीयपुस्तके पाठः ।
- 101. कषाया मधूराः शीताः इति श्राकरे पाठः ।
- 102. कपोता इति आकरे पाठः ।
- 103. सर्पाः मेघाग्निवर्द्धनाः इति माकरे पाठः ।
- 104. शंखाः कुर्मादयः इति श्राकरे पाठः ।
- 105. हिना इति आकरे पाठः।
- 106. शुक्रवर्धना इति स्राकरे च द्वितीयपुस्तके पाठः ।
- 107. ज्ञूक्यः संघानकृत् इति स्राकरे पाठः ।
- 108. "चक ""वातनाशनः" पाठोऽयं त्राकरे नोपलभ्यते ।
- 109. सारिकाकाककादम्बबलाकाः इति स्राकरे पाठः।
- 110. व्यवायी शुक्रवर्धनः इति स्नाकरे पाठः । कफशुक्रविवर्धनः इति द्वितीयपुस्तके पाठः ।
- 111. "वातश्लेष्मविकारघ्नं ……सहजागलं" पाठोऽयं द्वितीयपुस्तके नोपकभ्यते।
- 112. जनान्तनिलयाद् दूरे इति आकरे पाठः।
- 113. बलाभिष्यंदिनो इति ग्राकरे पाठः।
- 114. अतीवासन्ननिलयाः इति आकरे पाठः ।

CHAPTER 18

1 स्निग्धोष्णा[ः] स्वादुगुरवः सृष्टविण्मूत्रमारुता. । 2 महाभिष्यन्दिनो वृष्याः बल्या वातहराः परम् ॥ **१** ॥

Matsya (Fish)

Fish is unctuous, hot, sweet and heavy. It helps in the elimination of stool, urine and flatus. It is aphrodisiac. It promotes strength and alleviates $v\bar{a}yu$.

3 4 5
 कफिपत्तकरा मत्स्याः बलोपचयवर्द्धनाः ।
 व्यायामाध्वरतानां च दीप्ताग्नीनां च पूजिताः ॥२॥

It aggravates *kapha* and *pitta* and promotes strength as well as plumpness. It is exceedingly useful for persons who indulge in exercise and walk in excess and also for those who have a strong power of digestion.

कषायानुरसः स्वादुर्वातघ्नो नातिपित्तकृत् । 6 रोहितः सर्वमत्स्यानां वरो वृष्योदितार्तिजित् । ३॥

Rohita

Rohita fish is astringent in anurasa (subsidiary taste) and sweet. It alleviates vāyu and does not aggravate pitta in excess. It is the best among all the types of fish. It is aphrodisiac and it cures ardita (facial paralysis).

कषायमधुरो रूक्षो विशदो रोचनो लघृः । ग्राही तु नन्दिकावर्त्तम्तस्यानु शकुलः स्मृतः ॥ ४ ॥ [माधवद्रव्यगुणः सत्स्यवर्गे २०: १-४]

Nandikāvarta and Šakula

Nandikāvarta fish is astringent, sweet, un-unctuous, višada (non-slimy), appetiser, light and constipative.

The śakula type of fish is slightly inferior.

'पाठीनः श्लेष्मलो वृष्यो निद्रालु पिशिताशिनः।

१
दूषयेद्रक्तपित्तं च कुष्ठरोग करोत्यसौ ॥ ५॥'
[भावप्रकाशः मत्स्याः मासवर्गः ११: १०६]

Pāţhīna

The pāṭhīna fish aggravates kapha and is aphrodisiac. It resorts to sleep in excess and eats the meat of other animals. It causes raktapitta (a disease characterised by bleeding from different parts of the body) and kuṣṭha (obstinate skin diseases including leprosy).

'शृंगी समुद्गरः शंकु गोमत्स्यालिविकण्टकाः । कंटकैः सविषा ज्ञेया भक्ष्यमाणास्तु निविषा ॥ ६॥ शृंगहा etc.

Śṛṅgī, madgura, śaṅku, gomatyya, āli and trikaṇṭaka—all these type of fish have spikes. These spikes are poisonous. But the fish when eaten is non-poisonous.

भृङ्गी तु वातशमनी स्निग्धा श्लेष्मप्रकोपिणी।
11
कषायाः तिक्तभावाच्च तेभ्यो लघुतरास्मृताः ।। ७ ।।

Śŗ'ngī

Śrngī fish alleviates vāyu. It is unctuous, aggravator of kapha, astringent and bitter. Therefore, it is lighter than others in this group.

किंदाके मधुरी वृष्यो वातघ्नी मद्गुरी गुरुः।

Madgura

The madgura fish is sweet in $vip\bar{a}ka$. It is aphrodisiac, alleviator of $v\bar{a}yu$ and heavy.

कृष्णमत्स्यो गुरुः स्निग्धो वातजित् श्लेष्मकोपनः ॥ 🕬

[माधवद्रव्यगुणः मत्स्यवर्गः २०: ५-७]

Kṛṣṇa matsya

Kṛṣṇa matsya is heavy and un-unctuous. It alleviates vāyu and aggravates kapha.

12 **'अलिर्मत्स्यो** गुरुः स्निग्धो कटुको रूक्ष [?] एव च ।

Ali

The ali fish is heavy, unctuous and pungent.

13 पुर्युमेत्स्यो गुरुस्निग्धश्लेष्मलो वातनाशनः ॥ ६ ॥

Pryu

The pryu type of fish is heavy and unctuous. It aggravates kapha and alleviates vāyu.

14 **इल्लिको मधु**रः स्निग्धः पित्तकृत् श्लेष्मकोपनः।
15
नृणां व्यवायनित्यानां हितोऽन्नेरतिवर्षनः।

Illiśa

The *illisa* type of fish is sweet and unctuous. It aggravates *pitta* as well as *kapha*. It is useful for persons who indulge in sex in excess It excessively stimulates the power of digestion.

16 बलग स्निग्धमधुरो विष्टभी लघु जीतलः ॥ १० ॥ [माधवद्रव्यगुण मत्स्यवर्ग २० ५-१०]

Balanga

The balanga type of fish is unctuous, sweet, wind forming, light and cooling.

प्रोष्टिका मधुरा वृष्या महती यातनाशिनी ।

Prostikā

The prostil. \bar{a} type of fish is sweet and aphrodisiac. It is an excellent alleviator of $v\bar{a}yu$.

17
नंदीवर्ती गुरुः स्निग्धो वार्ताजन्श्लेष्मवर्द्धनः ॥११॥
कथायमधूरः प्रोक्तस्तदगणो दीर्धतण्डकः ।

Nandīvarta and Dīrgha tuṇḍaka

The nandīvarta type of fish is heavy and unctuous. It alleviates vāyu and aggravates kapha. It is astringent and sweet.

The dīrgha tuṇḍaka type of fish shares the properties of nandīvarta.

भास्करो मधुरा रूक्षो मारुतस्य प्रकोपनः ॥ १२ ॥

Bhāskara

The bhāskara type of fish is sweet and un-unctuous. It aggravates vāyu.

290 Materia Medica

शकुलो गुरु रूओऽथ मारुतस्य प्रकोपनः ।

Śakula

The śakula type of fish is heavy and un-unctuous. It aggravates vāyu.

शैलीन्धुः क्लेप्मलो वृष्यो विपाके मधुरो गुरुः ॥१३॥

Sailīndhu

The sailindhu type of fish is aggravator of kapha, aphrodisiac, sweet in vipāka and heavy.

गर्गभो मधुर स्निग्धो बाद्याजत् क्लेप्सकोपनः ।

Gargabha

The gargabha type of fish is sweet and unctuous. It alleviates vāyu and aggravates kapha.

इंबाकस्त्वनभिष्यन्दि तेमा पीनसनाशनः ॥ १४॥

Invāka

The *umvāka* type of fish does not obstruct the channels of circulation and it cures *pīnasa* (chronic rhinitis).

मनभिष्यन्दि मध्या इंविका रसवधिनी ।

Imbikā

The $imbik\bar{a}$ type of hish does not obstruct the channels of circulation. It is sweet and it increases plasma.

लचवः शुद्रमत्स्यास्तु ग्राहिण्। ग्रहणीहिता. ॥ १५ ॥

Small fish

Different types of small fish are light and constipative. They are useful in grahani (sprue syndrome).

मत्स्यकूर्मखगाण्डानि स्वादु बाजीकराणि च ।

F.ggs

The eggs of fish, tortoise and birds are sweet and aphrodisiac.

समत्स्यगर्भः वृगाण्डः स्निग्ध स्थौल्यकरो गुरुः । 'कफमेदःप्रदो बल्यो ग्लानिक्रन्मेहनायनः ॥ १६ ॥'

[भावप्रकाशः मासवर्ग ११: १२५]

If the egg of birds is prepared along with egg of fish, then it becomes unctuous, promoter of corpulence and heavy. It increases kapha and fat, promotes strength, produces fatigue and cures meha (obstinate urinary disorders including diabetes).

विष्टभिनः शुष्कमत्स्या स्रवल्या दुर्जरामताः ।

Dry fish

The dry fish produces wind in the colon. It does not promote strength and it is difficult of digestion.

पूर्तिमत्स्या ग्रमक्षा स्यु मर्वदोषप्रकोपणाः ।

Putrified fish

The fish which is putrified should not be eaten. It aggravates all the dosas.

'दग्<mark>चमत्स्यो गुणै</mark>ः श्रोष्ठः पुष्टिकृद्बलवर्द्धनः ॥ १७ ॥'

[भावप्रकाशः मांसवर्ग ११: १२७]

Burnt fish

The burnt fish is excellent in property. It is nourishing and strength promoting.

¹⁹ 'नावेया मधुरा मत्स्या गुरवो मा**रुतापहाः** ।

रक्तिपत्तहरा सोप्णा वृष्या स्निग्धाल्पवर्चसः । कषायानुरमस्तेषां शप्पशैवालभोजनः ॥ १८ ॥' [सुश्रुतः सूत्रस्थान ४६ : ११४-११५]

River fish

The fish collected from river is sweet and heavy. It alleviates $v\bar{a}yu$ and cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is hot, aphrodisiac and unctuous. It produces less of stool. It is astringent in anurasa (subsidiary taste). The river fish feed on grass and moss.

'सरस्तडागसंभूता: स्निग्धा स्वादुरसा. स्मृता ।' [सुश्रुत. सूत्रस्थान ४६ : ११७]

Pond fish

The fish collected from big and small ponds is unctuous and sweet in taste.

सामुद्राः गृरवः स्निग्धा मधुरा नातिपित्तला ॥ १६ ॥
20
उष्णा वातहरा वृष्याः वर्चस्याः शुक्रवर्धनाः ।
वलावहा विशेषेग मासाशित्वात्समृद्रजाः ॥ २० ॥

Sea fish

The fish collected from sea is heavy, unctuous and sweet. It does not aggravate pitta in excess It is hot, alleviator of $v\bar{a}yu$ and aphrodisiac. It increases stool and semen. It is an excellent promoter of strength because the sea fish feed on the meat of other animals.

समुद्रजेभ्यो नादेया बृंहणास्तद्गुणोत्तराः ।

In comparison to sea fish, the river fish is more nourishing and better in quality.

तेम्योऽतीवानिलघ्नत्वाच्चौण्डचकौप्यौ गुणोत्तरौ ।

स्निग्धन्वात्स्वादुणकन्वानयो**वीध्या** गुणोत्तरा ॥२२॥ [सुश्रुत सुत्र ४६ : ११६-१२१]

Well fish

The fish of cunda (a big well without boundary wall) and well is better than the sea fish and river fish because the former is a strong alleviator of $v\bar{a}yu$. The fish of $v\bar{a}pi$ (a big well with a boundary wall and a stair case) is better than the fish of cunda and $k\bar{u}pa$ because the former is unctuous and sweet in $vip\bar{a}ka$.

'हेमन्ते कूपजा मत्स्या शिशिरे सारमाः हिताः ।'
[भावप्रकाशः मांसवर्गे ११: १२६]
मधौ नदीभवाः श्रोष्टाः ग्रीष्मे ह्रदसमुदभवाः ।

नडागजाना वर्षास् पथ्याः सरदि नैर्भराः ॥ २२॥

Fish in different seasons

In hemanta (early winter), fish from a well is useful and in sisira (later part of winter) fi h from big ponds is useful. In the spring season, river fish is most useful and in summer season, fish collected from lake is useful. In rainy season, fish collected from small ponds is wholesome and in autumn, fish from springs is useful.

नादेया गुरवो मध्ये यस्मात्पुच्छास्य चारिणः । सरस्तदागजाना तु विशेषेण दिशो गर ॥ २३॥

Different parts of fish

The river fish is heavy in the middle of its body because it moves with the help of the tail and the mouth. In the case of fish from the big and small ponds, the nead is heavy.

21 ग्रद्रगोचराम्भस्थास्तभ्यो दोषवहा स्मृताः । किचिन्मुक्त्वा शिरोदेशमन्यर्थं गुग्वन्तु ते ॥ २४॥

The fish which does not travel long distances inside the

water is harmful. Leaving a small portion behind the head, this fish is very heavy.

22 ग्रधस्ताद्गुरवो ज्ञेया मत्स्या. सर्रास संभवा. । 23 उरोविचरणं तेषां पूर्वमग लघु स्मृतम् ॥ २५ ॥

[सुश्रुतः सूत्रस्थान ४६: १२२-१२४]

The lower part of the pond fish is heavy. Because it moves through the help of its chest, its front portion is light.

भहाप्रमाणगुरवः क्रियावद्म्योऽल्पचेष्टिनः ।
25 26
युवम्यः स्थविरा ये स्युः स्त्रीभ्यश्च पुरुषाश्च ये ॥२६॥
27 28
मृदुभ्यः स्थिरगात्राश्च खेचरेभ्यश्च भूचराः ।
29
गुरुस्का बहुभुजो ये चोपचितमेदसः ॥ २७ ॥

[माधवद्रव्यग्णः मत्स्यवर्ग २० : १२-१३]

Heaviness

The fish of a big size is generally heavy. In comparison to the fish which is very active, the one with a sluggish movement is heavy. In comparison to the young ones, the old fish is heavier. The male fish is heavier than the female. In comparison to the fish having a soft body, the one having a compact body is heavier. In comparison to the birds which move in the sky, the animals which move on the ground are heavier. Those which feed on heavy and on un-unctuous articles in large quantities and those having accumulated fat are heavier.

विहङ्गेपु पुमान् श्रोग्ठः स्त्रीः चतु पदजातिषु ।
परार्घ छघु पुमः स्यात्स्त्रीणा पूर्वार्द्धमादिशेत् ॥ २८ ॥
देहमध्य गुरु प्रायः सर्वेषा प्राणिनां मतम् ।
30
पक्षोत्क्षेपाद्विहगाना तदेव वरमुच्यते ॥ २६ ॥

Male and female animals

Among birds the males are the best. Among quadrupeds the females are the best. The hind portion of the body of the males is light. The front portion of the body of female animals is light. The middle portion of the body of animals is generally heavy. In the case of birds, their middle portion is better because the feathers attached to it help in its movement.

'सर्वेषा च शिर'म्कन्घष्तीहचर्मयकृद्गृदम् । 31 पादमस्तिष्कपुच्छात्रमुष्ककोडाः ममीरणा । 32 घातवः शोणितााद्याश्च ग्रवः स्युर्ययोत्तरम् ॥ ३०॥' [माघवद्रव्यगुणः मत्स्यवर्ग २०: १४-१४]

Different parts

In all animals the head, neck, spleen, skin, liver, anus, feet, brain, tail, colon, testicles, pelvic region (kroda), airy portion (samīrana) and tissue elements like blood are progressively heavier.

भ्यातार साम समाना भन्तारणाम्।

सन्द्याशिना भिराकर वातप्त गृर्गानितमः।। ३१।।

जलाशिना ब्लेग्महर लघु स्तमुदीरितम् ।

बहुण यर प्रातन्त नेपामेव प्रशासनामः। ३२।।

Habitat

The meat of birds inhabiting deserts is light and alleviator of vāyu. The meat of birds which feed on fish aggravates pitta and alleviates vāyu. It is heavy. The meat of birds which live on water is alleviator of kapha, light and ununctuous. The meat of birds which eat the meat of other animals is nourishing, heavy and alleviator of vāyu.

॥ इति मन्स्यवर्ग ॥

Thus ends the group dealing with various types of meat and fish.

NOTES AND REFERENCES

- 1. निग्घोष्णाः इति म्राकरे पाठ ।
- 2. व्षया इति भ्राकरे पाटः।
- 3. कफपिनहरा इति पष्ठपुस्तके पाठ ।
- 4. मत्स्या इति आकरे पाठः।
- 5. कालोपचयवर्धमाः इति षष्ठपुस्तके पाठः ।
- 6. वृष्योऽदितातिषु इति भ्राकरे पाठः।
- 7. पानीनः इति षष्ठपुस्तके पाठः ।
- 8. बन्या इति आकरे पाटः।
- 9. दुष्येद्रधिरं पिनं कृष्ठरोग करोति च इति स्राकरे पाठ.।
- 10. मदगुरुशंक च इति ग्राकरे पाट:।
- कपया ""लघनरारमृताः पाठोऽय ग्राकरे नोपलभ्यते ।
- 12. ग्रलिमत्स्यो गुरु स्निग्धः कपायो रूक्ष एव च इति ग्राकरे पाठः।
- 13. गुरुमत्स्यो गरु स्निग्धः श्लेष्मली वातनाशनः इति ग्राकरे पाठः
- 14. इल्लिमो मधुर स्निग्ध. पिनहृत् क्लेप्मकोपन इति ग्राकरे पाठ. ।
- 15. विह्निविवर्धन इति ग्राकरे पाठः।
- 16. चडग स्निग्धमधूरो ग्रविष्टिभिशीतल. इति म्राकरे पाठ.।
- 17. नंबा इति पाठपुस्तके पाठ ।
- 18. पृष्टिकृद्धलवर्धनः इति द्वितीयपुम्तके पाठः ।
- नादेया बृहणा मत्स्या गुरवोऽनिलनाशनाः ।
 रक्तिपत्तकरा वृष्याः स्निग्धोष्णाः स्वत्पवर्चसः इति भावप्रकाशे पाठः ।
- 20. इनेष्मवर्धनाः इति स्राकरे पाठः ।
- श्रदूरगोचरा यस्मानस्मादुत्सोदपानजाः इति श्राकरे पाठः ।
 श्रदूरगोचराः मत्स्या स्तेभ्यो इति षष्ठपुस्तके पाठः ।

- 22. सागरसंभवः इति स्राकरे पाठः।
- 23. उरो विचरणात् तेपा इति स्राकरे पाठः।
- 24. महाप्रमाणाः गुरवः त्रियावन्तोऽत्पचेष्टिताः इति स्राकरे पाठः ।
- 25. युवत्यः इति स्नाकरे पाठः ।
- 26. स्त्रियद्व इति स्राकरे पाठः।
- 27. कठिनेम्यो मृदुभ्यव्च स्थिरगात्राव्च भूचरा इति परठ पुस्तके पाठः।
- 28. खेचरेभ्योति इति स्राकरेपाटः।
- 29. गुरुक्कक्षाः इति ग्राकरे पाठः।
- 30. वलमूच्यते इति स्राकरे पाठः।
- 31. समीरिणाः इति श्राकरे पाठः ।
- 32. गुरवस्तूनरोत्तराः इति स्राकरे पाठः ।
- 33. वातचारिणाम् इति षष्टपुस्तके पाठः ।

CHAPTER 19

ा 'ग्रम्लं कषाय मधुर वानघ्नं ग्राहि दीपनम् । स्निग्घोष्ण **दाडिमं** हृद्य कफफित्ताविरोधि च ।। १॥

Dādima (Pomegranate)

 $D\bar{a}dima$ is sour, astringent, sweet, alleviator of $v\bar{a}yu$, constipative, stimulant of digestion, unctuous, hot and cardiac tonic. It does not aggravate kapha and pitta.

द्विविध तत्त् विज्ञेष मधुर चाम्लमेव च । त्रिदोपत्त तृ मधुरमम्ल यातकफापहम् ॥ २ ॥' [माधवद्रव्यगुण. फलवर्ग २१ : १-२]

It is of two types viz., sweet and sour. The sweet variety alleviates all the three doyas and the sour variety alleviates $v\bar{a}yu$ as well as kapha.

2
'नीपं सवालुकं पीलु तृग्गशन्यं विकंकतम् ।
3
प्राचीनामलकं चैव दोषघ्नं गरहारि च ॥ ३॥

Nīpa etc.,

Nīpa, vāluka, pīlu, tṛṇaśūnya, vikankata and prācīnāmalaka alleviate doṣas and cure viṣa (poisoning).

कर्कन्धुकोलबदरमम्ल वानकफापहम् ।

Karkandhu, Kola & Badara (Jujuba fruit)

Karkandhu, kola and hadara are sour and they alleviate vāyu as well as kapha.

पक्वं पित्तानिलहरं स्निग्धं समधुरं सरम् ॥ ४॥

Ripe fruits alleviate pitta and vāyu. They are unctuous, sweet and laxative.

पूराणं तुट्प्रशमनं श्रमघ्न लघु दीपनम्।

Dry fruits (purāṇa) alleviate trt (morbid thirst) and śrama (physical fatigue). They are light and digestive stimulant.

रक्तानकरं बाल पिनकृदृद्धक सरम् ॥ १॥

Tender fruits cause rakta pitta (a disease characterised by bleeding from different parts of the body). They vitiate pitta. The matured fruits are laxative

हद्य वर्ण हर रच्यमाम्रशुक्रवलप्रदम् ।

ानः विशोधि वातम्ब त्यत्रमाम्र सरग्रः ॥ ६॥'

[माधवद्रव्यगुण फलवर्ग २१: १०-१३]
'कपागानुरस बह्रिज्लेप्सथक्रविवर्द्धनम् ।

Amra (Mango)

 $\bar{A}mra$ is cardiac tonic. It promotes complexion, appetite, semen and strength. It does not aggravate pitta and alleviates $v\bar{a}yu$.

The ripe āmra is laxative and heavy. It is astringent in

Materia Medica

auurasa (subsidiary taste). It increases digestive power, kapha and semen.

तदेव वृक्षके पक्वं गुरु वातहरं परम्।। ७।।
 मन्त्रुगम्लं सरं किञ्चिद्भवेत्पित्तप्रकोपणम् ।

 \overline{Amra} which has become ripe in the tree itself is heavy and it is an excellent alleviator of $v\overline{a}yu$. It is sweet, sour and slightly laxative. It slightly aggravates pitta.

7 8 ग्राम्न कृत्रिमपक्व यत्तद्भवेत्पित्तनाशनम् ॥ ८ ॥' [भावप्रकाशः ग्राम्नादिफलवर्गे ७ : ५-७]

Amra which is ripened by artificial means alleviates pitta.

'शुष्काम्न' सकषायाम्लं भेदनं कफवातकृत् ।' [माधवद्रव्यगुणः फलवर्ग २१ : १५]

Dry mango is astringent, sour and purgative. It aggravates kapha and $v\bar{a}yu$.

भ भंचूिषत तत्पर रुच्य बलवीर्यकर लघु । शीतलं शीघ्रपाकि स्याद्वातिपत्तहरं सरम् ॥ ६ ॥

If ripe āmra is taken by sucking (coṣaṇa), then it is appetiser, promoter of strength and energy, light and cooling. It gets digested early. It alleviates vāyu and pitta. It is laxative.

नद्रमो गालिनो बल्यो गुरुविनहरः सर[.] । 10 अह्दयम्यर्पणोऽतीव बृंहणः कफवर्द्धन ॥ १०॥

The juice extracted out of it is a promoter of strength, heavy, alleviator of $v\bar{a}yu$, laxative, ahrdya (which is not cardiac tonic), exceedingly tarpaṇa (refreshing), nourishing and aggravator of kapha.

तत्ससण्ड गुरुपरं रोचनं चिरपाकि च । मधुर बृहण बन्य शीतल वातनाशनम् ॥ ११॥

Along with sugar, the mango juice becomes very heavy. It is an appetiser. It gets digested very late. It is sweet, nourishing, strength promoting, cooling and alleviator of $v\bar{a}yu$.

'वातिपत्तहर रूच्य बृहण चलवदंतम् । वृष्य वर्णकरं स्वादु दुग्धाम्त्रं गुरु शीतलम् ॥ १२ ॥' [माधवद्रव्यगुण' फलवर्ग २१ १४]

Along with milk, the mango juice alleviates vāyu and pitta. It is appetiser, nourishing, strength promoting, aphrodisiac, promotor of complexion delicious, heavy and cooling.

मन्दानलत्व विषमज्वर च रक्तामय बद्धगुदोदर च ।

श्राम्रातियोगो नयनामयं वा करोति तम्मादित तानि नाद्यात् ॥१३॥

12

एतदम्लाम्रविषयं मधुराम्रपर न तृ ।

13

मधुरस्य परं नेत्रहितत्वाद्या गुणा यतः ॥ १४॥"

भावश्रकाशः श्राम्रादिफलवर्गं ७ : ५-१३

Mango used in large quantities causes mandānala (suppression of the power of digestion), viṣama jvara (irregular fever), raktāmaya (diseases of blood) haddhagudodara (obstinate type of abdominal disease caused by obstruction in the rectum) and eye diseases. Therefore, one should not consume mango in excess. This description relates to sour variety of mango and does not apply to sweet variety of mango because the latter is exceedingly useful for eyes and in similar other conditions.

14 'ग्रतोदुग्धानुपानं स्यादाम्राणामतिभक्षणे ।

जीरक वा प्रयोक्तव्यं सहसौवर्चलन च ॥ १५॥

If mango is to be used in excess then milk should be used after it as anupāna. It can also be taken with jīraka or sauvarcala type of salt.

15 पक्वस्य सहकारस्य कटे विस्तारितो रसः । धर्मशुष्को मृहुर्दन **श्राम्नावर्त इ**तिस्मृतः ॥ १६ ॥

Āmrāvarta

If the juice of ripe mango is spread over a thick piece of cloth and made to dry in sun by repeatedly adding additional quantity of juice, then this is called āmrāvarta.

16 ग्राम्रावर्तस्नृपार्छादवातिपत्तहर. सर: । 17 18 रुच्यः मूर्याशुभि. पाकी लघुश्च परिकीतितः ॥ १७ ॥

It alleviates trsa (morbid thirst), chardi (vomiting), vasayu and pitta. It is laxative and appetiser. If it is dried in the sun's rays, then it becomes light.

आम्रबीजं कषाय स्याच्छर्द्यतीसारनाशनम् । ईपदम्लं च मघुरं तथा हृदयदाहनुत् ॥ १८॥' [भावप्रकाशः श्राम्नादिफलवर्ग ७ : १४-१७]

Āmra bīja

The seed of mango is astringent. It cures *chardi* (vomiting) and *atisāra* (diarrhoea). It is slightly sour and sweet. It cures *hṛdaya dāha* (burning sensation in the chest).

'आञ्चातमम्लं वातष्टनं गुरूष्णं रुचिक्रत्सरम् ।

Āmrātaka (Hog plum)

Amrāta is sour, alleviator of vāyu, heavy, hot, appetiser and laxative.

19 20 पक्तं तुत्वर स्वादुरसपाक हिमं मनम् ॥ १६ ॥ 21 नपंण [ञ्लेष्मल] स्निग्ध पृथ्य विश्वस्मि बृहणम् ॥ ग्र. बन्य मरुन्यित्तक्षतदाहक्षयास्त्रजित् ॥ २० ॥

[भावप्रकाशः ग्राम्नादिफलवर्ग ७ : ११-२०]

The ripe fruit is astringent, sweet in taste and vipāka, cooling, refreshing, aggravator of / apha, unctuous, aphrodisiac, constipative, nourishing, heavy and strength promoting. It alleviates vāyu and puta. It cures kṣuta (phthisis), dāha (burning syndrome), kṣaya (consumption) and vitiation of blood.

भाग विष्टम्भ ल**कुच** दोषल शुक्रद्यणम् ।

Lakuca (Monkey fruit)

Lakuca is heavy, wind forming in the stomach and aggravator of dosas. It vitiates somen.

23 भ्रम्ल नृष्णाहर रुच्य भनकृत्क**रमर्दकम्** ॥ २१ ॥

[माधवद्रव्यगुणः फलवर्ग २१: १६]

Karamardaka (Carissa carandus Linn.)

Karamardak a is sour and it cures $trs\bar{a}$ (morbid thirst). It is appetiser and it aggravates pitta.

भ्रम्सवेतसमन्यम्लं नाक्षण स्नम्ध च दीपनम् ।

[माधवद्रव्यगुण फलवर्ग २१ : प्रक्षिप्तपाठः]

Amlavetasa (Garcinia pedunculata Roxb.)

Amlavetasa is exceedingly sour. It is sharp, unctuous and digestive stimulant.

वातापहं तिन्तिडोकं आमिपत्तबलासकृत्।। २२।।

Materia Medica

Tintidīka (Rhus parviflora Roxb.)

Tintiqīka alleviates vāyu and produces āma, pitta as well as kapha.

24 ग्राह्युप्ण दीपनं हृद्यं सृपक्वं कफबातनुत् ।

Fully matured fruit of it is constipative, hot, digestive stimulant, cardiac tonic and alleviator of kupha as well as vāyu.

श्रम्लिकायाः फलं पक्वं नहद्भेदि तु केवलम् । तम्मादल्पान्तरगुणं कोशास्त्रफलमुच्यते ॥ २३ ॥' [माधवद्रव्यगुण: फलवर्ग २१ : २०-२१]

Amlıkā and Kośāmra (Tamarindus indica Linn. & Schleichera oleossa Merr.)

The ripe fruit of $amlik \bar{a}$ has all the properties of tintidika. In addition, it is a purgative.

Kośāmra is slightly inferior in quality.

'ऐरावतं दंतशठमम्लं शोणितपित्तकृत् ।

Airāvata and Dantaśaţha

Airāvata and dantaśatha are sour and they cause śonita pitta (a disease characterised by bleeding from different parts of the body).

मृगन्धि मधुरं चाम्ल विशद भक्तरोचनम् । दुर्जरं वातशमन नारंगस्यफलं गुरु ॥ २४ ॥

[माधवद्रव्यगुणः फलवर्ग २१: २३-२४]

Nāranga (Orange)

The fruit of nāranga is fragrant, sweet, sour, viśada (non-slimy), appetiser, difficult of digestion, alleviator of vāyu and heavy.

'निबूकसम्ल वानघ्न पाचन दीपनं लघु। Nimbūka (Lime fruit)

Nimbūka is sour, alleviator of vāyu, carminative, digestive stimulant and light.

राजनिब्फलं स्वादु गुरु । यत्तमर्मार्गजन् । 25 तृग्णाञ्चलककोत्तनेवार्छिदश्वामनिवारणम् ॥ २५ ॥

Rāja nimbū

The fruit of rājanimbū is sweet and heavy. It alleviates pitta and vāyu. It cures tṛṣṇā (morbid thirst), śūla (colic pain), kaphotkleśa (salivation), chardı (vomiting) and śvāsa (asthma).

वातक्लेष्मविबन्धव्त **जंबीरं** गुरु पित्तकृत् ।' [माधवद्रव्यगुण फलवर्ग २**१** : ३२-३३]

Jambīra (Citrus limon Linn. Burm. f.)

 $Ja\dot{m}b\bar{\imath}ra$ alleviates $v\bar{a}yu$ and kapha and relieves constipation. It is heavy and it aggravates pitta.

करणं कफवातामदोषघ्न पित्तकोपनम् ॥ २६॥

[माधवद्रव्यगुणः फलवर्ग २१: ३७]

Karuna

Karuna alleviates kapha, väyu and āmadoṣa. It aggravates pitta.

कासश्वासाकि चहरं तृष्णाहृत्कण्ठशोधनम् ।
लघ्वम्लदीपनं हृद्य मातुलुंगमुदाहृतम् ॥ २७ ॥

Mātulunga (Citron)

Mātulunga cures kāsa (bronchitis), śvāsa (asthma), aruci (anorexia) and tṛṣṇā (morbid thirst). It cleanses the throat. It is light, sour, digestive stimulant and cardiac tonic.

त्विक्तिक्ता दुजरा तस्य वातकृमिविषापहा । स्वादु शीतं गुरु हिममाम मारुतिपत्तिजित् ॥ २८ ॥

Tvaktiktā

 $\Gamma vaktik\bar{a}$ is difficult to digest. It alleviates $v\bar{a}yu$ and cures $k_{\Gamma}mi$ (parasitic infection) as well as $vi\bar{s}a$ (poisoning). It is sweet, cooling and heavy.

The unripe fruit of it is cooling and it alleviates *vāyu* and *pitta*.

मेध्य शूलानिलर्छादकफारोचकनाशनम् । दीपनं तथु संप्राहि ग्ल्मार्शोघ्न तृ केशरम् ॥ २६ ॥

Keśara

Keśara promotes intellect. It cures śūla (colic pain), vitiation of vāyu, chardı (vomiting) vitiation of kapha and arocaka (anorexia). It is digestive stimulant, light and constipative. It cures gulma (phantom tumour) and arśas (piles).

एवं प्रकारा विज्ञेया वृष्या च **मधुकर्कटी** । ज्ञूलाजीर्णविवन्धेषु मन्देजनौ कफमार्क्ते ॥ ३०॥

Madhu karkaṭī shares the properties of kesara. In addition, it is aphrodisiac. It cures śūla (colic pain), ajīrna (indigestion) and vibandha (constipation). It is useful in suppression of the power of digestion and in vitiation of kapha as well as vāyu.

Madhu karkuţī (Sweet lime)

श्ररुचिश्वासकासेषु रसस्तस्योपदिश्यते ।

Its juice is indicated in aruci (anorexia), śvāśa (asthma) and $k\bar{a}sa$ (bronchitis).

'कषायं मधुरं पाके श्लेष्मलं गुरु शीतलम् ।।३१ ।। 26 कपित्यमामं कण्ठन्नं विशदं ग्राहि वातलम् ।

27 मधुरास्लकपायत्वात्सौगन्ध्याच्च कविप्रदम् ॥ ३२ ॥

Kapittha (Wood apple)

The unripe fruit of *kapittha* is astringent, sweet in *vipāka*, aggravator of *kapha*, heavy and cooling. It causes impairment of the throat. It is *viša la* (non-slimy), constipative and aggravator of *vāyu*. In view of its sweet, sour and astringent tastes and fragrance, it is an appetiser.

तदेव पक्व दोषध्न विशदं ग्राहि गुर्वेषि ।' [माधवद्रव्यगुणः फलवर्ग २१: ४०-४२]

The ripe fruit of kapittha alleviates doṣas. It is visada (non-slimy), constipative and heavy.

जांबवं वातल स्थ ग्राहि पित्तकफापहम् ॥ ३३ ॥

Jambu (Jamun fruit)

Jambu aggravates vāyu It is un-unctuous and constipative. It alleviates pitta and kapha.

> 28 कपाय **तिन्दुकं** स्वादु गुरु पित्तकफावहम् ।

Tinduka (Diospyros tomentosa Roxb.)

Tinduka is astringent, sweet and heavy. It aggravates pitta and kapha.

वार्तापत्तहरं **वृ**ष्य **प्रियालं** गुरु शीतल**म् ॥** ३४ ॥

Priyāla (Buchanania lanzan Spreng.)

Priyāla alleviates vāyu and pitta. It is aphrodisiac, heavy and cooling.

'कषायमधुरं साम्लं नातिमास्तकोपनम् ।'
वातलं [?] कफपित्तघ्नं विद्यात्पर्पटिकं फलम् ॥३४॥'

Materia Medica

Parpatika (Physalis minima Linn.)

The fruit of parpaţika is astringent, sweet and sour. It aggravates vāyu but not in excess. It also aggravates kapha and piita.

30
'सिरीवृक्षफल नेपा गुरु विष्टम्भि शीतलम् ।
कषायमधुर साम्ल नातिमान्तकोपनम् ॥ ३६॥'
[स्थतः सत्र ४६: १६५]

Ksirī

The fruit of $k \sin i$ tree is heavy, wind forming in stomach and cooling. It is astringent, sweet and sour. It does not aggravate $v \bar{a} y u$ in excess.

31 'विष्टिभि मधुर रिनन्थ फल्गु संतर्पण गुरु ।' [सुश्रुतः सूत्र ४६:१७१]

Phalgu (Ficus hispida Linn. f.)

Phalgu is wind forming, sweet, unctuous, refreshing and heavy.

बिबीफलं च पित्तासुक्कासश्वासक्षयापहम् ॥ ३७ ॥

Bimbī (Coccinia indica W. & A.)

The fruit of $bimb\bar{i}$ alleviates pitta as well as blood and cures $k\bar{a}sa$ (bronchitis), $\dot{s}v\bar{a}sa$ (asthma) and $k\,\dot{s}aya$ (consumption).

शमीफलं गुरु स्वादु रूक्षोष्ण केशनाशनम् । Samī (Prosopis spicigera Linn.)

The fruit of *śamī* is heavy, delicious, un-unctuous and hot. It causes the hair to fall.

'मृद्रीका मधुरा स्निग्धा शीता वृष्यानुलोमनी ॥३८॥

रक्तापनज्बरभ्वासन्ष्णादाह्सयापहा

Mṛdvikā (Vitis vinifera Linn.)

 $Mrdvik\bar{a}$ is sweet, unctuous, cooling, aphrodisiae and laxative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body), $jv_i ra$ (fever), $\dot{s}_i \bar{a} sa$ (asthma), $tr s n \bar{a}$ (morbid thirst), $d\bar{a} h a$ (burning syndrome) and k s a y a (consumption).

32 द्रा**क्षा गोस्तिनिका** नद्रद्गुर्वी वृष्या कफापटा ॥ ३६॥

[माधवद्रव्यग्ण फलवर्ग २१: ३५-३६]

The gostani type of $dr\bar{a}k\bar{s}\bar{a}$ shares all the above mentioned properties. In addition, it is heavy, approximate and alleviator of kapha.

निवीजान्या स्वत्यनमा गं(स्वर्नी सदशीगुणै. ।

It has another variety which is without seeds. This is smaller in size. It shares all the properties of gostani type of drākṣā.

33 **दाक्षा पर्वतजा** गुर्खी सामना श्रीरमाफलियसका ॥४०॥

Drākṣā which grows on hills is light and sour. It produces kapha and causes amla pitta (hyperacidity in stomach).

4 35 'प्रामास्तु सर्वा द्राक्षा स्यु विचल्तेरमध्कोशणाः ।

All green drāk sās aggravate pitta and kapha.

उ६
द्राक्षाकरीरकर्कन्ध्वदराण्याक्कानि च ॥ ४१ ॥
उत्र
पक्रपकानि नाम्लानि स्पित्तिकराणि च ॥
स्वाद्याकानि यान्येषा तानि पिन्तः राणि च ॥ ४२ ॥

[माधवद्रव्यगण फलवर्ग २१: ३७,३८-३६]

Drākṣā, Karīra etc.,

The sour variety of drākṣā, karīra, karkandhu, badara, āruka and paruṣaka aggravate kapha and pitta. The sweet variety among them alleviates pitta.

कदल्या मधुरं शीतं विष्टंभि कफकृद्गुरु । स्निग्धं पित्तास्रतृट्दाहक्षतक्षयसमीर्राजन् ॥ ४३ ॥ [माधवद्रव्यगुणः फलवर्ग २१ : ५२]

Kadalī (Musa paradisiaca Linn.)

Kadalī is sweet, cooling and wind forming. It aggravates kapha. It is unctuous. It alleviates pitta and blood. It cures dāha (burning syndrome), kṣata (phthisis) and kṣaya (consumption). It alleviates vāyu.

रूक्षं गुरु हिमं पक्व स्वादुपित्तानिलापहम्।

The unripe $kadal\bar{i}$ is un-unctuous, heavy and cooling. The ripe $kadal\bar{i}$ is sweet and it alleviates pitta and $v\bar{a}yu$.

38
"ह्द्यं मूत्रविबन्धम्न पित्तामृग्वातनाशनम् ।
केश्यं रसायनं मेध्यं काश्मर्यफलमुच्यते ॥ ४४॥'
[माधवद्रव्यगुणः फलवर्ग २१: ५५-५६]

Kāśmarya (Gmelina arborea Linn)

The fruit of $k\bar{u}smanya$ is cardiac tonic. It relieves retention of urine. It alleviates pitta, blood and $v\bar{a}yu$. It is promoter of good hair, rejuvenating and promoter of intellect.

'क्षतक्षयापहं हद्यं बृहणं तर्पणं गुरु ।''
[सुश्रुतः सूत्र ४६: १८४-१८५]

40 41
सिनम्ध वृष्य च मधुर **खर्जूरं** रक्तपित्तजित् ॥ ४५ ॥'
[माधवद्रव्यगुणः फलवर्ग २१: ४५]

Kharjūra (Phoenix Sylvestris Roxb.)

Kharjūra cures to ta (phthisis) and ksava (consumption). It is cardiae tonic, nourishing, refreshing heavy, unctuous, aphrodisiae and sweet. It cure rakta pitta (a disease characterised by bleeding from different parts of the body).

Kharjūrī (Phoenix dactylifer Linn.)

Kharjūrī is like the udder of a cow. It has come to this country from other islands. In the western part of this country it is called $s\bar{a}khar\bar{i}k\bar{a}$.

Another variety of it is called *pinda kharjūrīkā* and it grows in that country also. The third variety is very small in size and it grows everywhere.

All these three varieties of kharjūrī are cooling and sweet both in taste and upāka. They are unctuous, appetiser and cardiac tonic. They cure ksata (phthisis) and kṣaya (consumption). They are heavy and nourishing. They cure rakta pitta

(a disease characterised by bleeding from different parts of the body). They cause corpulence and wind formation in the stomach. They produce more of semen, wind in the colon and strength. They alleviate external $v\bar{a}yu$ and kapha. They cure jvara (fever), abhighāta (injury), kṣut (morbid hunger), tṛṣṇā (morbid thirst), kāsa (bronchitis), śvāsa (asthma) mada (intoxication), mūrchā (fainting), vitiation of vāyu as well as pitta, madātyaya (alcoholism) and vitiation of blood.

51 ताभ्यामल्पगुण ज्ञेयमल्पखर्जूरिकाफलम् ।

The fruit of $kharj\bar{u}r\bar{i}k\bar{a}$ which is smaller in size is inferior in quality in comparison with others.

52 कर्जूरिकावृक्षतोय मदपित्तकरं मतम् । वातश्लेष्महरं रुच्यं दीपनं बलशुक्रकृत्'।। ५१।। भावप्रकाशः ग्राम्मादिफलवर्गं ७ : ११७-१२१]

The juice of the tree of $kharj\bar{u}rik\bar{a}$ causes mada (intoxication) and aggravation of pitta. It alleviates $v\bar{a}yu$ and kapha. It is appetiser, digestive stimulant and promoter of strength and semen.

तन्मज्जामूर्ध्वजःशीतो वृष्यः पित्तास्रदाहजिन्।

The pith $(majj\bar{a})$ of this tree from the top of the trunk is cooling, aphrodisiac and alleviator of *pitta* as well as blood. It cures $d\bar{a}ha$ (burning syndrome).

'मधूकपुष्पं मधुर शीतल गुरु बृहणम् । 54 बलशुक्रकर प्रोक्तं पित्तमारुतनाशनम् ॥ ५२॥

Madhūka (Madhuca indica J.F. Gmel.)

The flower of madhūka is sweet, cooling, heavy and nourishing. It promotes strength and semen and alleviates pitta as well as vāyu.

फलं शीतं गुरु स्वादुः शुक्रलं वातपित्तजित् । 56 श्रहृद्यं हन्ति तृपास्रदाह्मवासक्षतक्षयान् ॥ ५३॥।

[भावप्रकाशः स्राम्नादिफलवर्ग ७ : ६६-६७]

Its fruit is cooling, heavy and sweet. It increases semen and alleviates $v\bar{a}yu$ as well as pitta. It is not good for the heart. It cures $trs\bar{a}$ (morbid thirst), vitiation of blood, $d\bar{a}ha$ (burning syndrome), $sv\bar{a}sa$ (asthma), svata (phthisis) and svava (consumption).

'अत्यम्लमीषन्मधुरं कषायानुरसं लघु । वातघ्नं पित्तजननमामं विद्यात्**परूषकम्** ॥ ५४॥

Parūṣaka (Grewia asiatica Linn.)

The unripe $par\bar{u}$, aka is extremely sour, slightly sweet, astringent in anurasa (subsidiary taste) and light. It alleviates $v\bar{a}yu$ and aggravates pitta.

तदेवपक्वं मधुर वातिपत्तिनिवर्हणम् ।' [सृश्रुतः सृत्र ४६ : १७१-१७२]

The ripe $par\bar{u}saka$ is sweet and it alleviates $v\bar{a}yu$ as well as pitta.

वातहा पित्तहा वृष्यः कृमिहा कुष्ठनाजनः । रक्तपित्तहरः स्वादुस्ताल सप्तगुणः स्मृतः ।

Tāla (Borassus flabellifer Linn.)

Tāla alleviates vāyu and pitta. It is aphrodisiac. It cures kṛmi (parasitic infection), kusṭha (obstinate skin diseases including leprosy) and rakta pitta (a disease characterised by bleeding from different parts of the body). It is sweet. These are its seven attributes.

⁵/ 'तद्वीजं स्वादुपाकं च मूत्रलं वातपित्तजित् ॥ ५५ ॥'

[सुश्रुतः सूत्र ४६: १७६]

The seed of *tāla* is sweet in *vipāka*. It is diuretic and it alleviates *vāyu* and *pitta*.

53 'पक्वं तालफलं पित्तरक्तश्लेष्मिववर्द्धनम् । 59 दुर्जर वहुमूत्रं च तन्द्राभिष्यन्दशुक्रदम् ॥ ५६ ॥

The ripe $t\bar{a}la$ fruit aggravates pitta, blood and kapha. It is difficult of digestion and is exceedingly diuretic. It causes $tandr\bar{a}$ (drowsiness) and abhisyanda (obstruction to the channels of circulation). It produces more of semen.

60 तालमज्जा तु तरुणः किञ्चिन्मदकरो लघुः । श्लेष्मलो वातिपत्तवनः सस्नेहो मधुरः सरः ॥ ५७ ॥

The pulp of tender $t\bar{a}la$ is slightly intoxicating and light. It aggravates kapha and alleviates $v\bar{a}yu$ and pitta. It is unctuous, sweet and laxative.

नालजं तरुण तोयमतीव मदकृत्मतम् । 61 ग्रम्लीभूत यदा तत्स्यात्पित्तकृद्वातदोषनुत् ॥ ५८ ॥'

[भावप्रकाशः ग्राम्नादिफलवर्गः ७ : ५३-५५]

The water of the tender $t\bar{a}la$ is exceedingly intoxicating. When it becomes sour, then it aggravates pitta and alleviates $v\bar{a}yu$.

तालस्य मस्तक स्वादुः वस्तिशुद्धिकरं परम् ।

The head of the trunk of this tree is sweet and it cleanses the urinary bladder.

'नालिकेरफल जीत दुर्जर वस्तिशोधनम् ।

62 विष्टम्भिबृंहणं वल्यं वातपित्तास्रदाहजित् ॥ ५६ ॥'

भावप्रकाश ग्राम्रादिफलवर्ग ७:३६]

Nārikela (Coconut)

The fruit of $n\bar{a}rikela$ is cooling and difficult of digestion. It cleanses the urinary bladder and causes wind formation in the stomach. It is nourishing and strength promoting. It alleviates $v\bar{a}yu$, pitta and blood. It cures $d\bar{a}ha$ (burning syndrome).

बालस्य नालिकेरस्य जलं प्रायो विरेचनम् । नालिकेराम्बु तरुणं तृष्णाद्यनं पित्तनाशनम् ॥६०॥

The water of the tender coconut is generally purgative. It cures tṛṣṇā (morbid thirst) and alleviates pitta.

'पनसं शीतल पक्वं स्निग्ध पित्तानिलापहम् । तर्पण बृंहण स्वादु मासलं श्लेष्मलं भृशम् । 63 बत्य शुक्रप्रद हन्ति क्तिपित्तक्षतक्षयान् ॥ ६१ ॥

Panasa (Jack fruit)

The ripe fruit of panasa is cooling and unctuous. It alleviates pitta and vāyu. It is refreshing, nourishing, delicious and promoter of muscle tissue. It aggravates kapha in excess. It promotes strength and semen and cures rakta pitta (a disease characterised by bleeding from different parts of the body), ksta (phthisis) and kṣaya (consumption)

श्राम तदेव विष्टम्भि वातल तृवर गुरु । 64 65 दाहकुन्मधुर बल्य कफमेदोविबद्धनम् ॥ ६२॥

The unripe fruit of panasa is wind forming, aggravator of $v\bar{a}yu$, astringent and heavy. It causes burning sensation. It is sweet and strength promoting. It increases kapha and fat.

66 पनसोत्थानि बीजानि वृष्याणि मधुराणि च । 67 गुरूणि वद्धवर्चासि सृष्टमूत्रानिलानि च ॥ ६३ ॥'

[भावप्रकाशः ग्राम्रादिफलवर्गं ७ : २५-२५]

The seeds of panasa are aphrodisiac, sweet and heavy. It causes retention of stool and helps in the elimination of urine and flatus.

'मज्जा तस्यापि पित्तघ्नो वृष्यः श्लेष्मानिलापहः। 68 विशेषात्पनस वर्ज्यं गुल्मिभिः दुर्बलाग्निभिः॥ ६४॥

Its pulp alleviates *pitta*. It is aphrodisiac. It also alleviates *kapha* and *vāyu*. Persons who are suffering from *gulma* (phantom tumour) and those having poor power of digestion should specifically avoid *panasa*.

'मोचं स्वादुरसं प्रोक्तं कषायं नातिशीतलम् । रक्तपित्तहर वृष्य रुच्य श्लेष्मकरं गुरु ॥ ६५ ॥'

[माधवद्रव्यगुणः फलवर्ग २१ : ५१]

Moca (Musa paradisiaca Linn. Var. sapientum Kuntze)

Moca is sweet in taste and astringent. It is not cooling in excess. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is aphrodisiac, appetiser, aggravator of kapha and heavy.

69 'श्लेष्मल मधुर शीत **श्लेष्मातक**फलं गुरु ।'

[माधवद्रव्यगुणः फलवर्ग २१: ५३]

Ślesmātaka (Cordia myxa Roxb.)

The fruit of śleşmātaka is aggravator of kapha, sweet, cooling and heavy.

70 'पौष्करं स्वादु विष्टम्भि बल्यं कफकरं गुरु ।' [माधवद्रव्य गुणः फलवर्गं २१ : ५५]

Puşkara (Lotus fruit)

The fruit of puṣkara is sweet, wind forming, strength promoting, aggravator of kapha and heavy.

उदुम्बरफल ग्राहि वातिपत्तिनिवर्हणम् ॥ ६६॥ [माधवद्रव्यगुणः फलवर्गे २**१**ः ५८]

Udumbara (Ficus racemosa Linn.)

The fruit of udumbara is constipative and it alleviates $v\bar{a}yu$ as well as pitta.

"मधुर च कषायं च स्निग्धं सग्राहि **वालुकम्**। 'स्थिरीकर च दन्ताना विशद फल**मु**च्यते ॥ ६७ ॥'' [सुश्रुतः सूत्र ४६ : १६**९**]

विपाके मधुर वृष्य रक्तिपत्तप्रसादनम् ।' [माधवद्रव्यगुणः फलवर्ग २१: ५४]

Vāluka

Vāluka is sweet, astringent, unctuous and constipative. It produces sturdiness of teeth and it is viśada (non-slimy). It is sweet in vipāka and aphrodisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body).

कषाय तिन्दुक स्वादु गुरु पित्तकफापहम् ॥६८॥
Tinduka (Diospyrus tomentosa Roxb.)

Tinduka is astringent, delicious and heavy. It alleviates pitta and kapha.

72 'प्रियालमज्जा मधुरो वृष्य. पित्तानिलापहः ।

Priyāla (Buchanania lanzan Spreng.)

The pulp of priyāla is sweet and aphrodisiac. It alleviates pitta and vāyu.

73 विभीतको मदकरः कफमारुतनाशनः ॥ ६६ ॥

Vibhītaka (Terminalia belerica Roxb.)

The pulp of the seed of $vibh\bar{t}aka$ produces intoxicating effect and it alleviates kapha as well as $v\bar{a}yu$.

कषायमधुरो **मज्जा कोलानां** पित्तनाशन. ।

Kola (Zizyphus jujuba Lam.)

The pulp of the seed of different types of *kola* is astringent and sweet. It alleviates *pitta*.

74 तृष्णाछद्यंनितृष्टनश्च तद्वदामलकस्य च ॥ ७० ॥

Āmalaka (Emblica officinalis Gaertn.)

The pulp of the seed of āmalaka cures tṛṣṇā (morbid thirst), chardi (vomiting) and vitiation of vāyu.

बीजपूरकशम्पाकमज्जा कोशाम्त्रसंभवः ।

स्वादुः पाकेऽग्निबलदः स्निग्धः पित्तानिलापहः ॥७१॥'

[माधवद्रव्यगुणः फलवर्ग २१ : ५८-६१]

Bījapūraka, Šampāka and Kośāmra

The pulp of the seed of bījapūraka, śampāka and kośāmra is sweet in vipāka. It produces digestive power and strength. It is unctuous and it alleviates pitta and vāyu.

⁷⁵ 'वादाममुष्णं सुस्निग्ध वातघ्नं गुरुशुक्रकृत् । *Vādāma* (Almond)

Vādāma is hot, exceedingly unctuous, alleviator of vāyu

and heavy. It promotes semen formation.

वादाममज्जा मधुरो वृष्यः पित्तानिलापहः ॥ ७२ ॥'
76
स्निग्धोष्णः कफकुन्नेष्टो रक्तपित्तविकारिणाम् ।
वृंहणो गुरुरुद्दिष्टः सुस्निग्धो रुचिवर्धनः ॥ ७३ ॥

The pulp of the seed of $v\bar{a}d\bar{a}ma$ is sweet, aphrodisiac, alleviator of pitta and $v\bar{a}yu$, unctuous, hot and aggravator of kapha It should not be given to patients suffering from $rakta\ pitta$ (a disease characterised by bleeding from different parts of the body). It is nourishing, heavy and appetiser.

'यस्य यस्य फलस्येह वीर्यो भवति यादृशम् । तस्य तस्यैव वीर्येण मज्जानमपि निद्धितेत् ॥ ७४ ॥

Pulp in general

The pulp of the seeds generally follow the properties of their respective fruits.

78 79 व्याधित कृमियुष्ट च पाकातीतमकालजम् । 80 वर्जनीय फलं सर्वमपर्यागतमेव च ॥ ७५॥

[माधवद्रव्यगुणः फलवर्ग २१: ६४, ६४]

[सुश्रुत: सूत्र ४६: २०५-२१०]

Bad fruits

Fruits afflicted with diseases and kṛmi (parasitic infection), fruits which are over ripened and which are unseasonal and fruits which are not fully matured should be rejected.

।। इति फलवर्ग ।।

Thus ends the group dealing with different types of fruits.

NOTES AND REFERENCES

- 1. कंषामध्रं इति ग्राकरे पाठः।
- 2. शतालुकं इति ग्राकरे पाटः।
- 3. गरघाति इति स्राकरे पाठः ।
- 4. पित्तमारुतकृद्बालं पित्तल लघु दीपनम् इति स्राकरे पाठः।
- 5. रुच्यं मांसञ्ज्ञबलप्रदम् इति स्राकरे पाठः।
- 6. वृक्षसम्पक्वं इति षष्ठपुस्तके पाठः ।
- 7. (क) कृत्रिमपक्यञ्च इति स्नाकरे पाठः। (ख) भक्षितं पक्वं इति षष्ठपुस्तके पाठः।
- 8. विभवेत्पित्तनाशनम् इति आकरे पाठः ।
- 9. उपित इति स्राकरे पाठः।
- 10. कफवर्धनः इति द्वितीयपुस्तके पाठः।
- 11. मन्दानिलत्वं इति भ्रादर्शपुस्तके पाठः।
- 12. मधुराम्लपर इति स्राकरे पाठः।
- 13. नेत्रहितं त्वाद्या इति स्राकरे पाठः ।
- 14. शुण्ठम्भसोऽनुपान इति ग्राकरे पाठः।
- 15. पटे इति स्राकरे पाठ.।
- 16. म्राम्रावर्त्त स्तृषाच्छर्दिवातिपत्तहरः इति म्राकरे पाठः।
- 17. पाकाल्लघुरच इति स्राकरे पाठः।
- 18. स हि कीत्तितः इति स्राकरे पाठः।
- 19 रसे पाके इति ग्राकरे पाठः।
- 20. स्मृतम् इति श्राकरे पाठः।
- 21. श्लेम्ल इति द्वितीयपुस्तके पाठः।
- 22. त्रिदोषं इति आकरे पाठः।
- 23. तृष्णापह इति स्राकरे पाठः।
- 24. रूक्षं इति श्राकरे पाठः।
- 25. तृष्णाश्चलकफोत्कलेशच्छिदिश्वासिनवारणम् इति स्राकरे पाठः।
- 26. विषदं इति द्वितीयपुस्तके पाठः ।
- 27. मधूराम्लकषायञ्च सौगन्ध्याच्च इति ग्राकरे पाठः ।
- 28. पित्तकफापहम् इति षष्ठपुस्तके पाठः ।

- 29. 'कषायं''''कोपनम्' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 30. क्षीरवृक्षफलं इति द्वितीयपूस्तके पाठः।
- 31. फल्गुजं इति स्राकरे पाठः ।
- 32. वृष्यतमा मता इति म्राकरे पाठः।
- 33. श्लेष्माम्लपित्तनृत् इति षष्ठपुस्तके पाठः।
- 34. सर्वाः इति श्राकरे पाठः।
- 35. पित्तश्लेष्मप्रकोपणाः इति स्राकरे पाठः।
- 36. द्राक्षाकरीरकर्कन्ध्वदराण्यारुकाणि इति ग्राकरे पाठः।
- 37. परूषकाणि इति स्राकरे पाठः।
- 38. मूत्रविबन्धजं इति माधवद्रव्यगुणे पाटः ।
- 39. शीतलं इति म्राकरे पाठः।
- 40. समधुरं इति म्राकरे पाठः ।
- 41. खार्जूरं इति म्राकरे पाठः ।
- 42. परद्वीपादिहागता इति स्राकरे पाठः।
- 43. साखरिकेति इति षष्ठपुस्तके पाठः।
- 44. पिंडखजूरिका इति द्वितीयपुस्तके पाठः ।
- 45. द्रष्टव्यम् भावप्रकाशः ग्राम्रादिफलवर्ग ७ : ११६ ।
- 46. कोष्ठमारुतहृद्बल्यं इति स्राकरे पाठः।
- 47. वान्तिवातकफापहम् इति स्राकरे पाठः ।
- 48. ज्वरातिसारक्षुत्तृष्णा इति म्राकरे पाठः।
- 49. कासश्वासनिवारकम् इति ग्राकरे पाठः ।
- 50. मदमूर्च्छामरुत्पिसमद्याद्भूतगदान्तकृत् इति स्राकरे पाठः।
- 51. महतीभ्यां गुणैरल्पा स्वल्पखर्जूरिका स्मृता इति भ्राकरे पाठः।
- 52. वर्जूरीतस्तोयं इति म्राकरे पाठः।
- 53. भवेत् इति स्राकरे पाठ[.]।
- 54. वातिपत्तविनाशनम् इति स्राकरे पाठः।
- 55. वातपित्तनुत् इति आकरे पाठः।
- 56. तृष्णाऽस्रदाहश्वासक्षतक्षयान् इति ग्राकरे पाठः ।
- 57. तू इति आकरे प्राटः।
- 58. पित्तश्लेष्मपित्तवबर्द्धनम् इति ग्रादर्शपुस्तके पाठः।
- 59. तन्द्राऽभिष्यन्दशुक्रदम् इति ग्राकरे पाठः।

- 60. किञ्चमदकरो इति ग्राकरे पाठः ।
- 61. तदा तु स्यात्पित्तकृद्वातदोषहृत् इति भ्राकरे पाठः।
- 62. विष्टिम्भिर्दुर्जर इति ग्रादर्शपुस्तकेष् पाठः।
- 63. रक्तपित्तक्षतत्रणान् इति ग्राकरे पाठः।
- 64. दाहहन्मध्र इति स्रादर्शपुस्तके पाठः।
- 65. विवर्धनम् इति द्वितीयपुस्तके पाठः ।
- 66. पनसोद्भृतबोजानि इति श्राकरे पाठ:।
- 67. बद्धबिट्कानि इति ग्राकरे पाठ:।
- 68. द्रष्टव्यम् भावप्रकाशः श्राम्रादिफलवर्ग ७ : २६ ।
- 69. वृष्यं इति ग्राकरे पाठः।
- 70. कफहर फलम् इति आकरे पाठः।
- 71. श्रीदुम्बर फल ग्राहि इति श्राकरे पाठ:।
- 72. पियालमञ्जा इति ग्राकरे पष्ठपुस्तके च पाठः।
- 73. वैभीतको इति स्राकरे पाठः।
- 74. तृष्णाच्छर्द्यं निलघ्नश्च इति स्राकरे पाठः ।
- 75. 'वादाममुष्णं''''पित्तानिलापहः' पाठोऽय षष्ठपुस्तके नोपलभ्यते ।
- 76. 'कफक़ुन्नेष्टो''' "रुचिवर्धनः' पाठोऽयं षष्ठपुस्तके नोपलभ्यते ।
- 77. वीर्य भवति इति स्राकरे पाठः।
- 78. किमिजुष्ट इति ग्राकरे पाठः।
- 79. प्रतिनीलमकालजम् इति आदर्शपुस्तके पाठः।
- 80. सर्वमपर्यागतमेव इति स्राकरे पाट:।

CHAPTER 20

'पत्रं पुष्पं फलं नालं कंदं सस्वेदजं तथा । 2 शाकं षड्विधमुद्दिष्ट गुरु विद्याद्यथोतरम् ।। १ ।। Sāka (Vegetables)

Sāka is of seven types, viz., leaf, flower, fruit, stalk, rhizome and saṁsvedaja (those produced by moist heat). These are progressively heavy.

प्रायः सर्वाणि शाकानि विष्टम्भीनि गुरूणि च। रूक्षाणि वहुवर्वांसि सृष्टविण्मारुतानि च।। २॥

Generally all types of śāka are wind forming, heavy and un-unctuous. They produce more of stool and help in the elimination of stool and flatus.

चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ।

Jīvantī (Leptadenia reticulata W. & A.)

Jīvantī promotes eyesight and alleviates all doṣas. It is sweet in taste and cooling.

³ स्वादुपाकमभिष्यन्दि विषघ्न **तण्डुलीयकम्** ॥ ३ ॥

Tandulīyaka (Amaranthus spinosus Linn.)

Tandulīyaka is sweet in vipāka and abhişyandi (which obstructs the channels of circulation). It cures vişa (poisoning).

'लघुर्विपाके कृमिहा मेधाग्निबलवद्धेन. ।

सक्षारः सर्वदोषघ्नो वास्तुको रोचनः सरः ॥ ४ ॥

Vāstuka (Chenopodium murale Linn.)

Vāstuka is light for digestion. It cures kṛmi (parasitic infection). It promotes intellect, power of digestion and strength. It is alkaline. It alleviates all doṣas and it is appetiser and laxative.

चिलिर्बास्तुकवज्ज्ञेयाः पालक्या तण्डुलीयवत् । व वातकृद्वद्वविण्मूत्रा रूक्षा पित्तकफे हिता ॥'५॥ [सुश्रुतः सूत्र ४६: २६०-२६१]

Cili and Pālankya (Chenopodium album Linn, and Spinacea oleracea Linn.)

Cili shares the properties of $V\bar{a}stuka$. $P\bar{a}lankya$ shares the properties of $tandul\bar{i}yaka$. In addition it aggravates $v\bar{a}yu$ and causes retention of stool and urine. It is un-unctuous and is useful in the aggravation of pitta and kapha.

' 'मधुरः कफवातघ्नः पाचनः कण्ठशोधनः ।

विशेषतः पित्तहरः सतिक्तः **कासमर्दकः** ॥ ६ ॥ '

[माधवद्रव्यगुणः शाकवर्ग २२: १-६]

Kāsamardaka (Cassia occidentalis Linn.)

Kāsamardaka is sweet, alleviator of kapha and vāta and

carminative. It cleanses the throat. It specially alleviates pitta and it is bitter in taste.

'काकजंबा विष हन्ति रक्तपित्तभ्रमज्बरान् ।

Kākajanghā (Peristrophe bicalyculata Nees.)

Kākajanghā cures viṣa (poisoning), rakta pitta (a disease characterised by bleeding from different parts of the body), bhrama (giddiness) and jvara (fever).

पथ्या सरा त्रिदोषघ्नी मेथिका वातन।शिनी ।। ७ ॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : ५-६]

Methikā (Trigonella foecum-graecum Linn.)

Methikā is wholesome, laxative and alleviator of all the three dosas. It specifically alleviates $v\bar{a}yu$.

'त्रिदोषशमनी वृष्या काकमाची रसायनी।' [माधवद्रव्यगुणः शाकवर्ग २२:७]

'नात्युष्णा शीतवीर्या च भेदिनी कुष्ठनाशिनी ॥ ।।। ।

[माधवद्रव्यगुण. शाकवर्ग २२: ८]

Kākamācī (Solanum nigrum Linn.)

 $K\bar{a}kam\bar{a}c\bar{i}$ alleviates all the three dosas. It is aphrodisiac and rejuvenating. It is not very hot and is cold in potency. It is purgative and it cures kustha (obstinate skin diseases including leprosy).

'ईषत्तिक्तं त्रिदोषघ्न शाक कटु सतीनजम् ।
Satīna (Pisum sativum Linn.)

The \dot{saka} of $sat\bar{\imath}na$ is slightly bitter. It alleviates all the three dosas and it is pungent.

स्वादुपाकरसं शाक दुर्जरं **हरिमन्थजम् ।। ६ ।।**

Harimantha

The śāka of harimantha is sweet in vipāka as well as in taste. It is difficult of digestion.

भेदनं रूक्षमधुरं कालायमतिवातलम् ।

Kalāya (Lathyrus sativus Linn.)

Kalāya is purgative, un-unctuous and sweet. It aggravates vāyu in excess.

राजक्षवकशाक तु त्रिदोषशमनं लघु ।। १०।।

ग्राहि शस्तं विशेषेण ग्रहण्यशीविकारिणाम् ।

Rājak şavak a

The śāka of rājakṣavaka, alleviates all the three doṣas. It is light and constipative. It is specifically useful for patients suffering from grahanī (sprue syndrome) and arśas (piles).

कषायावहिता पित्ते स्वादुतिक्तरसाहिमा ।। ११ ।।

लघ्वी मण्डूकपणीं च तद्वद्गोजिह्वका मता ।

Maṇḍūkaparni and Gojihvakā (Centella asiatica Urban and Launaea asplenifolia Hook. f.)

Mandūkaparni is astringent and useful in pitta. It is delicious, bitter in taste, cooling and light.

Gojihvakā has similar properties.

ग्रविदाही त्रिदोषघ्नः संग्राही **स्निषण्णकः** ॥ १२ ॥

Sunişannaka (Marsilia minuta Linn.)

Sunişannaka does not produce burning sensation and it alleviates all the three dosas. It is constipative,

11

ग्रहण्यर्शोविकारघ्नी साम्ला वातकफे हिता । उष्णा कषायमधुरा **चांगेरी** चाग्निदीपनी ।। १३ ।।

Cāngerī (Oxalis corniculata Linn.)

Cāngerī cures grahaṇī (sprue syndrome) and arśas (piles). It is sour and useful in the aggravation of $v\bar{a}yu$ as well as kapha. It is hot, astringent, sweet and digestive stimulant.

रक्तिपत्तानिलहरं सितक्तं कंचटं मतम् ।

Kaṁcaṭa

Kamcaţa alleviates vitiation of blood, pitta and vāyu. It is bitter.

12 13 कफवातहर ग्राहि **मौदकं** तत्प्रकीर्तितम् ॥ १४॥

Modaka

Modaka alleviates kapha and vāyu and it is constrpative.

कफापह शाकमुक्तं वरुणप्रपुन्नाटयोः । रूक्षं लघ च शीतं च वातिपत्तिप्रकोपणम ॥ १५ ॥

Varuṇa and Prapunnāṭa (Crataeva nurvala Buch.—Ham. and Cassia tora Linn.)

The śāka of varuṇa and prapunnāṭa alleviates kapha. It is un-unctuous, light, cooling and aggravator of vāyu as well as pitta.

वत्सादनी बिल्वपत्रं श्रेयसी तिलपण्यंपि । गण्डीरिश्चत्रकश्चेति शस्यते कफमारुते ।। १६ ।।

Vatsādanī etc.

The śāka of vatsādanī, leaf of bilva, śreyasī, tilaparņī,

gandīra and ciţraka is useful in the aggravation of kapha and vāyu.

कालशाकं गरक्लेष्मशोथघ्नं दीपनं कट् ।

Kālaśāka (Corchorus capsularis Linn.)

Kālašāka cures gara (a type of poisoning), aggravation of kapha and śotha (oedema). It is digestive stimulant and pungent.

Varṣābhū (Trianthema portulacastrum Linn.)

Both the type of varsābhū alleviate kapha and vāyu and they are useful in śotha (oedema), udara (obstinate abdominal diseases including ascitis) and arśas (piles).

16 दीपनाः कफवातघ्ना**दिचरबिल्वांकुरासनाः** ।

Cirabilva, Ankura and Asana

The śāka of cirabilva, ankura and asana is digestive stimulant and it alleviates kapha as well as vāyu.

वातिपत्तकरा रूक्षा कटुका रसपाकतः ॥ १८॥
18 19
वेणोः करीरा श्लेष्मघ्नाः कषायाश्च विदाहिनः ॥

Veņu Karīra (Bambusa arundinacea Willd.)

The karīra of veņu aggravates vāyu and pitta. It is ununctuous and pungent both in taste and vipāka. It alleviates kapha. It is astringent and it produces burning sensation.

> 20 तथा नव्यांकुराण्चापि क्लेष्मपित्तहरा: स्मृताः ॥१६॥

Freshly sprouted karīra is known to alleviate kapha and pitta,

आटरूषकवेत्राग्रगुडूचीनिम्वपर्पटाः

22

किरातिक्तसहिता रक्तिपत्तकफापहाः ॥ २०॥

[माधवद्रव्यगुणः शाकवर्ग २२ : ६-२१]

ı

Āṭarūṣaka etc.

 \bar{A} tarūṣaka, vetrāgra, gudūcī, nimba, parpaṭa and kirātatıkta alleviate the vitiation of blood, pitta and kapha.

'वार्ताकं कटु तीक्ष्णोष्णं मधुरं कफवातजित्।

सक्षारमग्निजननं हृद्यं रुच्यमपित्तलम् ॥ २१॥

Vārtāka (Solanum melongena Linn.)

Vārtāka is pungent, sharp, hot, sweet, alleviator of kapha as well as vāyu, alkaline, digestive stimulant, cardiac tonic and appetiser. It does not aggravate pitta.

तद्वालं कफपित्तघ्नं पक्वं सक्षारिपत्तलम् । 23 24 तद्वृद्धं गुरु संशुष्कं कफवातामयापहम् ॥ २२॥

The tender $v\bar{a}rt\bar{a}ka$ alleviates kapha and pitta. The matured $v\bar{a}rt\bar{a}ka$ is alkaline and aggravator of pitta. When over matured (brddha) it is heavy. The dried $v\bar{a}rt\bar{a}ka$ cures the diseases caused by kapha and $v\bar{a}yu$.

25 कफमेदोऽनिलहरमत्यल्प लघु दोपनम् । वार्ताक पित्तलं किञ्चिदगारपरिपाचितम् । 26 तदेवं तु गुरु स्निग्धं सतैललवणान्वितम् ॥ २३ ॥

Vārtāka burnt over charcoal reduces kapha, fat and vāyu. It is very slightly light and digestive stimulant. It aggravates pitta. When mixed with oil and salt it becomes heavy and unctuous.

27 अग्निप्रदा मारुतनाशिनी च शुक्रप्रदा शोणितविद्धिनी च। 28 29 वलासकासक्षयनाशिनी च वार्ताकुरेषा गुणसम्प्रयुक्ता ॥ २४ ॥

Vārtāku

Vārtāku stimulates digestion, alleviates vāyu, promotes semen and blood and cures aggravation of kapha, kāsa (bronchitis) and kṣaya (consumption).

कडूकुष्ठक्रमिघ्नानि कफपित्तहराणि च । 30 फलानि **बृहतीनां** च कटुतिक्तलघूनि च ॥ २५ ॥

Bṛhatī (Solanum indicum Linn.)

The fruit of bṛhatī cures kaṇḍū (itching), kuṣṭha (obstinate skin diseases including leprosy) and kṛmị (parasitic infection). It alleviates kapha and pitta. It is pungent, bitter and light.

पटोलपत्रं पित्तघ्न नाल तस्य कफापहम् । 31 फल तस्य त्रिदोषघ्नं मूल तस्य विरेचनम ॥ २६ ॥

Patola (Trichosanthes dioica Roxb.)

The leaf of patola alleviates pitta. Its stem alleviates kapha. Its fruit alleviates all the three dosas and its root is purgative.

रोचन कफपित्तघ्नमवृष्य कारवेल्लकम् ।

Kāravellaka (Momordica charantia Linn.)

 $K\bar{a}ravellaka$ is an appetiser. It alleviates kapha and pitta. It reduces virility.

32 कारवेल्लकवज्ज्ञेयं फल कर्कोटिकस्य च ।। २७ ।। 33 हस्तिककोटिकं तद्वद्गुणैस्तच्च बृहत्फलम् ।

Karkoțika and Hastikarkotika

The fruit of karkotika shares the properties of kāravellaka.

Hasti karkoţika has sımilar properties but its fruits are bigger in size.

³⁴ विषघ्न **वन्ध्याककोंटि केवुक** कफपित्तजित् ॥२८॥'

[माधवद्रव्यगुणः शाकवर्ग २२: २३-३१]

Vandhyā karkoţi and Kevuka

Vandhyākarkoţi and kevuka cure vișa (poisoning) and alleviate kapha as well as pitta.

35
'कूटमाण्डकं च कालिंगककोंटेबारुडिंडिसम् ।
36
तथा त्रपुसचीनाकं विष्टम्भि कफवातजित्।। २६।।
भेदि विष्टम्भ्यभिष्यन्दि स्वाद्रपाकरसं गुरु ।

Kūşmāndaka etc.

Kūṣmāṇḍaka, kāliṅga, karkoṭi, ervāru, ḍinḍisa, trapusa and cīnāka are wind forming, alleviator of kapha and vāyu, purgative, abhisyandi (which obstructs the channels of circulation), sweet in vipāka and taste and heavy.

पित्तनुत्तेषु कूष्माण्डं बालं मध्यं कफापहम् ॥ ३० ॥'

[माधवद्रव्यगुणः शाकवर्ग २२: ३४-३६]

पक्व लघूष्ण सक्षारदीपन वस्तिशोधनम् । सर्वदोषहर हद्य पथ्य चेतोविकारिणाम् ॥ ३१ ॥

Kūṣmāṇḍa (Cucurbita pepo F.I.)

The tender $k\bar{u}sm\bar{a}nda$ alleviates pitta. The mature $k\bar{u}sm\bar{a}nda$ alleviates kapha. The ripe $k\bar{u}sm\bar{a}nda$ is light, hot, alkaline and digestive stimulant. It cleanses the urinary bladder and alleviates all dosas. It is cardiac tonic and wholesome for patients suffering from mental diseases.

³⁷ 'वर्चोभेदीन्य**लाबनि रू**क्षशीतगुरुणि च ।

Alābū (Lagenaria siceraria Standl.)

Different 'types of $al\bar{a}b\bar{u}$ are purgative, un-unctuous, cooling and heavy.

कट्तुंबी हिमा हृद्या पित्तकासविषापहा ॥ ३२ ॥

Kaţu tumbī

Kaţu tumbī is cooling and cardiac tonic. It alleviates pitta and cures $k\bar{a}sa$ (bronchitis) and viṣa (poisoning).

38

तपुसैर्वारककार गुरु विष्टम्भि शीतलम् ।
39

मुख्यं रूक्षं च त्रपुस मूत्रलं त्वितमारुतम् ॥ ३३॥
40
सनीलं त्रपुसं तेषां कफिपत्तहर स्मृतम् ।
.
तत्पाण्डु कफक्रज्जीणमम्लं वातकफापहम् ॥ ३४॥

Trapusa, Ervāru & Kakāru

Trapusa, ervāru and kakāru are heavy, wind forming, cooling, delicious and un-unctuous.

Trapusa (Cucumis sativus Linn.)

Trapusa is diuretic and it exceedingly aggravates $v\bar{a}yu$. Trapusa when it is green alleviates kapha and pitta. When it becomes yellowish in colour, it aggravates kapha. When over matured, it becomes sour and it alleviates $v\bar{a}ta$ as well as kapha.

्पर्वारुकं तु सम्पन्वं दाहतृष्णाश्रमात्तिनुत् । सक्षारिपत्तलं तेषु शीर्णवृन्तं कफापहम् ॥ ३५॥ ४२ भेदनं दीपनं हृद्यमानाहप्लीहनुल्लघ ।

Ervāruka (Cucumis utilissimus Roxb.)

The ripe ervāruka cures dāha (burning syndrome), tṛṣṇā (morbid thirst) and śrama (physical fatigue). It is alkaline and aggravator of pitta.

Ervāruka whose stalk is dried up alleviates kapha. It is purgative, digestive stimulant and cardiac tonic. It cures ānāha (flatulence) and plīhan (splenic disorder). It is light.

43 सक्षारमधुरा रुच्या रूक्षा वातकफापहा ॥ ३६॥ 44 ग्रहमरी भेदनी गुर्वी नाडी कूष्माण्डसंभवा ।

Küşmända nādī

The stalk of knsmanda is alkaline, sweet, appetiser and un-unctuous. It alleviates $v\bar{a}ta$ as well as kapha and removes $asmar\bar{i}$ (stone in the urinary tract). It is heavy.

श्रलाबुनालिका गुर्वी मधुरा पित्तनाशिनी । वातश्लेष्मकरी रूक्षा शीतला मलभेदिनी ॥ ३७ ॥

[माधवद्रवयगुणः शाकवर्ग २३: ३७-४३]

Alābu nālikā

The stalk of $Al\bar{a}bu$ is heavy and sweet. It alleviates *pitta* and aggravates $v\bar{a}yu$ as well as kapha. It is un-unctuous, cooling and purgative.

⁴⁵ 'विड्भेदि मधुरास्निग्धा प्रायो विष्टंभि वातला । कफापहा शीततरारुच्यपहा **पटोलिका** ।। ३८ ॥'

Patolikā (Trichosanthes cucumerina Roxb.)

 $Patolik\bar{a}$ is purgative, sweet, unctuous and mostly wind forming. It aggravates $v\bar{a}yu$ and alleviates kapha. It is cooler and it cures aruci (anorexia).

'स्वादुपाकरसा वृष्या रक्तपित्तमदापहा । 48 उपोदिका सरा स्निग्धा बल्या ख्लेष्मकरी हिमा ॥३६॥'

[माधवद्रव्यगुणः शाकवर्ग २२ : ४३]

Upodikā (Basella rubra Linn.)

Upodikā is sweet in $vip\bar{a}ka$ and taste and aphrodisiac. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is laxative, strength promoting, aggravator of kapha and cooling.

'श्रारकस्य च सक्षारं शाकं श्लेष्मकरं गुरु ।'
[माधवद्रव्यगुण शाकवर्ग २२ : ४५]

Āruka (Prunus domestica Linn.)

Āruka is alkaline, aggravator of kapha and heavy.

48 'स्वभावात्पिच्छलः शीतो विष्टम्भी वातकोपकः ॥४०॥

रक्तपित्तहरः स्वादु **नीरीचः** परिकीर्तितः ।

Nīrīca

 $N\bar{i}r\bar{i}ca$ is slimy by nature, cooling, wind forming and aggravator of $v\bar{a}yu$. It cures rahta pitta (a disease characterised by bleeding from different parts of the body) and is delicious.

50 मारुसो मधुरः शीतो विष्टम्भी गुरु पित्तकृत् ॥४१॥ 52 रक्तनीलादयश्चैव तज्जातीयाश्च तद्गुणाः ।

Märusa

Mārusa is sweet, cooling, wind forming, heavy and aggravator of pitta. It has many varieties, viz., red, blue etc. and all of them have the same properties.

53 स्तन्यक्र**च्छीतगुर्वी च सकषाया कलवुका** ॥ ४२ ॥

Kalambuka (Ipomoea reptans Poir.)

Kalambuka promotes lactation. It is cooling, heavy and astringent.

भेदिनी कफपित्तध्नी कुष्ठध्नी हिलमोचिका ।

Hilamocikā (Enhydra fluctuans Lour.)

Halamocik \bar{a} is purgative. It alleviates kapha and pitta and cures kuṣṭha (obstinate skin diseases including leprosy).

कफपित्तहरस्तिक्तो रोचनो ग्रीष्मसुन्दरः ॥ ४३ ॥

Grīsma sundara

Grīṣma sundara alleviates kapha and pitta. It is bitter and appetiser.

⁵⁵ कटुतिक्तरसा हृद्या रोचर्ना वह्निदीपनी । ⁵⁶ सर्वदोषहरा लघ्वी कंठ्या **मूलकपोतिका** ॥ ४४ ॥

Műla kapotikā

Mūla kapotikā is pungent and bitter in taste, cardiac tonic, appetiser, digestive stimulant, alleviator of all doṣas, light and promoter of good voice.

मूलकं गुरु विष्टभी तीक्ष्णमामित्रदोषकृत् । 57 [स्नेहसिद्ध] तदेव स्याद्दोषत्रयविनाशनम् । 58 तत्फलं कफपित्तघ्नं तत्पुष्पं कफवातिषत् ॥ ४५ ॥

[माधवद्रव्यगुणः शाकवर्ग २२ : ५०-५६]

Mūlaka (Raphanus sativus Linn.)

 $M\overline{u}laka$ is heavy, wind forming and sharp. It produces $\bar{a}ma$ and aggravates all the three dosas. When prepared along with fat, it alleviates all the three dosas. Its fruit alleviates kanha and nitta and its flower alleviates kanha and $v\bar{a}ta$.

Materia Medica

विष्टम्भि वातलं शाकं शुष्कमन्यत् मूलकात् ।

All types of śāka, when dried cause wind formation and aggravate vāyu. Mūlaka, however, is an exception.

59 त्रिदोषध्नमभिष्यन्दि शाकं सर्षपजं गुरु ॥ ४६॥

Sarşapa (Brassica compestris Boiss)

The śāka of sarṣapa alleviates all the three doṣas (?). It is abhiṣyandi (which obstructs the channels of circulation) and heavy.

तथैव **राजिका** तिक्ता तीक्ष्णा **पञ्चांगुलः** सरः ।

Rājikā and Pañcāngula (Brassica nigra Koch, and Ricinus communis Linn.)

 $R\bar{a}jik\bar{a}$ shares the properties of sarṣapa śāka. In addition it is bitter and sharp.

The śāka of pañcāngula is laxative.

सरूक्षमुष्णं कौसुमभं पित्तकृत्कफवातजित् ॥ ४७ ॥

Kusumbha (Carthamus tinctorius Linn.)

Kusumbha is un-unctuous and hot. It aggravates pitta and alleviates kapha as well as vāta.

हिषतिक्त समधुर **माषपत्रं** तु शुक्रलम्।

Māṣa (Phaseolus mungo Linn.)

The leaves of masa are slightly bitter, sweet and promoter of semen.

62 आहस्तिनी सपत्त्रा मूत्रलाश्मरिनाशिनी ॥ ४८ ॥

Ahastinī and Pattūrā

Ahastinī and pattūrā are diuretics. They cure asmari (stone

in the urinary tract).

न्यग्रोधोदुम्बराइवत्थप्लक्षपद्मादिपल्लवाः

64

कषायाः स्तम्भनाः शीता हिताः पित्तातिसारिणाम् ॥४६॥

Nyagrodha etc.

The leaf of nyagrodha, udumbara, aśvattha, plakṣa, padma etc. is astringent, constipative and cooling. It is useful for patients suffering from paittika type of atisāra (diarrhoea).

65 'छात्रकास्तु पला[ले]क्षुकरोषक्षितिवेणुजाः । 66

सर्वे संस्वेदजाः शीताः कषायाः स्वादुपिच्छिलाः ॥५०॥

Sainsvedaja (Mushroom)

Mushrooms which grow on palāla (straw), ikṣu (sugarcane), karīṣa (cow dung), kṣiti (ground) and veṇu (bamboo) are called samsvedaja. All of them are cooling, astringent, delicious and slimy.

गुरवश्छर्दां तीसारज्वरश्लेष्माम् यप्रदाः । 67 स्वादुपाकरसा रूक्षा दोषलास्ते पलालयाः ॥ ५१ ॥

Mushrooms which grow on straw are heavy. They produce *chardi* (vomiting), *atisāra* (diarrhoea), *jvara* (fever) and diseases caused by *kapha*. They are sweet in *vipāka* as well as taste and un-unctuous. They aggravate *doṣas*.

व्हे 69 इवेता. शुचिस्थलीकाष्ठवंशगोत्रजसंभवाः । 70 '[नातिदोषकरा ज्ञेयाः] शेषास्तेम्यो विगहिताः ॥५२॥

Mushrooms which are white in colour, which grow in clean places or on wood, bamboo and cattle shed are not very injurious. Remaining types of mushrooms should not be used.

71 72 तद्विकल्पोऽल्पदोषश्च स्थलीगोव्रजसंभवः ।'

खुखु डक इति ख्यातो वृष्यो बल्योऽथ बृंहणः।

Another variety of mushroom is called *khukhundaka*. It is less injurious and it grows on the ground and in a cattle shed. It is aphrodisiac, strength promoting and nourishing,

73 विष्टम्भिनः स्मृताः सर्वे छत्राका वातकोपनाः ॥५३॥

[माधवद्रव्यगुणः शाकवर्ग २२: ५७-६४]

All the mushrooms are known to be wind forming and they aggravate $v\bar{a}yu$.

74 75 **पिनाकि**र्वातला सार्द्रा रुचिष्यानिलदीपनी ।

Pināki

Pināki aggravates vāyu. When it is green it is an appetiser and stimulant of digestion.

विदारी वातिपत्तघ्नी वृष्या बल्या रसायनी ॥५४॥

Vidārī (Ipomoea paniculata R. Br.)

Vidārī alleviates vāyu and pitta. It is aphrodisiac, strength promoting and rejuvenating.

76 **शतावरी म**हाबल्या चक्षुष्या वातपित्तनुत् ।

Satāvarī (Asparagus racemosus Willd.)

Satāvarī is an excellent promoter of strength and eyesight. It alleviates vāyu and pitta.

77 महती चैव हृद्या च मेथाग्निबलवर्धिनी ॥ ५५॥

ग्रहण्यशोविकारघ्नी वृष्या बल्या रसायनी ।

The bigger variety is a cardiac tonic and promoter of

intellect, power of digestion and strength. It cures grahanī (sprue syndrome) and arśas (piles). It is aphrodisiac, strength promoting and rejuvenating.

78 79 कासपित्तहरास्तिकास्तस्या **एवांक्रा** मता ॥ ५६ ॥

Its sprouts cure $k\bar{a}sa$ (bronchitis) and alleviate *pitta*. They are bitter.

80 सरूक्षं विसशालूक क्रौञ्चादनं कसेरकम् । शृंगाटकं गलोद्यं च गुरु विष्टंभि शीतलम् ॥५७॥

Visaśālūka etc.

Visaśālūka, krauñcādana, kaseruka, sṛṅgāṭaka and galo-dhya are un-unctuous, heavy, wind forming and cooling.

पौष्कर तु भवेद्वीज रक्तपित्तज्वरापहम् ।

Pauskara (Lotus seed)

The seed of puskara cures rakta pitta (a disease characteri-

sed by bleeding from different parts of the body) and jvara (fever).

तथा **तालप्रलंवं** च उरःक्षतरुजापहम् ॥ ५८ ॥

Tāla pralamba (Borassus flabellifer Linn.)

The inflorescence of tāla cures uraḥkṣata (phthisis).

81 82 83 पित्तानिलहरो हृद्यः स्वादुः **मुंजातकः** स्मृतः ।

Muñjātaka (Orchis latifolia Linn.)

Muñjātaka alleviates pitta and vāyu. It is a cardiac tonic and delicious.

84 शंखहस्तीकरक्तांगं मधुपिण्डकशुंगकम् ॥ ५६॥

85
शंखाद्यान्यालुकानीह रक्तिपत्तहराणि च ।
गरूणि स्वादृशीतानि स्तन्यशुक्रकराणि च ॥ ६० ॥

Āluka (Dioscorea Sp.)

Śankha, hastīka, raktānga, madhupindaka and śungaka—these are the different types of āluka. They cure rakta pitta (a disease characterised by bleeding from different parts of the body). They are heavy, delicious and cooling. They promote lactation and semen.

⁸⁶ **पिंडारुकं** कफकरं गुरु वातप्र**को**पणम् ।

Piņdāruka (Colocasia esculenta Schott)

Piņḍāruka aggravates kapha. It is heavy. It also aggravates vāyu.

87 **सुरेन्द्रकन्दः** श्लेष्मध्नो विपाके कटु पित्तकृत् ।। ६**१** ।।

Surendra kanda (Amorphophalus sylvaticus Kunth)

Surendra kanda alleviates kapha. It is pungent in vipāka and it aggravates pitta.

88 89 'बल्यः कदल्याः कंदस्तु वातिपत्तहरः सदा ।'

Kadali kanda (Musa paradisica Linn.)

The rhizome of kadalī promotes strength and it alleviates vāyu and pitta.

90 माणकं स्वादु शीतं च गुरु चापि प्रकीतितम् ॥६२॥

Mānaka (Alocasia indica Schott.)

Māṇaka is sweet, cooling and heavy.

दीपनः सूरणो रुच्यः कफघ्नो विश्वदो लघुः।

'विशेषादर्शसा पथ्यो, भूकन्दस्त्वतिदोषलः ॥ ६३ ॥

Sūraņa and Bhūkanda

 $S\bar{u}rana$ is digestive stimulant, appetiser, alleviator of kapha, viśada (non slimy) and light. It is specifically useful for arśas (piles).

Bhū kanda is exceedingly harmful.

91 92 अम्लिकायाः स्मृतः कन्दो ग्रहण्यर्शोहितो लघुः।

नात्युष्णः कफवातघ्नो ग्राही शस्तो मदात्यये ।।६४॥

Amlikā kanda

The rhizome of $amlik\bar{a}$ is useful in $grahan\bar{\imath}$ (sprue syndrome) and $ar\dot{s}as$ (piles). It is light and not very hot. It alleviates kapha and $v\bar{a}yu$. It is constipative and is useful in $mad\bar{a}tyaya$ (alcoholism).

93 कुमुदोत्पलपद्मानां कंदा मारुतकोपनाः । 94 कषायाः पित्तशमना विपाके मधूरा हिमाः ॥ ६५ ॥

Kumuđa kanda etc.

The rhizome of kumuda, utpala and padma aggravates vāyu. It is astringent, alleviator of pitta, sweet in vipāka and cooling.

95 97 **मुसली** बृंहणी वृष्या वीर्योष्णार्शोऽनिलापहा ।

Muśalī (Chlorophytum tuberosum Baker)

Muśalī is nourishing, aphrodisiac and hot in potency. It cures arśas (piles) and vitiation of $v\bar{a}yu$.

98 **वाराहकन्दः** इलेष्मघ्नः कटुको रसपाकतः ॥ ६६ ॥ 99 100 कुष्ठकृमिहरो वृष्यो बलवृर्णविवर्धनः ।

Vārāha kanda (Tacca aspera Roxb.)

 $V\bar{a}r\bar{a}ha$ kanda alleviates kapha. It is pungent in taste and $vip\bar{a}ka$. It cures kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection). It is aphrodisiac and it promotes strength as well as complexion.

तालस्य नालिकेरस्य सर्जूरस्य शिरांसि च ।। ६७ ।।

कषायस्निग्धमधुरं बृंहणानि गुरूणि च ।

102

सृष्टमूत्राणि वृष्याणि जीवनीयप्रदानि च ।। ६८ ।।

103

बलपुस्त्वक्षये कासे रक्तिपत्ते ऽनिले विषे ।

104 105

प्रशस्तानि सदा पुंसां शीतानि रुचिराणि च ।।६६।।

Tāla śiras etc.

The top portion of the trunk of $t\bar{a}la$, $n\bar{a}rikela$ and $kharj\bar{u}ra$ is astringent, unctuous, sweet, nourishing and heavy. It helps in the elimination of urine. It is aphrodisiac and vitalising. It is always useful for persons who have lost their strength and potency. It cures $k\bar{a}sa$ (bronchitis), $rakta\ pitta$ (a disease characterised by bleeding from different parts of the body), vitiation of $v\bar{a}yu$ and visa (poisoning). It is cooling and delicious.

106 बालं ह्यनात्तीवं जीणं व्याधितं कृमिभक्षितम् । कंदं विवर्जयेत्सर्वे यो वा सम्यक् न रोहति ॥ ७०॥

Bad quality

All rhizomes which are immature, unseasonal, old, diseased, eaten away by parasites and which are not properly grown should not be used.

धान्येपु मांसेषु फलेषु चैव शाकेषु चानुक्तमिह प्रमोहात्। 108 ग्रास्वादतो भूतगुणैर्गृ हीत्वा तदादिशेद्द्रव्यमनल्पबुद्धिः।।७१।।

Miscellaneous

The description of the properties of different type of $dh\bar{a}nyas$ (corns and cereals), $m\bar{a}msa$ (meat), phala (fruits) and $s\bar{a}ka$ (vegetables) which is omitted here by mistake should be determind by the Wise by examining the taste and attributes of $mah\bar{a}bh\bar{u}tas$ in them.

।। इति शाकवर्गः ।।

Thus ends the group dealing with different types of vegetables.

NOTES AND REFERENCES

- 1. 'श्री गणेशाय नमः' पाठोऽयं चतुर्थपुस्तके उपलभ्यते ।
- पडविधं शाकम्दिदष्टं इति ग्राकरे पाठः ।
- 3. स्वाद्रपाकमसृक्पित्तविषनुत् इति आकरे पाठः ।
- 4. मेघाग्निबलवर्धन इति आकरे द्वितीयपुस्तके च पाठः।
- 5. चिल्ली वास्तुकवज्ज्ञेया इति आकरे पाठः।
- 6. पित्तकफापहा इति स्राकरे पाठः।
- 7. मध्रा इति द्वितीयपुस्तके पाठः।
- 8. रक्तपित्तविषज्वरान् इति आदर्शपुस्तकेषु पाठः ।
- 9. सतीनकम् इति श्राकरे पाठः।
- 10. कषायानु हिता इति ग्राकरे पाठः।
- 11. चाम्ला इति स्राकरे पाठः।
- 12. संग्राहकं वातकरं इति ग्राकरे पाठः।
- 13. त्वादकं इति चतुर्थपुस्तके पाठः ।
- 14. वर्षाम्मवौ इति स्रादर्शपुस्तकेषु पाठः।

- 15. हितौ शोथोदरार्शसाम् इति स्राकरे पाठः ।
- 16. कफवातघ्नाश्चिरबिल्वांकुराः सराः इति स्राकरे पाठः ।
- 17. रूक्षाः इति स्राकरे पाठः -
- 18. करीराः इति आकरे पाठ ।
- 19. सकषाया इति स्राकरे पाठः।
- 20. नालांक्राश्चान्ये इति श्राकरे पाठः।
- 21. किरातितक्तसहिता इति स्राकरे पाठः।
- 22 सर्वे पित्तकफापहा इति ग्राकरे पाठः।
- 23. तद्रदेव इति स्राकरे पाठः।
- 24. तु इति ग्राकरे पाठः।
- 25. कफमेदोनिलहरमत्यर्थ इति आकरे चतुर्थपुस्तके च पाठ: ।
- 26. तदेकं इति ग्रादर्शपुस्तके पाठः ।
- 27. मारुतनाशनी इति आकरे पाठः ।
- 28. बलासकासक्षयनाशनी इति भ्राकरे पाठः।
- 29. वार्ताकिरेषां इति आकरे पाठः ।
- 30. फलीनि इति चतुर्थपुस्तके पाठः।
- 31 पाठोऽयं श्राकरे नोपलभ्यते ।
- 32 कारवेल्लकवद्ज्ञेयं इति ग्राकरे पाठः ।
- 33. तद्वद् गुणैस्तन् इति ग्राकरे पाठः।
- 34. वंध्यकर्कोट केवुक इति म्राकरे पाठ. । वन्धिकार्कोटि केबु इति द्वितीयपुस्तके पाठ ।
- 35. कूष्मांडतुम्वकालिगककोंटैर्वारुडिडिसम् इति स्राकरे पाठ. ।
- 36 तथा त्रपुसवीज तु रुचिदं कफवातिजत् इति म्राकरे पाठः । तथा त्रपुसवानाकचिमिट कफवातकृत् इति चतुर्थप्स्तके पाठः ।
- 37. वच्योभेदीन्यलावूनि इति चतुर्थपुस्तके पाठ ।
- 38 त्रपुसैर्वारुक स्वादु इति स्राकरे पाठ·।
- 39. मुखप्रियं च रूक्ष च मूत्रल त्रपुस त्वित इति ग्राकरे चतुर्थपुस्तके च पाठ: ।
- 40. वाल सनील त्रपुसं तेषा पित्तहर स्मृतम् इति आकरे पाठ.।
- 41. दाहतृष्णाक्लमात्तिनुत् इति आकरे पाठ.।
- 42. हृद्यमानाहाष्ठीलनुल्लघु इति स्राकरे पाठः।
- 43. शीर्णवृन्त लघु स्वादु भेद्युक्त विह्निपित्तकृत्।

सक्षारमधुरा रुच्या वातपित्तकफापहा ।। इति स्राकरे पाठः । (माधवद्रव्यगुणः शाकवर्ग २२ : ४१-४२)

- 44. स्थिराविभेदिनी इति द्वितीयपुस्तके पाठः।
- 45. 'विड्भेदमधुरास्निग्धा'''पटोलिका' पाठोऽय चतुर्थपुस्तके ग्रधिकमुपलम्यते ।
- 46. उपोदका इति द्वितीयपुस्तके पाठः।
- 47. विषमस्य यवक्षारं सार्षश्लेष्मकर गुरु [?] इति द्वितीयपुस्तके पाठः ।
- 48. स्वभाविपिच्छिल: इति आकरे पाठ: ।
- 49. स्वादुर्नाडीचः इति चतुर्थपुस्तके आकरे च पाठः ।
- 50. मातुसो इति चतुर्थपुस्तके पाठ: ।
- 51. पित्तनुद् गुरुः इति श्राकरे पाठः ।
- 52. रक्तनालादयश्चान्ये इति श्राकरे पाठः।
- 53. स्तन्यवृष्या च गुर्वी च चतुर्थपुस्तके पाठः । स्तन्या वृष्या च इति श्राकरे पाठः ।
- 54. करबुका इति चतुर्थपुस्तके पाठः।
- 55 कटुतिक्ता सरा इति भ्राकरे पाठः । कटुतिक्तसहा हृद्या इति द्वितीयपुस्तके पाठः ।
- 56. सर्वदोपहरी इति आकरे पाठ.।
- 57. स्निग्धसिद्धिं इति द्वितीयपुस्तके पाठः ।
- 58 'तत्कल कफतानजित्' पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
- 59 त्रिदोपं बह्वभिष्यन्दि इति आकरे पाठः ।
- 60. नीक्ष्णा तिक्तः इति श्राकरे पाठः।
- 61. मापपर्णन्तु इति ग्राकरे पाठ ।
- 62. श्रीहस्तिनी इति ग्राकरे चतुर्थतुस्तकं च पाठः।
- 63. मृत्रलाव्मरीभेदनी इति आकरे चतुर्थपुस्तके च पाठः।
- 64 भीता इति आकरे पाठ.।
- 65. पलाशेक्षुकरीपक्षितिवेणुजाः इति चतुर्थपुस्तके पाठः ।
- 66. 'छात्रकास्तुस्वादुपिच्छिला' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 67. पलालजाः इति स्राकरे पाठः ।
- 68. गृद्धस्थली इति आकरे पाठः।
- 69. काष्ठवंशग्रोत्रजसभवाः इति आदर्शपुस्तकेषु पाठ.।
- 70. पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
- 71. तद्विकल्पोऽल्पदोषाश्च इति आकरे पाठः।

- 72. 'नातिदोषकरा · · · स्थलीगोन्नजसंभवः' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 73. छत्रका इति स्राकरे पाठः ।
- 74. पिण्याकी वातला इति ग्राकरे पाठः।
- 75. सान्द्रा इति श्राकरे पाठः।
- 76. वष्या शतावरी बल्या इति स्राकरे पाठः।
- 77. सैव इति आकरे पाठः।
- 78. कफपित्तहरास्तिक्तास्तस्या इति स्राकरे पाठः ।
- 79. स्मृताः इति श्राकरे पाठः ।
- 80. तरूढिबसशालुककौँचादनकसेरुकम् इति श्राकरे पाठः।
- 81. पित्तानिलकरो इति द्वितीयपुस्तके पाठः ।
- 82. वृष्यः इति आकरे चतुर्थपुस्तके च पाठः ।
- 83. स्वादुर्म्ञ्जातकः इति श्राकरे पाठः ।
- 84. शंखहस्तिकरक्तांगमधूपिण्डकप्रृंगकम् इति आकरे पाठः ।
- 85. षडद्यात्पाण्डुकानाह इति स्रादर्शपुस्तकेषु पाठः ।
- 86. पिण्डालुकं इति आकरे पाठः ।
- 87. कटुः इति स्राकरे पाठः ।
- 88. वातपित्तहरक्च इति श्राकरे पाठः।
- 89. 'बल्यः""सदा' पाठोऽयं चतुर्थपुस्तके नोपलम्यते ।
- 90. पित्तं इति ग्रादर्शपुस्तकेषु पाठः ।
- 91. लघुः इति आकरे पाठः ।
- 92. 'विशेषादर्शसां "लघु' पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
- 93. मारुतकोपनाः इति आकरे पाठः ।
- 94. मध्राः इति म्राकरे पाठः ।
- 95. मुशली इति स्राकरे चतुर्थपुस्तके च पाठः।
- 96. वीर्योष्णाऽशोंऽनिलापहा इति स्राकरे पाठ: ।
- 97. ग्रस्य क्लोकस्यानन्तरम् 'नीतिक्लेष्मघ्नः पित्तदूषणः ।' पाठोऽयं द्वितीय-पुस्तके अधिकं उपलभ्यते ।
- 98. वराहकंदः इति आकरे पाठः।
- 99. कुष्ठमेहिकिमिहरो वृष्योष्णः पित्तवर्द्धनः इति ग्राकरे चतुर्थपुस्तके च पाठः।
- 100. श्रस्य श्लोकस्यानन्तरम् 'कंदो हिलिन्याः श्लेष्मघ्नः पित्तलो गर्भंपातनः' पाठोऽय चतुर्थपुस्तके ग्रधिकमुपलभ्यते ।

- 101. वालस्य इति द्वितीयपुस्तके पाठः ।
- 102. जीवन श्रीणनानि च इति स्राकरे पाठ: ।
- 103. कार्स्ये इति चतुर्थपुस्तके पाठः ।
- 104. रुचिदानि इति श्राकरे पाठः ।
- 105. द्वितीयचतुर्थपुस्तकयोः अत्रैव "इति शाकवर्गः" इति पठितं । अस्य श्लोकस्यानन्तरम् ""पिरजीर्णं च कांमेजुष्टमदेशजं । वर्ज्ययेत्प- त्रशाक च यदकाले प्ररोहि च" पाठोऽयं चतुर्थपुस्तके अधिकं उपलभ्यते ।
- 106. बालं ग्रनार्त्तवं इति चतुर्थपुस्तके पाठः।
- 107. प्रमादात् इति आकरे पाठः।
- 108. समादिशेद् द्रव्यमनल्पबुद्धिः इति आकरे पाठ ।

CHAPTER 21

'षष्टिका यवगोधूमा लोहिता ये च शालयः । मृद्गाढकीमसूराश्च धान्येषु प्रवराः स्मृताः ।। १ ।।

Dhānya (Corns and Cereals)

Among the corns and cereals, sastika, yava, godhūma. red variety of śāli, mudga, āḍhakī and masūra are the best.

एणः कुरंगो हरिणस्तित्तिरिर्लाव एव च । 2 3 मयूरवर्गिक्मश्चि श्रेष्ठा **मांस**गुणेषु च ॥ २॥

Māmsa (Meat)

Among different types of meat, the meat of eṇa, kuranga, hariṇa, tittiri, lāva, mayūra, vargi (?) and $k\bar{u}rma$ are the best.

दाडिमामलक द्राक्षा खर्जूरं सपरूषकम् । 4 राजादन मातुलुंगफलवर्गे प्रशस्यते ॥ ३॥

Phala (Fruits)

Among different types of fruits dāḍima, āmalaka, drākṣā,

kharjūra, paruṣaka, rājādana and mātulunga are the best.

Among vegetables, canc \bar{u} , satīna, vāst \bar{u} ka, cilla, m \bar{u} la-kapotikā, maṇ $d\bar{u}$ kaparṇ \bar{i} and $j\bar{i}$ vant \bar{i} are the best.

Among milk and ghee, those derived from the cow are the best.

Among salts, rock salt is the best.

Sour and Pungent articles

Among sour things, dhātrī and dādima are the best.

Among pungent things pippalī and nāgara are the best.

Bitter and Sweet articles

Among bitter things patola is the best.

Among sweet things ghee is the best,

ा० क्षोद्रं पूगफलं श्रोष्ठं **कषा**ये सपरूषकम् ।। ६ ।।

Astringent things

Among astringent things, honey, $p\bar{u}gaphala$ and $par\bar{u}saku$ are the best.

11 शर्करे**क्षुविकारेषु पानजातौ** सुरासवौ

Sugarcane products and Drinks

Among sugar cane products, śarkarā is the best.

Among different types of drinks, surā and āsava are the best.

परिसंवत्सरं धान्यं मांसं वयसि मध्यमे ॥ ७ ॥
12
अपर्युषितमन्नं तु संस्कृतं मात्रया शुभम् ।
फलं पर्यागतं शाकमशुष्कं तरुणं नवम् ॥ ८ ॥

[माधवद्रव्यगुणः श्रोष्ठवर्ग २३: १-८]

Miscellaneous

Among different types of *dhānya* (corns and cereals), those preserved for one year are the best. The meat of animals in their middle age is the best. Food which is not stale, which is properly prepared and which is taken in proper quantity is the best. Fruit which is matured is the best. The vegetable which is not dried, which is tender and fresh is the best.

'रसेसु मधुरः श्रेष्ठः कंदशाकेषु सूरणः । जलेषु दिव्यं मत्स्येषु रोहितः प्रवरो मतः । 13 तैलेषु तिलजं तैलं श्रेष्ठं प्रोक्तं मनीषिभिः ॥ ६ ॥

Among different types of tastes, the sweet taste is the best. Among the rhizomes $s\bar{u}rana$ is the best. Among the different types of water, divya (which is directly collected from the sky) is the best. Among different types of fish, rohita is the best. Among the different types of oil, til oil is the best.

॥ इति श्रेष्ठवर्गः ॥

Thus ends the section dealing with different types of best articles.

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- 2. मयुखर्मिकूमश्चि इति ग्राकरे पाठः।
- 3. मांसगणेषु इति आकरे पाठः।
- 4. मातुलुङ्गं फलवर्गें इति ग्राकरे पाठः।
- 5. चंचूसतीनवास्तुक-चिल्लीमूलकपोतिकाः इति ग्राकरे पाठः।
- शाकवर्गेषु शस्यते इति द्वितीयपुस्तके पाठः ।
- 7. क्षीरं घृतं इति स्राकरे पाठः।
- 8. नागरं इति ग्राकरे पाठः।
- 9. पटोलवार्ताके इति भ्राकरे पाठः ।
- 10. खर्जूर इति द्वितीयपुस्तके पाठः ।
- 11. पानकादी इति चतुर्थपुस्तके पाठः ।
- 12. अपर्युषितमम्लं इति म्रादर्शपुस्तकेषु पाठः ।
- 13. रसेषु "मनीषिभिः पाठोऽय द्वितीयपुस्तके नोपलम्यते ।

CHAPTER 22

'चक्षुष्य. प्रीणनो वृष्यो बृंहणो रक्तपित्तजित् । रसायनो गुरुः शीतः स्निग्धरुच मधुरो रसः ॥ १ ॥

Sweet Taste

Sweet taste is a promoter of eyesight, pleasing, aphrodisiac and nourishing. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is rejuvenating, heavy, cooling and unctuous.

1 2 [पक्ता] हृद्योऽग्निरुचिकुत्वलेदनस्तर्पणो मृदुः । 3 स्निग्धोष्णो [ऽ]म्लो लघु [वीपि] वातहा रक्तनाशनः ॥२॥ 4 क्लेदी तीक्ष्णः सरः शुक्रविबंधानाहदृष्टिहा ।

Sour taste

Sour taste is unctuous, hot, light and alleviator of $v\bar{a}yu$ and vitiation of blood. It produces stickiness. It is sharp and laxative. It reduces semen, constipation and eye sight.

5 भेदी पक्ताग्निरुचिक्वत्स्निग्धोष्णो लवणो गुरु: ॥३॥

Saline taste

Saline taste is purgative, promoter of digestive power, appetiser, unctuous, hot and heavy.

कर्षणो लघुरुक्षोष्णः कृमिशुक्रकफापहा । 6 रच्योऽग्निपित्तकुच्छेदि तीक्ष्णः शोषप्रदः कटुः ॥४॥

Pungent taste

Pungent taste is karsaṇa (which eliminates by force), light, un-unctuous and hot. It cures kṛmi (parasitic infection) and reduces semen as well as kapha. It is an appetiser, stimulant of digestion, aggravator of pitta. chedi (which has the power to penetrate by incision), sharp and producer of dryness (śoṣa).

7 कफिपत्तविषक्लेदकंडूकुष्ठज्वरापहः । 8 रूक्ष. शोतो लघुस्तिक्तः शोपण कृमिहाऽग्निकृत्।।५॥

Bitter taste

Bitter taste alleviates kapha as well as pitta. It cures viṣa (poisoning), stickiness (kleda), $kaṇợ\bar{u}$ (itching), kuṣịha (obstinate skin diseases including leprosy) and jvara (fever). It is ununctuous, cooling, light and drying (śoṣaṇa). It cures krmi (parasitic infection) and stimulates the power of digestion.

9

कषायः शोषणः स्तम्भी ग्राही रोपणपीडनः ।

कफशोणितपित्तघ्नो रूक्षः शीतो गुरुस्तथा ॥ ६ ॥

[माधवद्रव्यगुणः रसवर्ग २४: १-६]

Astringent taste

Astringent taste is drying, stambhana (which causes retention), constipative, healing and pīḍana (which causes pain). It

354 Materia Medica

alleviates vitiation of kapha, blood and pitta. It is un-unctuous, cooling and heavy.

।। इति षड्साः ।।

Thus ends the section dealing with the attributes of the six tastes.

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- 2. परः इति द्वितीयपुस्तके पाठः ।
- 3. लघ्व्यापी इति द्वितीयपुस्तके पाठः।
- 4. शुक्लः विबंधानाहद्ष्टिहा इति द्वितीयपुस्तके पाठः ।
- 5. रसः इति आकरे पाठः।
- 6. रुच्योऽग्निपित्तकृच्छेता तीक्ष्णः शोषी कटुः कटुः इति ग्राकरे पाठः ।
- 7. कफिपत्तविषक्लेदिकडूकुष्ठज्वरापहः इति ग्रादर्शपुस्तके पाठः।
- शीतो लघुस्तिक्तः इति आकरे पाठः ।
 शीतलघु स्निग्धः इति चतुर्थपुस्तके पाठः ।
- 9. स्तम्भनः शोषी ग्राही इति ग्राकरे पाठः।
- 10. रोपणप्रीणनः इति चतुर्थपुस्तके पाठ.।

CHAPTER 23

'मंडस्तु त्रिविधो ज्ञेय एकद्वित्रिपरिश्वत *Maṇḍa*

Manda is prepared by filtering once, twice or three times. Thus, it is of three types.

2 लाजैभृ ष्टैरभृष्टैश्च तण्डुलै. परिसस्कृतैः ।। १ ।। 3 चतुस्त्रिद्विगुणाम्भः स्यात् पूर्वः पूर्वो लघुहितः।

Lāja maṇḍa

 $L\bar{a}ja\ manda$ is prepared either after frying or without frying the $l\bar{a}j\bar{a}$ (fried paddy). Before preparing $l\bar{a}j\bar{a}$, the rice should be made clean. Thereafter, for its preparation water is added four, three or two times. The former varieties are lighter than the latter ones.

लाजमण्डो विशुद्धानां पथ्यः पाचनदीपनः ॥ २ ॥

Lāja maṇda is wholesome for a person whose body is cleaned by the administration of elimination therapy. It is

carminative and a digestive stimulant.

When added with $pippal\bar{i}$ and $n\bar{a}gara$ it helps in the elimination of $v\bar{a}yu$ through the downward tract. It is a cardiac tonic.

Dhānya manda

Dhānya maṇḍa is carminative, digestive stimulant and alleviator of pitta, kapha and vāyu. It cures $s\bar{u}la$ (colic pain), ānāha (flatulence) and vibandha (constipation).

Vāţya maṇḍa

 $V\bar{a}tya$ manda mixed with patola and magadhā is useful in the aggravation of $v\bar{a}yu$, kapha and pitta, in $\bar{a}ma$ and in the beginning stage of jvara (fever).

Vāţya maṇḍa is prepared by fried barley and lāja maṇḍa is prepared by fried śāli.

Raktaśāli maṇḍa

The manda prepared of red variety of śāli etc., is sweet and cooling. It is the most wholesome, refreshing and strength

promoting. It alleviates rakta pitta (a disease characterised by bleeding from different parts of the body).

सुतण्डुलानां प्रसृतिर्द्धयं च तदर्द्धमुद्गाः कटुकत्रयं च। 11 कुस्तुम्बरीसैन्धविह्गुतैलमेभिश्च सर्वैः कियते च मण्डः ॥७॥ क्षुद्धोधनो बस्तिविद्योधनश्च प्राणप्रदः शोणितवर्धनश्च। जवरापहारी कफिपत्तहंता वायुं जयेद**ण्टगुणो हि मण्डः**॥५॥

Astaguņa maņda

The maṇḍa prepared of two prasṛti of good quality rice and half in quantity of mudga mixed with kaṭutraya (śuṇṭhī, pippalī and marica), kustumbarī, saindhava, hiṅgu and oil is called aṣṭaguṇa maṇḍa.

It promotes appetite and cleanses the urinary bladder. It promotes vitality and blood formation. It cures *jvara* (fever) and aggravation of *kapha*, *pitta* as well as *vāyu*.

हस्तवस्त्रकृतो मंड. सैन्धवेनावचूणितः । 12 रक्तपित्तहरो ग्राही ज्वरातीसारनाशनः ॥ ६॥

Miscellaneous

The manda prepared with the help of the hands and a piece of cloth and sprinkled with the powder of saindhava cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is constipative and cures jvara (fever) and atisāra (diarrhoea).

मडस्तु दीपयन्यग्नि वानं चाप्यनुलोमयेत् । मदुकरोति स्रोतांसि स्वेदं संजनयत्यपि ॥ १०॥

Manda stimulates the power of digestion and helps in the elimination of $v\bar{a}yu$ through the downward tract. It softens the channels of circulation and produces sweating.

13

लंघितानां विरिक्तानां जीर्णे स्नेहे च तृष्यताम्।

दीपनत्वाल्लघुत्वाच्च मंडः स्यात्प्राणधारणः ॥११॥'

[माधवद्रव्यगुण मण्डवर्ग २५ : १-११]

After fasting, purgation, and digestion of the potion given for oleation therapy, if the patient feels thirsty, then manda helps in the sustenance of his life because it is a digestive stimulant as well as light.

।। इति मण्डवर्गः ।।

Thus ends the group dealing with different types of maṇḍa.

NOTES AND REFERENCES

- एकद्वित्रिपिस्सुत इति ग्राकरे चतुर्थपुस्तके च पाठः ।
- 2. परिसंस्कृत. इति आकरे पाठ ।
- 3. पूर्वपूर्वी इति स्राकरे पाठः ।
- 4. पिप्पलीनागरान्वितः इति स्राकरे पाठः ।
- 5. वाट्यमंडः इति स्राकरे पाठ[.]।
- 6. वातकफे इति स्राकरे पाठ:।
- 7. 'वाट्यमडो' शालिभि ' पाठोऽय द्वितीयचतुर्थपुस्तकयोनोंपलभ्यते ।
- 8. रक्तशाल्यादिभिर्धान्यैर्मण्डा इति आकरे पाठः ।
- 9. श्रेष्ठाः संतर्पणा बल्या रक्तिपत्तप्रसादनः इति चतूर्थपूस्तके पाठ.।
- 10. रक्तपित्त प्रसादनाः इति आकरे पाठः।
- 11. हि इति भ्राकरे पाठः । स इति चतुर्थपुस्तके पाठः ।
- 12. ज्वरातीसारवारणः इति स्राकरे चतुर्थप्स्तके च पाठः।
- 13 तृष्यती इति ग्रादर्षपुस्तकेषु पाठः।

CHAPTER 24

"क्षुत्तृष्णानिलदौर्बल्यकुक्षिरोगिवनाशिनी ।
 स्वेदाग्निजननी पेया वातवचींऽनुलीमनी ।। १ ।।

Peyā

Peyā cures $k \bar{s}ut$ (morbid hunger), $t r \bar{s}\bar{a}$ (morbid thirst), vitiation of $v \bar{a} y u$, weakness and diseases of the pelvic region. It causes sweating, stimulates the power of degestion and helps in the elimination of $v \bar{a} y u$ and stool through the downward tract.

'विलेपी तर्पणी हृद्या ग्राहिणी बलविधनी ।
पथ्या स्वादुरसा लघ्वी दीपनी क्षुतृषापहा ।। २ ।।'
[सुश्रुतः सूत्र ४६: ३४२-३४३]

$Vilep\bar{\imath}$

Vilepī is refreshing, a cardiac tonic, constipative, strength promoting, wholesome, sweet in taste, light and a digestive stimulant. It cures k sut (morbid hunger) and $t r s \bar{a}$ (morbid thirst).

तृष्णापनयनी लघ्वी दीपनी बस्तिशोधनी । ज्वरे चैवातिसारे च यवागः सर्वदा हिता ॥"३॥

[माधवद्रव्यगुणः भ्रन्नवर्ग २६: १-३]

Yavāgū

 $Yav\bar{a}g\bar{u}$ cures $trsn\bar{a}$ (morbid thirst). It is light and a digestive stimulant. It cleanses the urinary bladder. In jvara (fever) and $atis\bar{a}ra$ (diarrhoea), $yav\bar{a}g\bar{u}$ is always useful.

थ यवागुनामपि भेदः [**पायस]कृशरा**दयः ।

क्षैरेय पायसः क्षीरापरमान्नमुदाहृतम् ॥ ४॥

Variety

 $P\bar{a}yasa$, $kr\dot{s}ar\bar{a}$ etc., are the different varieties of $yav\bar{a}g\bar{u}$. $P\bar{a}yasa$ is also called ksaireya, $ks\bar{i}r\bar{a}$ and $param\bar{a}nna$.

''यैर्ये रेवौषधगुणैर्यवागूः साधु साधिता । तास्तानेवौषधगुणान्पूष्णाति विधियोजिता ।। ५ ।।

 $Yav\bar{a}g\bar{u}$ is prepared by adding different drugs and when properly prepared $yav\bar{a}g\bar{u}$ enhances the properties of these drugs.

विष्टम्भी पायसो वल्यो मेदःकफकरो गुरु: ।

Pāyasa

Pāyasa is wind forming and strength promoting. It increases fat and kapha. It is heavy.

कफिपत्तकरी बल्या क्रुशरानिलनाशिनी ।। ६।।

Kṛṣarā

 $Kr \acute{s} ar \ddot{a}$ aggravates kapha and pitta. It promotes strength and alleviates $v \ddot{a} y u$.

सौमनस्यं बल पुष्टिमुत्साह तर्पेणं **मु**खम् । उ स्वादु संजनयत्यन्नमस्वादु च विपर्ययम् ॥ ७॥

Anna

Delicious variety of anna promotes pleasure, strength, corpulence, enthusiasm, refreshment and happiness.

The anna which is not delicious acts other wise.

4 5 सुधौततडुलः स्विन्नः प्रस्नुतो विश्वदो लघुः ।

If the rice is washed well, boiled and after boiling the residual water is removed then it becomes viśada (non-slimy) and light.

सोष्णश्चेवोदनः पथ्यो विपरीतस्तु दोषकृत् ॥ = ॥

The *odana*, which is hot, is wholesome; otherwise it is harmful.

6 भृष्टतण्डुलकश्चेकद्विस्त्रिर्वापि परिश्रुतः । 7 8 यथोत्तर लघुर्वह्मिमोदनो दीपयत्यपि ॥ ६ ॥

If the fried rice is washed once twice or thrice, then the odana becomes progressively lighter and more stimulant of digestion.

स्नेहैर्मासैः फलैः कंदैविदलाम्लैश्च सस्कृताः । गुरवो वृंहणा वृष्या ये च क्षीरोपसाधिताः ।। १० ।।

If the anna is prepared with fat, meat, fruit, rhizome, pulse, sour thing or milk, then it becomes heavy, nourishing and aphrodisiac.

9 अत्युष्णानि बलं घ्नन्ति शीतं शुष्कं च दुर्जरम् । अतिक्लिन्नं ग्लानिकरं दुर्जरं तण्डुलान्वितम् ॥ ११॥

Anna, which is exceedingly hot, reduces strength. If it is cold or dry then it becomes difficult of digestion. If it is exceedingly sticky, then it produces glāni (tiredness). If it contains unboiled rice then it is difficult of digestion.

शीतलं मधुरं साम्लं अर्शोघ्नं दीपनं परम् । श्रमघ्नं तर्पणं हृद्यं घोलभक्त रुचिप्रदम् ॥ १२॥

Ghola bhakta

Ghola bhakta (curd mixed rice) is cooling, sweet and sour. It cures arśas (piles). It is an excellent stimulant of digestion. It cures śrama (physical fatigue). It is refreshing, a cardiac tonic and appetiser.

शीतलं मधुरं रूक्ष श्रमघ्न तर्पणं परम् । 11 लघु द्रुतविपाक च सद्योन्नं वारिभावितम् ॥ १३॥

Vāryanna

Freshly prepared rice soaked in water is cooling, sweet, un-unctuous, alleviator of fatigue, refreshing par excellence, light and easily digestible.

त्रिदोषकोपन रूक्ष मलक्वन्मूत्रलं परम् । 12 स्वेदमेदःकफोत्क्लेदि वार्यन्नं निशि सस्थितम् ॥१४॥"

[माधवद्रव्यगुणः अन्तवर्ग २६ : ४-१३]

If this prepared rice is soaked in water and kept over night, then it aggravates all the three dosas. It is un-unctuous. It produces more of stool. It is a diuretic par excellence. It increases sweating, fat and kapha.

13 ।। इति पेयादिवर्गः ।।

Thus, ends the group dealing with various types of $pey\bar{a}$ and allied preparations.

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- 1. क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगविनाशिनी इति म्राकरे पाठः ।
- 2. पाककृसरादयः इति द्वितीयपुस्तके पाठः ।
- 3. संजनयत्यम्लमस्वादु इति ग्रादर्शपुस्तके पाठ.।
- 4. विशुद्धतंडुल. इति द्वितीयपुस्तके पाठः ।
- 5. स्निग्धः इति द्वितीयपुस्तके श्राकरे च पाठः ।
- भृष्टतण्डलश्चैव द्वित्रिवीपि इति आदर्शपुस्तके पाठ:।
- 7. यथोत्तरलघ्विह्ममोदते इति स्रादर्शपुस्तकेष् पाठः।
- 8. लघुर्बिह्मिगेदनी इति चतुर्थपुस्तके पाठः।
- 9. अत्युष्णान्नं इति चतुर्थपुस्तके आकरे च पाठः।
- 10. हन्ति इति चतुर्थपुस्तके आकरे च पाठः ।
- 11. सद्योऽन्नं इति ग्राकरे पाठः।
- 12. स्वेदभेदः इति स्रादर्शपुस्तकेषु पाठः।
- 13 मण्डादिः इति द्वितीयपुस्तके पाठः । इति श्रन्नवर्गः इति श्राकरे पाठः ।

CHAPTER 25

¹ ''सुस्विन्नो निस्तुषो भृष्टः ईषत्**सूपो** लघ्हितः ।

2 'स्विन्न निःपीडितं शाकं हितं स्यात्स्नेहसंस्कृतम् ॥१॥''

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७-१]

$S\overline{u}pa$

The $s\bar{u}pa$ prepared of corn which is well steamed, dehusked and fried, is light and useful. If it is mixed with the juice extracted from steamed vegetables and with fat then also it is useful.

ग्रस्वन्नस्नेहलवणमपीडितमतोन्यथा

If the $s\overline{u}pa$ is prepared of corn which is not steamed and which is not mixed with fat, salt and juice of vegetables, then it is not useful.

निस्तुषैर्भिजितै सम्यक् यवै सचणकैः कृताः ।

सक्तवः शकंरासिपः युक्ता ग्रीष्मेतिपूजिता ॥ २ ॥

Yava saktu & Canaka saktu

Saktu prepared of fried yava or caṇaka along with their husk is very useful in summer if taken along with sugar and ghee.

सक्तवः शालिसंभूता विह्नदा लघवो हिमाः । अ मधु[राः] ग्राहिणो हृद्याः कषाया रुचिशुक्रदाः ॥३॥'

Śāli saktu

Saktu prepared of śāli is digestive stimulant, light, cooling, sweet, constipative, cardiac tonic, astringent, appetiser and promoter of semen.

मधुराः लघवः शीताः सक्तवः शालिसंभवाः ।

ग्राहिणो रक्तपित्तघ्नास्तृष्णार्छिदज्वरापहाः ॥ ४ ॥

Another view

Saktu prepared of śāli is sweet, light, cooling and constipative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) tṛṣṇā (morbid thirst), chardi (vomiting) and jvara (fever).

> छर्द्यतीसारतृट्दाहविषमूच्छिज्वरापहाः । लाजानां सक्तवः क्षौद्रसितायुक्ता विशेषतः ॥ ५ ॥

Lāja saktu

The saktu of $l\bar{a}j\bar{a}$ cures chardi (vomiting), $at\bar{i}s\bar{a}ra$ (diarrhoea), $tr\bar{t}$ (morbid thirst), $d\bar{a}ha$ (burning syndrome), visa (poisoning), $m\bar{u}rch\bar{a}$ (fainting) and jvara (fever). It becomes more effective in these conditions when this saktu is mixed with honey and sugar.

लेखना दीपना रूक्षा वातला यवसक्तवः । कफामयप्रशमनाः वातवर्चोनुलोमनाः ॥६॥

Yava saktu

The saktu of yava is depleting, digestive stimulant and un-unctuous. It aggravates $v\bar{a}yu$ and cures diseases caused by kapha. It helps in the elimination of $v\bar{a}yu$ and stool through the downward tract.

पीताः सतर्पणा हृद्धाः सद्यो हि बलवर्धनाः । वातातपाध्वव्यायामकर्शिताना श्रमापहा ॥ ७॥

When used as a drink, yava saktu is refreshing and a cardiac tonic. It promotes strength instantaneously. It alleviates the fatigue of persons who are emaciated by exposure to wind, sun, walking and exercise in excess.

गुर्वी पिंडी खरात्यर्थ लघ्वी सौव विपर्ययात् ।

If it is used in the form of a bolus (pindī) then it is very heavy and un-unctuous (khara); otherwise it is light.

सक्तूनामाशु जीर्येत मृदुत्वादवलेहिका ॥ ८ ॥

Avalehikā

Avalehikā prepared of saktu gets digested early because of its softness.

सक्तवः सर्पिषाभ्यक्ता शीतवारिपरित्लुताः । ४ ९ नातिद्रवो नातिसान्द्रो मंथ इत्यभिधीयते ।। ६ ॥

Mantha

Saktu kneaded with ghee and mixed with water is called mantha. It is neither very thick nor very thin.

मंथः सद्योबलकरः पिपासादाहनाशनः । 10 साम्लस्नेहगुडो मूत्रकुच्छ्रोदावर्तनाशनः ।। १० ।। शर्करेक्षुमधुद्राक्षायुक्तः पित्तविकारनुत् ।

द्राक्षामधुसमायुक्तः कफरोगहर. स्मृतः ॥ ११ ॥ वर्गत्रेयेणोपहितो मलदोषानुलोमनः ।

Mantha promotes strength instantaneously and cures $pip\bar{a}s\bar{a}$ (morbid thirst) and $d\bar{a}ha$ (burning syndrome). Along with sour things, fat and guda, it cures $m\bar{u}tra$ krcchra (dysuria) and $ud\bar{a}varta$ (flatulence). Along with sugar, sugarcane juice, honey and $dr\bar{a}ks\bar{a}$, it cures diseases caused by pitta. Along with $dr\bar{a}ks\bar{a}$ and honey, it cures diseases caused by kapha. Along with the three groups of drugs, it helps in the elimination of stool and dosas through the downward tract.

धानोलंबाः सुलघवः कफमेदोविशोषिणः ॥ १२॥

Dhānolamba

Dhānolamba is very light and it reduces kapha as well as fat.

लाजा तृट्छर्चं तीसारमेदोमेहकफच्छिदः ।
11
कासपित्तप्रशमना दीपना लघवो हिमाः ॥ १३॥

Lājā

 $L\bar{a}j\bar{a}$ cures trt (morbid thirst), chardi (vomiting), $at\bar{s}\bar{s}ra$ (diarrhoea), adiposity, meha (obstinate urmary disorders including diabetes) and aggravation of kapha. It cures $k\bar{a}sa$ (bronchitis) and alleviates pitta. It is a digestive stimulant, light and cooling.

पृथुका गुरवः स्निग्धा बृंहणाः कफवर्धनाः ।
12
बल्या सक्षीरभावित्वाद्वातच्ना भिन्नवर्चसः ॥ १४ ॥

Prthukā

 $Prthuk\bar{a}$ is heavy, unctuous and nourishing. It aggravates kapha and promotes strength. When impregnated with milk, it alleviates $v\bar{a}yu$ and works as a laxative.

धाना विष्टंभिनी रूक्षा तपँणी लेखनी गुरुः ।

Dhānā

 $Dh\bar{a}n\bar{a}$ is wind forming, un-unctuous, refreshing, depleting and heavy.

विष्टंभी दुर्जेरं रूक्ष शीतलं वातकोपनम् । वद्धवर्चस्करं चैव भृष्टं निष्पावजं फलम् ॥ १५ ॥

Nișpāva

The fried fruit of $nisp\bar{a}va$ is wind forming, difficult of digestion, un-unctuous, cooling, aggravator of $v\bar{a}yu$ and constipative.

13 संधानकृत्पिप्टमात्र **तंडुलः** कृमिमेहकृत् ।

Taṇḍula piṣṭa

All types of pastries prepared of tandula cause sandhāna (union of tissue elements), kṛmi (parasitic infection) and meha (obstinate urinary disorders including diabetes).

14 सुदुर्जर. स्वादुरसो बृंहणस्तण्डुलो नवः ॥ १६॥

If freshly harvested tandula is used for this purpose, then it is extremely difficult of digestion. It is sweet in taste and nourishing.

[इति सूपादिवर्गः]

Thus ends the group dealing with different types of sūpa and allied preparations.

NOTES AND REFERENCES

- 1. भृष्ट इति म्राकरे पाठः।
- 2. अन्नभि पिष्टितं इति चतुर्थं पुस्तके पाठः।

- 3. मधु इति चतुर्थपुस्तके पाठः।
- 4. स्विन्नं रुचि शुक्रदा पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 5. मधुरा लघवः इति ग्रादर्शपुस्तके पाठः ।
- रक्तिपत्तव्नास्तृष्णाच्छिँदैज्वरापहाः इति स्राकरे पाठः ।
- 7. सद्योबलविवर्धनाः इति ग्राकरे पाठः ।
- 8. नातिद्रवा इति आकरे पाठः।
- 9. नातिसान्द्रा इति आकरे पाठः ।
- 10. सान्द्रस्नेहगुडो इति द्वितीयपुस्तके पाठः ।
- 11. कासपित्तोपशमना इति आकरे पाठः।
- 12. बल्याः सक्षीरभावात्ते वातघ्ना इति म्राकरे पाठः ।
- 13. संधानकृत्पिष्टमाष इति चतुर्थपुस्तके पाठः । संधानकृत्पिष्टमामं इति स्राकरे पाठ. ।
- 14. स्वादुरच्छो इति आकरे पाठः।

CHAPTER 26

स्नेहगोरसधान्याम्लफलाम्लकटुकैः सह । 1 सिद्धं **मांसं** हितं बल्यं बृंहणं रोचनं लघु ।। १ ।।

Māmsa

Meat boiled with fat, milk, dhānyāmla, phalāmla and kaţuka (spices having pungent taste) is useful, strength promoting, nourishing, appetiser and light.

2 तदेव गोरसादानं सुरभिद्रव्यसंस्कृतम् । विद्यात्पित्तकफोत्क्लेदि बलमांसाग्निवर्धनम् ॥ २ ॥

If meat is prepared with milk and added with fragrant spices, then it reduces (?) pitta as well as kapha and increases strength, muscle tissue and the power of digestion.

परिशुष्कं स्थिरं स्निग्धं तर्पण प्रीणनं गुरु । रोचनं बलमेधाग्निमांसौजःशुक्रवर्धनम् ॥ ३॥

Dried meat is sthira (which produces stability), unctuous,

refreshing, pleasing, heavy and appetiser. It promotes strength, intellect, digestive power, muscle tissue, ojas and semen.

4 तदेव लुप्तभृष्टत्वादुलाप्तमिति पावकाः । परिशुष्कं गुणैर्युक्तं वह्नोः पथ्यतमं मतम् ॥ ४ ॥

If the meat is burnt on the fire and then fried, then it is called *ulāpta*. It shares all the properties of dried meat. In addition, it is the most wholesome as a promoter of digestion.

तदेव **शूलिकं** प्रोक्तमगारपरिपाचितम् । **5** ज्ञेयं गुरुतर किञ्चित्प्रदिष्ट गुरुपाकतः ॥ ५ ॥

If the meat is burnt over charcoal then it is called śūlika. It is heavier because it gets excessively burnt.

वि उत्प्लुष्टं भाषातं पिष्टं प्रतप्तं कटुपाचितम् । पिरशुष्कं प्रदिश्धं च शूल्य यच्चान्यदीदृशम् ॥ ६ ॥ 'दीप्ताग्नीनां सदा पथ्य खानिष्कं तु परंगुरु ।

Different preparations of meat viz., utplusta (burnt), bharjita (fried), pista (made to a paste), pratapta (heated), katupācita (boiled with pungent spices), parišuska (dried), pradigdha (excessively burnt), šūlya (burnt over charcoal) and similar other preparations are always wholesome for persons having strong digestive power. Khaniska type of meat preparation is exceedingly heavy.

ग मांसं यत्तैलसिद्ध तुवीर्योष्ण पित्तकृ**द्**गुरु ॥ ७ ॥'

Meat prepared in oil is hot in potency, aggravator of pitta and heavy.

लघ्विग्निदीपनं हुद्यं रुच्यं दृष्टिप्रसादनम् । 8 अनुष्णवीयं पित्तघ्नं मनोज्ञं घृतसाधितम् ॥ द ॥

Meat prepared in ghee is light, digestive stimulant, cardiac tonic, appetiser and promoter of eyesight. It is not hot in potency. It alleviates pitta and is pleasing to the mind.

प्रीणनः सर्वधातूनां विशेषान्मुखशोषिणाम् ।
9 10 11
क्षुत्तृष्णापहरः श्रेष्ठः सौरावः स्वादुशीतलः ॥ ६॥

Saurāva type of meat nourishes all the tissue elements. It is specially useful for patients having mukhašoṣa (dryness of mouth). It is an excellent curative for kṣut (morbid hunger) and tṛṣṇā (morbid thirst). It is delicious and cooling.

प्रीणनः प्राणजननः श्वासकासक्ष्यापहः । वातिपत्तश्रमहरो हृद्यो **मांसरसो** मतः ॥ १० ॥

Māmsa rasa

Meat soup is refreshing and vitalizing. It cures $\$v\bar{a}sa$ (asthma), $k\bar{a}sa$ (bronchitis) and $k\bar{s}aya$ (consumption). It alleviates $v\bar{a}ya$, pitta and fatigue. It is cardiac tonic.

स्मृत्यौजःस्वरहीनानां ज्वरक्षीणक्षतौजसाम् । भग्नविद्यान्याः कृशानामल्परेतसाम् ॥ ११॥ स्राप्यायनः संहननः शुऋदो बलवर्धनः ।

It is useful for persons having less of memory and ojas, imperfect voice, jvara (fever), kṣīṇa (emaciation), kṣata (phthisis) and broken and dislocated joints. It is also useful for thin persons and those having less of semen. It causes nourishment, sanhanana (joining of tissues) and promotes semen as well as strength.

सदाडिमयुतो वृष्यः संस्कृतो दोषनाशनः ॥ १२॥

The meat soup prepared along with $d\bar{a}dima$ is aphrodisiac and alleviator of dosas.

यन्मांसमुद्घृतरस न तत्पुष्टिबलप्रदम् । 13 विष्टम्भि दुर्जरं रूक्षं विरसं मारुतावहम् ॥ १३ ॥ [माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : २१-२६]

The meat, from which juice is extracted, does not produce nourishment and strength. It is wind forming, difficult of digestion, ununctuous and aggravater of $y\bar{a}yu$.

14 15 दीप्ताग्नीनां सदा शस्तमा**मिषं** परमं गुरु ।

Meat is always useful for persons having a strong power of digestion. It is very heavy.

16 17
मांसं निरस्थि सुस्विन्नं पुनदृषदि चूर्णितम् ॥ १४॥
18
पिप्पलीमरिचशुण्ठीहिंगुसप्तिःसमन्वितम् ॥
19
20
ऐकध्यं साधयेत् सम्यक् तत् सोराविमिति स्मृतत् ॥१४॥

Sorāva

The meat which is free from bones, which is triturated in a pastle and mortar after proper boiling and which is prepared by boiling together with pippalī, marica, śunthī, hingu and ghee is called sorāva.

॥ इति मांसादिप्रकारः ॥

Thus ends the group dealing with various types of meat and their different preparations.

NOTES AND REFERENCES

 स्निग्धं इति श्राकरे पाठः । सिक्तं इति द्वितीयपुस्तके पाठः ।

- 2. गोरसान्तं तु इति आकरे पाठः।
- 3. ग्रस्य रलोकस्यानन्तरम् 'सुरभिद्रव्यसंस्कृतं विद्यारिपत्तकफोत्क्लेदि बलगुरु' पाठोऽय चतुर्थपुस्तके ग्रधिकं उपलम्यते ।
- 4. तदेवोलुप्तपिष्टत्वादुलुप्तमिति इति ग्राकरे पाठः।
- 5. किंचित प्रदिग्धं इति ग्राकरे पाठः।
- 6. उलुप्तं इति ग्राकरे पाठः ।
- 7. दीप्ताग्नीनां · · पित्तकृद्गुरु पाठोऽय द्वितीयपुस्तके नोपलभ्यते ।
- ग्रस्य इलोकस्यानन्तरं 'ग्रथ मांसप्रकारा: तलितं भजितं स्विन्न प्रलेहस्रवितं रसः। [पोषितं] च तथा शूल्य पूरणं पुटपाकजं। श्रमीप्रकाराः मांसस्य सक्षेपात्परिकीर्तिताः । तलितं मासं हि बल्य रुच्य पूरणं पित्तानिलापह। सुस्वाद् मधुर पाके किचित्कफकर गुरु। भाजितं तत्सुधातुल्यं [रुच्य] विह्नकरं लघु। स्विन्न मांसं बलं बीर्यं विदधाति रुचिमनाक् । वातं पित्त कफं हित प्रवीपयित चानल। प्रलेहस्रावितं बल्य रोचनं दीपन गुरु। मांसाग्निवर्द्धन पित्तकफोद् कि विशेषत.। पेषित पाचित मासं सुस्वादु लघु दीपनम्। बत्यं सूरुचिकुत्प्राणप्रदं दोषत्रयापहं । तत्र।पि जांगलं श्रेष्ठ श्रेष्ठं तत्रापि पक्षीणाम् । उष्णे स्नेहो निशाहिंगुलवंगकैला [धान्यक-] जीराद्वें नागराणि अम्लोषणं सैधवचूर्णं युक्तां। उपस्कराः संस्कृता ये फलस्य । एलालवगकप्रमरिचादि विनिमितं। वर्ण । मुद्धलनायोक्तं पाचकर्मं विचक्षणैः। श्रस्य वर्णस्य करणे कुंकुम रक्तचन्दनम्। चूर्ण च यत्र यद्युक्तं तत्र तत्संप्रयोजयेत । ध्योऽगुरु कृतो यः किंवा रामठशलाकाग्रथित शुद्धं पललं साज्यसैन्धवम् । वह्नौ विधूमसे सपक्व शुल्यमुक्तं मनीषिभिः। शूल्यं बल्यं सुधातुल्यं पलं विह्विकरं लघु।

कफिपत्तहरं प्रोक्तं विशेषाद्रुचिकारकं।

मासंस्विन्नं सूक्ष्मकृतं पिण्ट्वा सदुपस्करां घत्ते।

तप्तेन्धनभृष्टं पूरण प्रोच्यते बुधैः।

मासपूरणक रुच्यं बल्य पुष्टिकर परम्।

वातिपत्तहरं वृष्यं विह्नमांद्यकफप्रणुत्।

सूक्ष्मकृत पल पत्रैः छादित वेष्टित मृदा।

पक्व सोपस्कर यत्र विज्ञेय पुटपाकजं।

पुटपाकेन यत्कृत तन्मांसं पाचक पर।

सोष्मं तद्गुणवद्धेद्य शीतं शूष्क च दुर्ज्जरं।

समितानिर्मितं पूर्णं पूरणे तद्घृते पुनः।

भृष्टं श्रुगाटकाकारं तत्स्यात्पूरणपूरित।

चक्षुष्यं बृहण वृष्यं वातिपत्तहरं गुरु।

ग्रतीव रुचिकृत् बल्यं भवेत्पूरणपूरितं'।

वहुप्रमादपूर्णं पाठोऽयं चतुर्थपुस्तके अधिकं उपलभ्यते।

- 9. क्षुत्तृष्णापहः इति ग्राकरे पाठः ।
- 10. शान्तः इति द्वितीयपुस्तके पाठः ।
- 11. शौरावः इति आदर्शपुस्तके पाठः।
- 12. ग्रस्य श्लोकस्यानन्तरम् कफव्नो दीपनो हृद्यः शुद्धानां व्रणनाश्चनः पाठोऽयं माधवद्रव्यगुणे अधिकमुपलम्यते ।
- 13. मारुतापहम् इति ग्राकरे पाठः।
- 14. शस्तास्वाणिस्तु इति द्वितौयपुस्तके पाठः ।
- 15. दीप्ताग्नीनागुरुः पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
- 16. चास्थि च इति द्वितीयपुस्तके पाठः।
- 17. सुस्निग्धं इति द्वितीयपुस्तके पाठः ।
- 18. शुण्ठिहिंगुजीरसमन्वितम् इति द्वितीयपुस्तके पाठः । शुण्ठिसैधवेनसमन्वितम् इति चतुर्थपुस्तके पाठः ।
- 19. एकत्र इति द्वितीयपुस्तके पाठः । एकस्थं इति चतुर्थपुस्तके पाठः ।
- 20. सौरावमिति इति द्वितीयपुस्तके पाठः।

CHAPTER 27

Mudga yūṣa

Mudga $y\bar{u}\bar{s}a$ alleviates kapha, stimulates digestion and tones up the heart. It helps in the elimination of dosas even for persons whose bodies are free from dosas by the administration of elimination therapies (?). It is wholesome par excellence. It is of two types viz., krta (which is fried with ghee etc.,) and akrta (which is not fried with ghee etc.,).

स तु दाडिममृद्वीकायुक्तः स्या**दागषाडवः** । 3 स वृष्यो लघुपाकश्च दोषाणामविरोधकृत् ॥ २॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : २६-३१]

Rāga ṣāḍava

If mudga yūṣa is added with dāḍima and mṛdvīkā then it is called rāga ṣāḍava. It is aphrodisiac and light for digestion, It does not aggravate doṣas,

5 'मसूर**मृद्**गगोधूमकुलत्थलवणैः

कृतः

कफपित्ताविरोधी स्याद्वातच्याधौ प्रशस्यते ॥ ३॥

The rāga ṣāḍava prepared of masūra, mudga, godhūma, kulattha and salt does not aggravate kapha and pitta. It is extremely useful in diseases caused by vāyu.

मृद्वीकादां डिमयुतः स चाप्युक्तोऽनिलार्दितः ।

रोचनो दीपनो हृद्यो लघुपानयुपदिइयते ॥ ४॥

The rāga ṣāḍava prepared of mṛdvīkā and dāḍima also alleviates vāyu. It is appetiser, digestive stimulant, cardiac tonic and laghu pāki (which is easy for digestion).

पटोलनिम्बूयूषौ तु कफमेदोविशधनौ

पित्तब्नी दीपनी हृद्यी ऋमिकुष्ठज्वरापही ।। ५ ॥

Paţola yūṣa and Nimbū yūṣa

The $y\bar{u}sa$ prepared of patola and nimb \bar{u} cleanses kapha and medas (fat). It alleviates pitta. It is digestive stimulant and cardiac tonic. It cures krimi (parasitic infection), kustha (obstinate skin diseases including leprosy) and jvara (fever).

इवासकासप्रतिश्यायप्रसेकारोचकज्वरान्

हन्ति मुलकय्षस्तु कफमेदोगलग्रहान् ॥ ६॥

Mūlaka yūșa

The $y\bar{u}$ sa of $m\bar{u}$ laka cures śvāsa (asthma), $k\bar{a}$ sa (bronchitis), pratiśy \bar{a} ya (chronic rhinitis), praseka (excessive salivation), arocaka (anorexia) and jvara (fever). It reduces kapha and medas (fat). It also cures gala graha (obstruction in throat).

कलत्थय वोऽनिलहा शर्कराश्मरिनाशनः

तूनीप्रतूनीकासार्शीगुल्ममेहकफापहः ॥ ७॥

Kulattha yūșa

The $y\bar{u}$ sa of kulattha alleviates $v\bar{a}yu$. It cures śarkarā (gravels in the urine), aśmari (stone in urinary tract), $t\bar{u}n\bar{\imath}$ (a disease characterised by acute pain in intestine, anus and phallus), $prat\bar{u}n\bar{\imath}$ (a variety of $t\bar{u}n\bar{\imath}$ in which pain starts from anus and moves to the intestine), $k\bar{a}sa$ (bronchitis), arsas (piles), gulma (phantom tumour), meha (obstinate urinary disorders including diabetes) and aggravation of kapha.

यवकोलकुलत्थानां मुद्गमूलकशुंठयोः ।

७

एकैकमुष्टिमादाय पचेदष्टगुणे जले ॥ म ॥

४

पञ्चमुष्टिक इत्येष वातिपत्तकफापहः ।

श
शास्यते गुल्मशूले सा कासे श्वासे ज्वरे क्षये ॥ ६ ॥

Pañca muşţika yūşa

Pañca muṣṭika yūṣa is prepared by taking one muṣṭi (hand-ful) of each of yava, kola, kulattha, mudga, mūlaka and śuṇṭhī (instead of five, six items are included in the text) and boiling them in eight times of water. It alleviates vāyu, pitta and kapha and is useful in gulma (phantom tumour), śūla (colic pain), kāsa (bronchitis), śvāsa (asthma), jvara (fever) and kṣaya consumption).

मुद्गामलाभ्यां यवदाडिमाम्यां कर्कन्धुना मूलकशुंठकेन [?] । 10 शुण्ठीकणाभ्यां च कुलत्थकेन यूषो नवांगो कफरोगहन्ता ॥ १० ॥

Navānga yūşa

Navānga yūsa is prepared of mudga, āmalaka, yava, dāḍima, karkandhu, mūlaka, śuṇṭhī, kaṇā and kulattha. This cures diseases caused by kapha.

दाडिमामलकैर्यूषो हृद्यः संशमनो लघुः । 11 प्राणाग्निजननो मूर्च्छिमिदोघ्नः पित्तवातजित् ॥११॥

Other varieties

The $y\bar{u}$ sa prepared of $d\bar{a}$ dima and \bar{a} malaka is cardiac tonic, alleviator of dosas, light, vitalising and digestive stimulant. It cures $m\bar{u}$ rcchā (fainting) and medas (adiposity). It specifically alleviates pitta and $v\bar{a}ta$.

12 मुद्गामलकयूषरच भेदी पित्तकफापहः ।

The $y\bar{u}$ prepared of mudga and āmalaka is purgative and it alleviates pitta as well as kapha.

पंचकोलकुलस्थानां यूषः कंठ्योऽनिलापहः ॥ १२ ॥

The $y\bar{u}$ prepared of pañcakola (pippalī, pippalī mūla, cavya, citraka and nāgara) and kulattha is a promoter of good voice and alleviator of $v\bar{a}yu$.

यवमंडस्तु कथितो वातपित्तकफापहः । 13 पाचनो दीपनश्चैव शूलानाहविबन्धनुत् ॥ १३ ॥

Yava maṇḍa

Yava maṇḍa alleviates vāyu, pitta and kapha. It is carminative and digestive stimulant. It cures $s\bar{u}la$ (colic pain), $\bar{a}n\bar{a}ha$ (flatulence) and vibandha (constipation).

सर्वधान्यकृतस्तद्वत् बृंहणः प्राणवर्धनः ।

Sarva dhānya maṇḍa

The manda prepared of all the types of $dh\bar{a}nya$ is nourishing and vitalising.

ा4 **खडकाम्बलिको** हृद्यौ छर्दिवातकफे हितौ ।। १४ ।।

Khada and Kāmbalika

Khada and $k\bar{a}mbalika$ are cardiac tonic. They are useful in chardi (vomiting) and aggravation of $v\bar{a}yu$ as well as kapha.

दिधमत्स्याम्लसिद्धस्तु यूष. काम्वलिकः स्मृतः ।

The $y\bar{u}sa$ which is prepared by adding dadhi, matsya and articles having sour taste is called $k\bar{a}mbalika$.

15 बल्यः कफानिलौ हन्ति **दाडिमाम्लो**ऽग्निदीपनः ।।१५॥

Dāḍimāmla

Dādimāmla promotes strength, alleviates kapha and vāyu and stimulates digestion.

धान्याम्लो दीपनो हृद्यः पित्तकृद्वातनाशनः ।

Dhānyāmla

Dhānyāmla is digestive stimulant, cardiac tonic, aggravator of pitta and alleviator of vāyu.

वध्यम्लः क्लेष्मलो बल्यः स्निग्धो वातहरो गुरुः ॥१६॥

Dadhyamla

Dadhyamla aggravates kapha and promotes strength. It is unctuous, alleviator of vāyu and heavy.

तकाम्लः पित्तकृत्प्रोक्तो विषरक्तप्रदूषणः ।

Takrāmla

Takrāmla aggravates pitta and vișa (poisoning). It vitiates blood.

¹⁶ ग्रस्नेहलवणं सर्व**मकृतं** कटुकैबिना ॥ १७॥ ¹⁷ विज्ञेयं कटुकस्नेहलवणैं. संस्कृतं **कृतम्** ॥

Kṛta and Akṛta yūṣa

The $y\bar{u}$, \bar{y} which is not mixed with fat, salt and pungent spices is called akrta. Krta $y\bar{u}$, on the other hand, is prepared of pungent spices, fat and salt.

भ्रथ गोरसधान्याम्लफलाम्लै रचितं च यत् ॥ १८ ॥

यथोत्तरं लघु हितं संस्कृतासंस्कृतं तथा ।

Other varieties

The yūṣas prepared of milk, dhānyāmla and the yūṣa of sour fruits are progressively lighter. Whether fried or not they are useful.

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् । 19 शंडाकीनि गुरूणि स्युः पित्तश्लेष्मकराणि च ॥१६॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : ३३-४६]

Śaṇḍākī

Sandaki is prepared of oil cake, dry vegetables and germinated corns and cereals. They are heavy and they aggravate pitta as well as kapha.

लघवो **बृं**हणा वृष्या हृद्या रोचनदीपनाः । भ्रममृत्युतृषाछर्दिश्रमघ्ना रागषाण्डवा ॥ २०॥

Rāga şāṇḍava

Rāga ṣānḍava is light, nourishing, aphrodisiac, cardiac tonic, appetiser and digestive stimulant. It cures bhrama (giddiness), mṛtyu (apprehension of death?), tṛṣā (morbid thirst), chardi (vomiting) and śrama (physical fatigue).

20 '**रसाला** रोचनी बल्या स्निग्घा वृष्या सुब्नृंहणी।

Rasālā

 $Ras\bar{a}l\bar{a}$ is an appetiser, strength promoting, unctuous, aphrodisiac and extremely nourishing. It causes oleation of the body.

21 स्नेहनं गुडसंयुक्तं हृद्यं दध्यनिलापहृम् ॥ २१॥

If prepared by adding guda and curd, then it is cardiac tonic and alleviator of $v\bar{a}yu$.

Materia Medica

22 गौडमम्लमनम्लं च पानकं गुरु मूत्रलम् ।

Pānaka

Pānaka of guḍa (whether added with sour things or not) is heavy and diuretic.

तदेव खण्डमृद्वीकाशकरासहितं पुनः ।। २२ ।। 23 साम्लं सुतीक्ष्णं सहिम पानक स्यान्निरत्ययम् ।

Pānaka prepared of khaṇḍa, mṛdvīkā, śarkarā and sour things is extremely sharp and cooling. It is not harmful.

मार्द्धोक तु श्रमहर मूच्छीदाहज्वरापहम्।। २३।।

 $P\bar{a}naka$ prepared of $mrdv\bar{\imath}k\bar{a}$ alleviates $\acute{s}rama$ (physical fatigue) and cures $m\bar{u}rch\bar{a}$ (fainting), $d\bar{a}ha$ (burning syndrome) and $\acute{j}vara$ (fever).

परूषकाणां कोलानां हृद्य विष्टिभ्भ पानकम्।

The pānaka prepared of parūṣaka and kola is cardiac tonic and wind forming.

24 द्रव्यसयोगसस्कारान् ज्ञात्वा मात्रां च सर्वशः । 25 पानकानां यथायोग्यं गुरुलाघवमादिशेत् ॥ २४॥

Depending upon the ingredients and the method of preparation, the heaviness and lightness of a pānaka should be ascertained and their dose should be determined accordingly.

भक्षयाः क्षीरकृता बल्या वृष्या[हृद्धाः]सुगन्धिनः । 27 28 29 ग्रदाहिनः पुष्टिकरा दीपना वातनाशनाः ॥ २५ ॥

Bhakşya

Different types of bhakşya prepared of milk is strength promoting, aphrodisiac, cardiac tonic, fragrant, adāhin (which

does not produce burning sensation), digestive stimulant and alleviator of $v\bar{a}yu$.

30 सद्यःप्राणकराः हृद्याः **घृतपूराः** कफावहाः । ₃₁

वातिपत्तहरा वृष्या गुरवो रक्तमांसदाः ॥ २६ ॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : ५०-५५]

Ghṛta pūra

Ghṛta $p\overline{u}ra$ is instantaneously vitalising and a cardiac tonic. It aggravates kapha and alleviates $v\overline{a}yu$ as well as pitta. It is aphrodisiac, heavy and promoter of blood as well as muscle tissue.

32 'वृष्यास्ते गौडिका भक्ष्या गुरवोऽनिलनाशनाः। 33 विदाहिनः पित्तकरा बृंहणाः कफवर्द्धनाः॥ २७॥

Guda bhakşya

The bhakṣya prepared of guḍa is aphrodisiac, heavy and alleviator of vāyu. It causes burning sensation and aggravates pitta. It is nourishing and aggravator of kapha.

34 मधुशीर्षकसंयावाः पूपा ह्योते विशेषतः । 35 36 गुरवो बृहणाञ्चैव मोदकाश्चापि दुर्जराः ॥ २८ ॥

Madhu śīrsaka etc.

Madhu šīrṣaka, samyāva and $p\overline{u}pa$ are specially heavy and nourishing.

Modaka is difficult for digestion.

रोचनो दीपनः स्वर्यः पित्तघ्नः पवनापहः ।

गुरुर्मिष्टतमञ्चैव सट्टकः प्राणवर्धनः ॥ २६॥

Saţţaka

Sattaka is appetiser, digestive stimulant, promoter of good voice, alleviator of pitta as well as vāyu, heavy, extremely delicious and vitalising.

ह्यः सुगन्धिर्मेधुरः स्निग्धः ग्लेष्मकरो गुरुः । 38 पित्तापहस्तृप्तिकरो बल्योऽभिष्यन्द उच्यते ॥ ३०॥' [माधवद्रव्यगुणः पानभक्ष्यवर्ग २७ : ५७-६०]

Abhişyanda

Abhisyanda is cardiac tonic, fragrant, sweet, unctuous, aggravator of kapha, heavy, alleviator of pitta, trptikara (which causes satisfaction) and promoter of strength.

39 40 41 'बृंहजा जातिपत्तध्नाः जल्याः वृष्यास्तु शालिजाः ।

हृद्याः पथ्यतमास्तेषां लघवः फेनकादयः ॥ ३१ ॥

[सुश्रुतः सूत्र ४६: ३६८-३६६]

Phenaka

Phenka etc. prepared of $s\bar{a}li$ rice are nourishing, alleviator of $v\bar{a}yu$ as well as pitta, strength promoting, aphrodisiac, cardiac tonic, extremely wholesome and light.

'मुद्गादिवेसवारेस्तु पूर्णा विष्टम्भिनो मताः । 42 वेसवारेस्तु पिशितैः सम्पूर्णा गुरुवृंहणाः ॥ ३२ ॥'

Phenaka prepared by filling with vesavāra of mudga etc. is wind forming. If it is filled with the vesavāra of meat, then it is heavy and nourishing,

42 44 • बेसबारो गुरु स्निग्धो बलोपचयवर्धनः ।

Vesavāra

Vesavāra is heavy, unctuous and promoter of strength as

well as plumpness.

45

पललाः श्लेष्मजनना शष्कुल्यः कफपित्तलाः ॥ ३३ ॥

Palala and Śaskulī

Palala aggravates kapha. Šaskulī aggravates kapha as well as pitta.

46 **पर्पटा** लघवो रुच्या लघिष्ठाः **क्षीरपर्पटी** ।

Parpața and Ksīra parpațī

Parpața is light and appetiser. Kṣīra parpațī is light par excellence.

47

वीर्योष्णा. पैप्टिका भक्ष्याः कषाया सृष्टमारुताः ॥३४॥'

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७: ६३-६६]

'विष्टम्भिनः पित्तकराः इलेप्मध्ना भिन्नवर्चसः।

Paistika bhaksya

The *bhakṣya* prepared of pastes is hot in potency and astringent. It produces more of wind and causes flatulence. It aggravates *pitta* and alleviates *kapha*. It is laxative.

48 49
विरूढककृता भक्ष्या गुरवोऽनिलिपत्तलाः ॥ ३५॥'
50
विदाहोत्क्लेदजनना रूक्षा दष्टिप्रदूषणाः ।

Virūdhaka bhakşya

The bhakṣya prepared of germinated grains is heavy. It aggravates vāyu as well as pitta and produces a burning sensation as well as stickiness in the body. It is ununctuous and it vitiates eyesight.

51

फलमांसवसाशाकपललक्षौद्रसंयुताः

॥ ३६ ॥

52 भक्ष्या हृद्याघ्च बल्यारच गुरवो बृंहणात्मकाः।

Another variety

The *bhakṣya* prepared of fruit, meat, $vas\bar{a}$ (muscle fat), vegetables, oil cake and honey is a cardiac tonic, strength promoting, heavy and nourishing.

54 गुरवस्तर्पणा हृद्याः क्षीरेक्षुरस**पूपकाः** ॥ ३७ ॥

$P\bar{u}paka$

 $P\overline{u}paka$ prepared of milk and sugar cane juice is heavy, refreshing and cardiac tonic.

क्ष्में स्वाहित क्ष्में स्वाहित के स्वाहित

Other varieties of bhaksya

The bhakṣya prepared of guḍa, tila, milk, honey and sugar is strength promoting, aphrodisiac and extremely heavy.

हृद्धाः सुगन्धिनो वृष्या लघवो घृतपाचिताः । वातपित्तहरा वल्या वर्णदृष्टिप्रसादनाः ॥ ३६ ॥

The bhakṣya prepared by frying with ghee is cardiac tonic, fragrant, aphrodisiac, light, alleviator of vāyu as well as pitta and promoter of strength, complexion as well as eyesight.

विदाहिनस्तैलकृताः गुरवः कटुपाकिनः । 60 61 ऊष्णा मारुतदृष्टिच्नाः पित्तरक्तप्रदूषणाः ॥ ४० ॥

The bhakṣya prepared by frying with oil produces burning sensation. It is heavy, pungent in vipāka and hot. It reduces vāyu and eyesight and vitiates pitta as well as rakta.

62 फलमांसेक्षुविकृतितिलमाषेण सस्कृताः

1

भक्ष्या बल्यास्तु गुरवो बृंहणा हृदयप्रियाः ॥ ४१ ॥

The bhakṣya prepared by adding fruit, meat, sugarcane products, tila and $m\bar{a}ṣa$ is strength promoting, heavy, nourishing and pleasing to the heart.

⁶³ खर्परांगारपक्वास्तु लघवो वातकोपनाः ।

The *bhakṣya* prepared by frying on a piece of earthen pot over charcoal is light and aggravator of vāyu.

64 65 सिकलाटादयो भक्ष्या गुरवः कफवर्घना ॥ ४२॥

The bhakṣya prepared of kilāṭa (a milk product) is heavy and aggravator of kapha.

66 **67** कुल्माषा वातला रूक्षाः गुरवो भिन्नवर्चसः ।

Kulmāṣa

Kulmāsa aggravates vāyu. It is ununctuous, heavy and laxative.

66 69 द्रव्येण यद्गुणेनेह यद्वीर्येणेह साधिताः । 70 तद्वीर्यास्तद्गुणाश्चैव भक्ष्याः ज्ञेयाः चिकित्सकैः ॥४३॥

[माधवद्रव्यगुणः पानभक्ष्यवर्ग २७: ६७-७६]

Miscellaneous

A physician should know that the attributes and the potency of a type of *bhakṣya* is based on the attributes and potency of the ingredients by which it is prepared.

71 ॥ इति यूषादिकः ॥

Thus ends the group dealing with various types of $y\bar{u}sa$ and allied food preparations.

NOTES AND REFERENCES

- शुष्कानामपि इति द्वितीयपुस्तके पाठः । शुद्धाना त्रणिनामपि इति आकरे पाठः ।
- ग्रस्य क्लोकस्यानन्तरम् 'प्रीणनः प्राणजननः व्वासकासक्षयापहः' पाठोऽयं माधवद्रव्यगुणे ग्रधिकम्पलभ्यते ।
- 3. रुचिष्यो इति म्राकरे पाठः ।
- 4. दोषाणामपि रोधकृद् इति आदर्शपुस्तकेषु पाठः ।
- 5. मसूरमुद्गगोधूमक्लत्थचणकैः इति आकरे पाठः।
- 6. चाप्युक्तोऽनिलादिते इति म्राकरे पाठ.।
- 7. एकैकां इति स्राकरे पाठः।
- 8. वातिपत्तकफे हितः इति आकरे पाठः।
- 9. गुल्मशूलेषु इति भ्राकरे पाठः।
- 10. नवागः इति आकरे पाठः।
- 11. कफवातजित् इति स्राकरे पाठः।
- 12. मुद्गामलकयूषस्तु इति ग्राकरे पाठः ।
- 13. शूलाध्मानविवंधनुत् इति चतुर्थपुस्तके पाठः।
- 14. खलकाम्वलिकौ आकरे चतुर्थपुस्तके च पाठः।
- 15. कफानली इति भ्राकरे पाठः ।
- 16. सस्नेहलवणं इति आदर्शपुस्तकेषु पाठः।
- 17. संयुतं इति ग्राकरे पाठः।
- 18. रिधतं इति आकरे पाठः ।
- 19. संडिकनी इति चतुर्थपुस्तके पाठः।
- 20. च बृंहणी इति म्राकरे चतुर्थपुस्तके च पाठः।
- 21. स्नेहं इति आकरे पाठः।
- 22. वा इति स्नाकरे पाठः।
- 23. सुहिमं इति आकरे पाठः ।
- 24. द्रव्यसंयोगसंस्कारात् इति भ्राकरे पाठः।
- 25. यथायोगं इति ग्राकरे पाठः।
- 26. वृष्यावल्याः इति द्वितीयपुस्तके पाठः।
- 27. पुष्टिकराः इति ग्राकरे पाठः ।

- 28. दीपनाः इति आकरे पाठः ।
- 29. पित्तनाशना इति ग्राकरे पाठः ।
- 30. कफावहा इति म्रादर्शपुस्तकेषु पाठ.।
- 31. रक्तमासला इति ग्राकरे चतुर्थपुस्तके च पाठः।
- 32. बृहणा गौडिकाः भक्ष्याः गुरवोऽनिलनाशनाः इति स्राकरे पाठः ।
- 33. पित्तवहा इति ग्राकरे पाठः ।
- 34. मधूशीर्षकसंयाव इति ग्राकरे पाठ ।
- 35. मोदकास्तु इति आकरे पाठः।
- 36. सुदुर्जराः इति स्राकरे पाठः ।
- 37. कफघ्नः इति द्वितीयपुस्तके पाठः।
- 38. पित्तप्लीहात्प्तिकरो इति द्वितीयपुस्तके पाठः ।
- 39. भक्ष्यास्तु इति स्राकरे पाठः।
- 40. सामिताः इति आकरे चतुर्थपुस्तके च पाठ.।
- 41. ब्रंहणा वातपित्तघ्ना भक्ष्या बल्यास्तु सामिता इति स्राकरे पाठः ।
- 42. 'मुद्गादिवेशवारैस्तु'''''गुरुवृंहणाः' पाठोऽयं द्वितीयपुस्तके नोपलभ्यते ।
- 43. बलोपचयबृंहणः इति ग्रादर्शपुस्तकेषु पाठः ।
- 44. अस्य क्लोकस्यानन्तरम् 'मांसनिरस्थिमुस्विन्नं पुनर्वृषदिचूणितं । पिप्पलीमरिचशुण्ठीगुडर्सापः समन्वितं । एवं विपाचयेत्सम्यक् वेसवार इति स्मृतः ।' पाठोऽयं चतुर्थपुस्तके अधिक-मृपलभ्यते ।
- 45. इलेष्मजननाः इति स्राकरे पाठ ।
- 46 रुच्या विशेया शालिसंभवाः इति स्राकरे पाठः ।
- 47. पौष्टिका भक्ष्याः कफपित्तप्रकोपणाः इति आकरे पाठ ।
- 48 विरूढककृताः इति स्राकरे पाठ ।
- 49. विष्टम्भिनः "गुरवोऽनिलिपत्तला पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
- 50. रूक्षाः इति आकरे पाठः।
- 51. फलमासवसाज्ञाकपटोलक्षौद्रसंयुताः इति म्रादर्शपुस्तकेषु पाठः ।
- 52. भक्ष्याः इति ग्राकरे पाठः ।
- 53. बृंहणास्तथा इति आकरे पाठः। बृंहणात्मता इति चतुर्थपुस्तके पाठः।

- 54. गुरवस्तर्पणाः इति भ्राकरे पाठः ।
- 55. क्षीरेक्ष्रसपयसा इति चतुर्थपुस्तके पाठः।
- 56. खलिलाश्चैव इति द्वितीयपुस्तके पाठः।
- 57. सक्षारक्षौद्रशर्कराः इति आकरे पाठः ।
- 58. गुरवो मताः इति स्राकरे पाठः।
- 59. वृष्याः इति आकरे पाठः।
- 60. उष्णाः इति आकरे पाठः।
- 61. पित्तलासृक्प्रदूषणाः इति माधवद्रव्यगुणे पाठः ।
- 62. मासेक्षुवसाचै व तिलमाषेणसंस्कृताः इति द्वितीयपुस्तके पाठः, फलमाँसेक्षु-विकृतितिलमाषोपसंस्कृताः इति आकरे पाठः।
- 63. कर्पराङ्गारपक्तास्तु इति द्वितीयपुस्तके पाठः ।
- 64. सिकनाटादयो इति स्राकरे पाठः।
- 65. भक्ष्याः इति ग्राकरे पाठः।
- 66 रूक्षाः इति स्राकरे पाठः।
- 67. ग्रस्यश्लोकस्यानन्तरम् 'लोहचक्रेसु प्रतप्रेयाचिताचकचर्तु'ला.।

भूयाः संस्वेदितांगारे गोधूमान्योनिका भवेत्।

पोलिका कफकृद्बल्यापित्तला वातनुद्गुरुः।

सात्युष्णारुचिकृत्पथ्या शीता सुगुरुरुच्यते ।

समिता निर्मितः ख्यातो मंडको विस्तृतस्तनुः ।

हस्तलालनयासिद्धः खर्परे मृद्वह्निना ।

मंडका शुक्रलो ग्राही लघुर्दोषत्रयापहः।

शुद्धगोधूमचूर्णस्य स्थुला जलविनिर्मिता ।

एतद् धूमानले पक्वा विज्ञेयांगारकदर्कटी ।

अगारकक्कंटी बल्या बृंहणी शुक्रला लघुः।

दीपनी कफहुद्रोगपीनसश्वासकासजित्।

माषादी पिष्टिका मध्या पोलिका वेष्टनी मता।

वेष्टनिका वृष्या स्वादुः स्निग्धा [पित्ता]निलापहः ।

'उष्णा संतर्पणी बल्या शुक्रला बृंहणी परम्।

भिन्नमूत्रमलास्तन्यमेदःपित्तकफप्रदाः ।

गुदकीलादितश्वासयकुच्छूलविनाशिनी।'

[भावप्रकाशः कृतान्नवर्ग १२ : ४२-४३]

चमसीनवितापोली कथिता बलमदिका। ^रकचिद् हीनगुणा प्रोक्ता वेष्टनी गुणतो वृधैः । धुमसी रचिता सैव ख्याता कर्करिका बुधैः। कर्करीकात् पित्तघ्नी किंचिद्वातहरी मता। पूरिका तैलसंपक्ता रुच्या बलकरी गरु। चक्ष्स्तेजोहरा चोष्णा वातहृत् पित्तरक्तकृत्। घृतपक्वाऽपि तद्वत्स्यात् चक्षुष्या रक्तपित्तहृत । प्रोक्ता मुहवटी रुच्या बलकृद्धे गिणे हिता। मुद्गसूपगुणाः ये तु तष्टवात्राधिका मताः। माषस्य वटिका हृद्या बल्या पुष्टिप्रदायिनी । वातहृत् शुक्रला मोका तलितापि प्रलेहिता। वटी कुष्मांडसंयुक्तमाषपिष्टिकया कृता। अम्लपित्तकरी ज्ञेया यक्रद्वातविनाशिनी। चणकस्यापि वटिका व्यंजनेषु वरा भवेत्। रुच्या विष्टम्भजननी बल्या पुष्टिविवद्धिनी। तकादिक्वाथसंसिद्धा क्वथिका कथिता बुधैः। क्वथिका पाचनी हृद्या रुच्या विह्नप्रदा लघु। कफानिल विबंधध्नी किचित्पित्तप्रकोपिणी। जीरैहिंगु इवेणोषरालवणयुतै राईकैः। पूर्णगर्भश्चकाकार सूप्ष्टः प्रचुरपरिमल कोमलः। क्कुमाभः प्राप्ते दंतान्तरालं मुरूमुरूः खणः स्वच्छा । तैले सूपक्वो धन्यानामास्यदेश प्रविशति। चठको भीमभोगायसिद्धाः। वटः शुष्को वातहरो बल्यो विष्टम्भपित्तकृत्। म्राह्लादजनकः प्रोक्तो दाहकरी तृषाकरः। सष्टवद्योलमग्रश्वेद्रुव्यः शुक्रकरो गुरुः। बल्यो विष्टंभकारी च विदाही पवनापहः। कांजिके वटको रुच्यो वातजित्कफकारकः। पित्तरक्तकरश्चोक्तो न हितो नेत्ररोगिणा। सामेतावत्तिर्काः कृत्वा सुसूक्ष्मा यवसनिभाः। शुष्का पायसवत्साध्या भोज्याः खडघुतान्विताः ।

सेविका तृष्ति जननी रुचिपित्तानिलापहा। सधानकृद्ग्राहिणी च सा सेव्या स्तोकमात्रया। युभ्रेऽर्धसाधिते दुग्धे घृताक्तास्तदुतान्क्षिपेत् । सुसिद्धा खंडसंयुक्तां चद्राभा क्षीरिका भवेत्। क्षीरिकार्द्र ज्जेरा बल्या धातुपृष्टिप्रदा गुरुः। विष्टम्भिनी हरेत्पिन रक्तपित्तारिनमायनान्। गोसिका ग्रवो भक्ष्या वातच्ना कफशुक्रलाः। पोलिका घृतसंपक्व। सूक्ष्मा सोहालिका मता। सौहाली शुक्रला रुच्या वातपित्तहरा गुरुः। पुटैरनेकै: सयुक्ता सोमाली फेनिका भवेतु । फेनिकं मधुरा शीता वृष्या गुर्वी मनोहरा। वातपत्तहरी बल्या किचित्कफकरी सरा। चक्राकाराः सुपुष्टाश्चमसपिसमिता कृताः । घृते सिद्धाः पक्वखडमडिता मधुशीर्षकाः। समितां सपिषा भृष्टा सिनामरिचमिश्रिता। एलालवगकर्गच्णादि परिसस्कृता। क्षिप्ताऽन्यमं मिता नपुटे सर्पिष सपचेत । तरु. खडेतिपववेन सयावोऽयम्दाहत । सयावमिव जानीयान्मधुशीर्षकवद्गुणै । समिता सेविकाः कृत्वा वत्तिवत्पाचिता घतै । मिश्रिताः पववखण्डेन ताभिभविति मोदकः। सेविका लडुका बल्या गुरवो मधुग हिमाः। वातिपत्तहराः स्निग्धा गुत्रला क्लेप्मकारिण.। कृताकर्करपात्रेण पिष्टिका विवको घन मदिना । पक्वखंडेन राडुकविधायने । मोदको मुद्गसिद्धः प्रणिनो वातपित्तहृत्। रुचिकुद्वलकुत्सद्यः किचित्कफकरो हिम । स चेच्चणकससिद्धो विशेषाद्वातलो मनः। समिता सधिता क्षिप्ता सछिद्रेभाजनातरे। परिभ्राम्यपरिभ्राम्य पतिता तप्तसपिषि । द्विशः वृत्या त्रिरावृत्या विहिना ककणा कृतिः ।

सितादवे मिज्जता च रसगर्भेति सोच्यते। रसगर्भा परं रुच्या पुष्टिकाऽतिबलप्रदा। धातुवृद्धिकरी गुर्वी तर्पणी वातिपत्तहृत्। ग्राममाम्रफलं खंड इव पक्व घृतान्वित । एलामरिचसंयुक्तं ज्ञातव्यं स च खाडवः। खंडाम्रखाडवः स्निग्धो मधुरोऽष्णो गुरुस्तथा। परं रुचिकरो बल्यस्तुष्टिपुष्टिप्रदो मतः। समिता सर्पिषा भृष्टा शुभ्रशक्करया युता । यूता क्षीरेण संपक्वा लप्सिका मरिचान्विता। लप्सिका बृहणी वृष्या वातपित्तहरा गुरु: । मेहः कफकरी स्निग्धा रुच्या तृष्तिप्रदायिनी । एलालंवगकप्रमरिचैः सहशक्करा। भ्रम्लीका फलसंभूतं पानकं वातनाशन । कफपित्तकर किंचित्सुरुच्य विह्नबोधन । श्रपक्वाम्लफलोद्भुत पानक वातनाशनं। कफपित्तकर चाम्लं रुच्य पक्वाम्रसंभवं। तत्तु स्वाद्रष्ट च गुरुपित्तहृत्। विदंश्लेष्मलवल्य चूर्णं वृष्यवमे नाशयेत्। निबुज पान पाचनं वातनाशनं। धान्यकल्कसिताजात पानकं शशिवासितम्। शीतं परं पित्तहरं मूत्रकृच्छ्विनाशन । अपनवभृष्टो गोध्मो वृधैरुवीति कथ्यते । उंदी कफप्रदा बल्या लघ्वी पित्तानिलापहा। शिबीधान्यैवृं द्धपक्वैसुं भृष्टैहोंलको मतः । होलको वातलो मेदकफदोपश्रमापहः ।' वहुप्रमादपर्णः पाठोऽयं चतुर्थपुस्तके अधिकमुपलभ्यते।

- 68. यद्गुणेनेह इति भ्राकरे पाठ.।
- 69. यहीर्येण च इति स्राकरे पाठ.।
- 70. भक्ष्याश्चिकित्सकै इति स्राकरे पाठ: ।
- 71. इति पानभक्ष्यवर्गः इति म्राकरे पाठ । इति यूपादिक्रमः इति चतुर्थपुस्तके पाठ ।

CHAPTER 28

'शीतोष्णतोयासवमद्ययूषफलाम्लधान्याम्लपयोरसानाम् ।
1 2 3
यस्यानुपानं तु हित भवेद्यत्तस्मै प्रदेय तु हि मात्रया वै ॥१॥
4 5 6
व्याधि काल च विभाव्य धीरेद्र व्याणि योज्यानि च तानि तानि ।

Anupāna

Cold water, hot water, $\bar{a}sava$, alcohols, $y\bar{u}sa$, phalāmla, dhānyāmla, milk and juice—these are generally used as anupāna and these should be used in proper quantity after ascertaining their utility, the nature of the disease and its stage of manifestation.

सर्वातुपानेषु वर वदन्ति मेध्यं यदम्भः शुचिभाजनस्थम् ॥ २ ॥' [माधवद्रव्यगुणः अनुपानविधि २८:१-२]

Among all the anupānas the water which is kept in a clean pot is the best. It promotes intellect.

'स्निग्धोष्ण मारुते शस्तं पित्ते मधुरशीतलम् । कफेऽनुपान रूक्षोष्ण क्षये मांसरसः परम् ।। ३ ।। उष्णोदकानुपानं तु स्नेहानामथ शस्यते ।

ऋते भल्लातकस्नेहात्तत्र तोयं सुशीतलम् ॥ ४॥

If there is aggravation of $v\bar{a}yu$, anupānas which are unctuous and hot are useful; in pitta sweet and cooling anupānas are useful and in kapha ununctuous and hot anupānas are useful. If there is $k\bar{s}aya$ (consumption) meat soup is the best anupāna.

After taking oil, ghee etc. hot water should be used as anupāna. The oil of bhallātaka is an exception to this rule and cold water should be used after this oil.

After honey and pastries (piṣtānna) the anupāna should invariably be oil, $y\bar{u}ṣa$, amla $k\bar{a}\tilde{n}jika$ or cold water. Similar types of anupāna are useful after the intake of dadhi, pāyasa and alcohol and in viṣa (poisoning).

According to some scholars ordinary water should be used as anupāna after taking pastries (piṣṭa).

Milk and meat soup should be used as anupāna for persons taking $\delta \bar{a}li$, mudga etc.

Dhānyāmla or dadhi mastu is useful as anupāna for persons taking māṣa etc.

Alcohol is useful as anupāna for persons suffering from weak digestive power, sleeplessness, drowsiness, śoṣa (consumption), bhrama (giddiness) and klama (physical fatigue) and also for persons who are habituated to alcohol and meat.

श्रमद्यपानामुदक फलाम्लं वा प्रशस्यते ।

Persons who are not accustomed to drinking should use water or phalāmla as anupāna.

15 उपवासाध्वभाष्यस्त्रीमान्तातपकर्मभिः ॥ ६॥ 16 क्लान्तानामनुपानार्थं **पयः** पथ्यं परं स्मृतम् ।

Milk is extremely wholesome for persons who are fatigued because of fast, excessive walking, talking or sexual intercourse and exposure to wind, sun ray or excessive exercise.

सुराक्वशाणा स्थूलानामनुपान मध्दकम् ॥ १०॥

 $Madh\bar{u}daka$ should be used as $anup\bar{a}na$ by persons who are emaciated because of excessive drinking and also for persons who are obese.

17 18 निरामयाणा चित्तं [?] तु भुक्तमध्ये प्रकीर्तितम् ।

For healthy persons anupāna should be used in the middle the food.

हितं शोणितिपितोभ्यः क्षीरिमिक्षुरसरतथा ॥ ११ ॥

Patients suffering from *śonita pitta* (a disease characterised by bleeding from different parts of the body) should use milk isugar cane juice as *anupāna*.

19 ग्रक्षशेलुशिरीषाणामासवास्तु विषात्तिषु ।

Patients suffering from poisoning should use the āsava of aksa, śelu and śirīṣa as anupāna,

20 दोषवत् गुरु वा युक्तमितमात्रमथापि वा । 21 यथोक्तेनानुपानेन सुखमन्नं हि जीज्यंति ॥ १२ ॥

When anupāna is used in excess quantity, then it is injurious and heavy. If anupāna is used according to the prescription, then it helps in easy digestion of food.

ैरोचनं बृंहणं वृष्यं दोषसंघातभेदनम्'।
23
तर्पण मार्दवकरं श्रमक्लमहरं सुखम्।। १३।।
दीपन दोषशमन पिपासाछेदनं परम्।
24
बल्य वर्णकर चापि श्रमुपानं सदोच्यते।। १४।।

Anupāna is invariably appetiser, nourishing and aphrodisiac. It helps in the detachment of all the doṣas from the tissue elements. It is refreshing. It produces softness and cures physical as well as mental fatigue. It produces happiness, stimulates digestion, alleviates dosas, reduces thirst and promotes strength as well as complexion.

25 तदादौ कश्येत्पीतं स्थापयन्मध्यसेवितम् । पश्चात्पीतं बृंहयति तत्समीक्ष्य प्रयोजयेत् ॥ १५ ॥

If anupāna is used before food, then it causes emaciation. If it is used in the middle of the food, then it keeps the doṣas in their proper positions. If it is used after food, then it produces a nourishing effect. Keeping these facts in view one should administer anupāna.

स्थरतांगतमिनननमन्तमद्भवपायिनाम ।
27
भवत्यावाधाजननमनुपानमतः पिवेत् ।। १६ ।।
28
न पिबेच्छ्वासकासात्तों रोगे वाप्यूर्ध्वजत्रुगे ।
29 30
क्षतोरस्तु प्रसेकी च यस्य [ह्य]पहतः स्वरः ।।१७॥

398 Materia Medica

If food is taken without any drink, then it remains there without undergoing the process of softening. Therefore one should use anupāna. It should not be used by patients suffering from śvāsa (asthma), kāsa (bronchitis), diseases of the head and neck, uraḥ kṣata (phthisis), praseka (excessive slivation) and impairment of voice.

31 पानाध्वभाष्याध्ययन स्वप्नमेतान्न शीलयेत् । 32 प्रदूष्यामाशयं तद्धि तस्य कंठोरसि स्थितम् ॥ १८॥ 33 स्यादग्निसादछद्यदीन् जनयेदामयान्बहून् ।

One should not indulge in drinking, walking, talking, reading and sleeping in excess. By doing so the stomach gets vitiated and the *doṣas* situated in the throat and chest produce indigestion, vomiting and many such diseases.

34 अनुपाने प्रयोक्तव्य व्याधौ क्लेष्मभवे पलम् । पलद्वय त्वनिलजे पित्तजे च पलत्रयम् ॥ १६ ॥' [माधवद्रव्यगुण: ग्रनुपानविधि २८:४-२१]

In diseases caused by kapha the anupāna should be administered in a dose of one pala (48 ml.). In diseases caused by vāyu its dose is two palas (96 ml.). In diseases caused by pitta the dose of anupāna is three palas (144 ml.).

।। इत्यनुपानविधिः ।।

Thus end the section dealing with the method of administration of different types of anupāna.

NOTES AND REFERENCES

- 1. भवेद्धितं यत्तस्मै प्रदेयं त्विह मात्रया तत् इति माकरे पाठः ।
- 2. भवेत्सत्तस्मै इति द्वितीयपुस्तके पाठः ।

- 3. च इति चतुर्थपुस्तके पाठः।
- 4. द्रव्याणि इति द्वितीयपुस्तके पाठः ।
- 5. विभज्य इति आकरे पाठः।
- 6. योग्यानि इति द्वितीयपुस्तके पाठः ।
- 7. नोष्णं इति द्वितीयपुस्तके पाठः ।
- 8. मनुपानं वदन्त्येके इति आकरे पाठ:।
- 9. तैले इति म्राकरे पाठः ।
- 10. दिधपायसमद्यात्तिविषयुक्ते तथैव च इति म्राकरे पाठः । दिधपायसमद्यानां विषयुक्तास्तथैव ये इति द्वितीयपुस्तके पाठः ।
- 11. केचिदिष्टतम इति द्वितीयपूस्तके पाठः ।
- 12. युषो मांसरसो इति श्राकरे चतुर्थपुस्तके च पाठः।
- 13. शालिमुद्गादियोजितम् इति स्रादर्शपुस्तके पाठः । शालिमुद्गादिभोजने इति चतुर्थपुस्तके पाठः ।
- 14. तंद्रीशोकभ्रमक्लमैः इति श्राकरे पाठः ।
- 15. उपवासाध्वकार्श्यस्त्री इति द्वितीयपुस्तके पाठः ।
- 16. तथाऽमृतम् इति आकरे पाठः।
- 17. चित्रं इति ग्राकरे पाठः।
- 18. प्रशस्यते इति म्राकरे चतुर्थपुस्तके च पाठः।
- 19. म्रर्कशेल्शिरीषाणां मांसमस्तू विषात्तिष् इति म्रादर्शपुस्तके पाठः ।
- 20 दोष च इति स्रादर्शपुस्तके पाठः।
- 21. प्रजीर्यंति इति स्राकरे पाठः।
- 22. 'रोचनं ' दोषसंघात भेदनम्' पाठोऽय चतुर्थपुस्तके नोपलभ्यते ।
- 23. सर्वेक्लमहरं इति द्वितीयपुस्तके पाठः।
- 24. त्वनुपानं इति ग्राकरे पाठः।
- 25. तर्पयेत्पीत इति द्वितीयपुस्तके पाठः ।
- 26. भवत्यबोधजननमनुपानमतः इति म्रादर्शपुस्तके पाठः।
- 27. न रोगे तूर्ध्वजत्रुगे इति ग्राकरे पाठः ।
- 28. क्षतोरस्कः इति आकरे पाठः ।
- 29. यः स्याच्चोपहतस्वरः इति ग्राकरे पाठः ।

यस्य द्यापहतः स्वरम् इति द्वितीयपुस्तके पाठः ।

- 30. पीत्वाध्वभाष्याध्ययनगेयस्वप्नान्न इति आकरे चतुर्थपुस्तके च पाठः।
- 31. प्रदूष्यामाशये इति आदर्शपुस्तके पाठः ।
- 32. मंदाग्निसादछद्यादीन् इति आकरे पाठः । अग्निमान्द्यछद्यादीन् इति द्वितीयपुस्तके पाठः ।
- 33. अनुपान इति आकरे पाठः।
- 34. फलम् इति द्वितीयपुस्तके पाठः।
- 35. ग्रनुपानाधिकारः इति चतुर्थपुस्तके पाठः।

CHAPTER 29

चित्रकाऽभावतो दन्ती क्षारशिखरिजोऽथवा ।

If citraka is not available, then in its place danti or the kṣāra of śikhari should be used.

स्रभावे पृष्णिपण्याश्च सिंहपुच्छी प्रदीयते ॥ १ ॥

In the case of non-availability of pṛṣṇī parṇī, one should use simha pucchī.

भाङ्गर्यंऽभावे तु तालीसं कंटकारीजटाऽथवा ।

If $bh\bar{a}rng\bar{\imath}$ is not available, then $t\bar{a}l\bar{\imath}sa$ or the root of $kantak\bar{a}r\bar{\imath}$ should be used in its place.

श्रभावे धन्वयासस्य प्रक्षेप्या च दुरालभा ॥ २ ॥

If $dhanvay\bar{a}sa$ is not available, then $dur\bar{a}labh\bar{a}$ should be added in its place.

पुंजातः [मुंजातः?] पश्चिमे ख्यातस्तस्याभावे तु तालविट् ।

In the place of the drug which is known in the western

regions as pumjāta, one should use tālaviţ.

नततगरपाद्याश्च अभावे वेणु निक्षिपेत् ।। ३।।

If nata or tagara pādi is not available, then in its place veņu should be added.

श्रभावे तगरस्यापि कृष्ठं तु प्रक्षिपेत्सदा ।

If tagara is not available, then kustha should always be added in its place.

क्षिपेत् करिकणाभावादिप कृक्कुटमस्तकम् ॥ ४॥

If karikaņā is not available, then one should use in its place kukkuţa mastaka.

श्रभावेऽभ्रकसत्त्वस्य कांतलौहं प्रयोजयेत् ।

If the sattva (essence) of abhraka is not available, then in its place $k\bar{a}nta\ lauha$ should be used.

कान्ताभावे तीक्ष्णलौह योजयेत् वैद्यसत्तमः ॥ ५ ॥

If kānţa lauha is not available, then an expert physician should used tīkṣṇa lauha in its place.

मूर्वीभावे त्वचो ग्राह्मा ततो जिंगिनिसभवा ।

If $m\bar{u}rv\bar{a}$ is not available, then in its place the bark of jingini should be used.

अर्कपणीदिपयसो ह्यभावे तद्रसो मतः ॥ ६॥

If the latex of $arka\ parn\bar{\imath}$ etc. is not available, then in its place the $y\bar{u}sa$ of these plants is recommended.

लाङ्गल्यभावतो वस्तीपत्रं दद्यात् विचक्षण: ।

An expert should use vahnī patra in the place of lāngalī if the latter is not available.

अहिंस्रायाः अभावे तु मानकद. प्रकीत्तितः ॥ ७ ॥

If ahimsrā is not available, then in its place māna kanda is to be used,

लक्ष्मणाया अभावे तु नीलीकंदशिका मता ।

If $lak \not s ma \not n \bar{a}$ is not available, then the root of $n \bar{\imath} l \bar{\imath} k a n d a$ should be used.

यदा न पौष्कर मूल कूष्ठ योज्यं तदा वृधैः ।। ५ ।।

If puskara $m\overline{u}la$ is not available, then in its place kustha should be used by the Wise.

चिवकागजिपप्पत्यौ पिष्पलीमूलवत् स्मृतौ ।

Cavikā and gaja pippalī have effects like pippalī $m\bar{u}la$.

भल्लातकासहत्वे तु रक्तचंदनमिष्यते ॥ ६॥

If a person is not able to tolerate bhallātaka, then he should be given rakta candana.

श्रभावे सोमराज्यास्तु प्रपुन्नाडफलं मतम् ।

If somarāji is not available, then in its place the fruit of prapunnāda is recommended.

यदा न स्यात् दारुनिशा तदा देया निशा वुधैः ॥१०॥

When $d\bar{a}ru$ $nis\bar{a}$ is not available, then the Wise should use $nis\bar{a}$.

रसांजनस्याभावे तु सम्यक् दावीं प्रयोजयेत्।

If rasāñjana is not available, then in its place dārvī is used.

सौराष्ट्रयभावतो देया कटिभी तद्गुणा जनैः ।।११॥

If saurāṣṭri is not available, then in its place kaṭibhī which has similar properties should be used.

अम्लवेतसकाभावे चक्र दातव्यमीरितम् ।

If amla vetasa is not available, then in its place cukra

should be used.

रुचकाभावतो दद्यात् लवण पांशुपूर्वकम् ॥ १२ ॥

If rucaka is not available, then in its place pāmśu lavaņa should be added.

सुवर्णमथवा रूप्यं मृत यत्र न विद्यते । तत्र लोहेन कर्माणि भिषक् कुर्याद् विचक्षणः ।।१३।।

If the bhasma of suvarna or $r\bar{u}pya$ is not available, then in its place an expert physician should give lauha.

सुवर्णीभावतो वैद्यो माक्षिक वापि नि.क्षिपेत् । माक्षिकस्याप्यभावे तु प्रदद्यात् स्वर्णगैरिकम् ॥ १४ ॥

If suvarṇa is not available, then in its place the physician should add mākṣika. If, however, mākṣika is not available, in its place svarṇa gairika should be used.

हेममाक्षिकजं सत्त्वं मृतहेमसमं गुणैः ।

The sattva (essence) of hema mākṣika is similar to svarņa bhasma in properties.

क्वेतं तु माक्षिकं ज्ञेयं ध्रुव रजतवद् गुणैः ।। १५ ।।

The white variety of $m\bar{a}k\bar{s}ika$ is certainly like rajata in property.

वजाभावे तु वैक्रान्तं मुनयः प्रक्षिपंति च ।

If vajra is not available, then the sages use vaikrānta in its place.

कर्पूराभावतो देयं ग्रन्थिपर्ण विशेषतः ।। १६ ॥

If $karp\overline{u}ra$ is not available, then granthi parna is used in its place.

श्रीखण्डचंदनाभावे कपूँरं देयमिष्यते ।

अलाभे त्वेतयोर्वेद्यः प्रक्षिपेद्रक्तचन्दनम् ॥ १७॥

रक्तचन्दनकाभावे नवोशीर विदुर्वुधाः ।

If $\dot{s}r\bar{s}khanda$ candana is not available, then in its place $karp\bar{u}ra$ should be added. If both of them are not available, then the Wise should use rakta candana in their place. If rakta candana is not available, then the freshly collected $u\dot{s}\bar{i}ra$ is used in its place.

तालीसपत्रकाभावे स्वर्णताली प्रशस्यते ॥ १८ ॥

If $t\bar{a}l\bar{i}sa\ patra$ is not available, then in its place svarṇa $t\bar{a}l\bar{i}$ is useful.

अभावे नागपुष्पस्य पद्मकेसरमुच्यते ।

If nāga puṣpa is not available, then padma keśara is to be used.

कस्तूर्यभावे कक्कोलं प्रक्षेप्यं तु विदुर्बुधाः ।। ११ ।। कक्कोलस्याप्यभावे तु जातीपुष्पं प्रशस्यते ।

If $kast\overline{u}r\overline{\iota}$ is not available, then the Wise should add kakkola in its place. If kakkola is not available, then the flower of $j\overline{a}ti$ is useful in its place.

नीलोत्पलस्याभावे तु कुमुदं देयमिष्यते ॥ २०॥

If *nīlotpala* is not available, then in its place *kumuda* should be used.

जातीपुष्पं न यत्र।स्ति लवगं तत्र दीयते ।

If the flower of $j\bar{a}ti$ is not available, then in its place lavanga is added.

वंधूकाभावतो देयं पुष्पं पुन्नागनामकम् ॥ २१॥

If $vandh\bar{u}ka$ is not available, then in its place the flower called $punn\bar{a}ga$ should be added,

बकुलाभावतो देयं कल्हारोत्पलपंकजम् ।

If bakula is not available, then in its place kalhāra, utpala and pankaja can be used.

द्राक्षा यदि न लभ्येत प्रदेयं काश्मरीफलम् ॥ २२ ॥ तयोरभावे कूसुमं मध्कस्य मतं ब्रुधैः ।

If $dr\bar{a}k\bar{s}\bar{a}$ is not available, then in its place the fruit of $k\bar{a}\bar{s}mar\bar{i}$ should be added. If both of them are not available, then the flower of $madh\bar{u}ka$ should be used.

मेदाजीवककाकोलीऋद्विद्वन्द्वेऽपि वाऽसति ।। २३।।

यष्टीविदार्यश्वगंधावाराही च क्रमात् क्षिपेत् ।

If both the types of each of medā, jīvaka, kākolī and rddhi are not available, then in their places yaṣṭī, vidāri, aśvagandhā and vārāhī should be added respectively.

वाराह्याश्च तथाभावे चर्मकारालुको मतः ॥ २४ ॥

If $v\bar{a}r\bar{a}h\bar{i}$ is not available, then in its place $carmak\bar{a}r\bar{a}luka$ should be used.

न भवेत् दा डिम यत्र वृक्षाम्ल तत्र योजयेत् ।

If $d\bar{a}dima$ is not available, then in its place $vrks\bar{a}mla$ should be used.

क्षीराभावे रसो मौद्ग. मासूगो वा प्रदीयते ॥ २५ ॥

If milk is not available, then the juice of mudga or masūra should be used.

रूचकर्तैलाभावे तु हितमारुष्कर विदु: ।

If the oil of rūcaka is not available, then in its place the oil of aruṣkara should be used.

मुक्ताभावे क्षिपेन्नित्यं मुक्ताशुक्ति न सग्रयः ॥ २६ ॥

If $mukt\bar{a}$ is not available, one can undoubtedly use $mukt\bar{a}$ śukti in its place.

मधु यत्र न लभ्येत तत्र जीर्णगुडो मतः । अनर्हत्वादभावाद्वा मधुनः शस्यते वृधैः ॥ २७॥ रम्भापुष्परसञ्चापि खांडजलमथापि वा ।

If honey is not available, then in its place old guḍa is recommended. If honey is either not available or not suitable for the patient, then in its place the Wise should use the juice of rambhā puṣpa or water mixed with khanḍa.

मत्स्याण्ड्यभावतो दद्यात् भिषग्भि सितशर्करा ॥२८॥

If matsyāndi is not available, then in its place a physician can give white variety of śarkarā.

सिद्धार्थः सर्षपे योज्याद्वैद्यविद्याविशारदैः ।

A person proficient in medical science should use *siddhār-tha* in the place of *sarṣapa*.

असंभवे सितायाश्च बुधैः खडं प्रयुज्यते ॥ २६॥

If sitā is not available, then the Wise should use khanda.

अभावे वेतसाम्लस्य चणकाम्लमपि क्षिपेत् । एतयोश्च ग्रभावेऽपि हेमंताम्लं समादिशेत् ॥ ३०॥

If vetasāmla is not available, then in its place caṇakāmla may be used. If both of them are not available, then in their place, the use of hemantāmla is advised.

मुस्ता चातिविषाऽभावे शिवाऽभावे शिव भवेत् ॥३१॥

If ativiṣā is not available, then in its place mustā should be used. If \dot{siva} (harītakī) is not available, then in its place \dot{siva} (āmalaka) should be used.

408 Materia Medica

ग्रभावे सति पत्राणां रसादौ भावनाविधिः । विषम् ष्टिकषायेण षड्गुणा भावना भवेत् ॥ ३२ ॥

If it is prescribed in the text to give bhāvanā (impregnation) by the juice of the leaf viṣamuṣṭi, and if it is not available, then in its place the decoction of this drug six times in quantity can be used.

अभावे शालिधान्यस्य पष्टिकादि न्यसेत् बुधैः।

If śāli dhānya is not available, then in its place ṣaṣṭika etc. should be added.

मसूराभावतो दद्यात् शशहंसाखुकानपि ॥ ३३॥

If $mas\overline{u}ra$ is not available, then in its place the juice of the meat of $\dot{s}a\dot{s}a$, $ha\dot{m}sa$ and $\bar{a}khu$ can be used.

ग्रत्र प्रोक्तानि वस्तूनि यानि यानि च तेषु च। योज्यमेकतराभावे परं वैद्येन जानता ॥ ३४॥

The substitute drugs described in this chapter can be used by a wise physician when the original drugs are not available.

रसवीर्यविपाकाद्यैः समद्रव्य विचिन्त्य च । युज्यादेवंविधमन्यद्द्रव्यज्ञानविशारदः ।। ३५ ॥

A physician well versed in materia medica should decide substitutes of similar other drugs by taking into consideration their rasa (taste), vīrya (potency), vipāka (taste after digestion) etc.

भ्रन्तःसम्मार्जने मोदास्थाने योज्या यवानिका । बहिःसम्मार्जने मोदास्वजमोदैव गृह्यते ।। ३६ ॥

In the place of $mod\bar{a}$, $yav\bar{a}nik\bar{a}$ should be used if the formula is meant for internal cleansing and $ajamod\bar{a}$ should be used if the formula is meant for external cleansing.

म्रान्तःसम्मार्जने योज्यं वचास्थाने कुलिजनम् । वहि सम्मार्जने सैव प्रयोज्यात् [?] मरगिषिभिः [?] ।। ३७ ॥

In the place of vacā, kuliñjana is used if the formula is meant for internal cleansing. For external cleansing, however, vacā as such can be used in the formula.

कृष्णजीरकयोगेन कर्तव्ये भक्ष्यभेषजे । तस्य स्थाने विधात्व्यो जीरकः कुशलो [भिषक्] ॥ ३८॥

If any food preparation or medicine is described to be prepared by adding krsna j raka, then in its place white variety of j raka should be used by an expert physician.

।।इति ग्रनुकल्यवर्गः।।

Thus ends the chapter dealing with various types of substitutes and allied topics.

CHAPTER 30

दानशीलदया — सत्यब्रह्मचर्यकृतज्ञता । रसायनानि मैत्री च पुण्यायुर्वृद्धिकृद्गणाः ॥ १॥

Charity, good conduct, compassion, truthfulness, celibacy, gratefulness, rejuvenation therapy and friendship—these constitute the group which promotes virtue and longevity.

सुश्रुताद्गणान् वक्ष्यामः

उद्देशमात्रमपि लक्षणं प्राग्यदुक्तं व्यक्तं व्यनिक्त पवनादिगदातुराणां । नृणामदृष्टचरकादि जडात्मनोऽपि प्रज्ञावतः किमृत कायचिकित्सकस्य ॥२॥

Description of groups of drugs according to Suśruta

What has been described in brief before clearly shows the way for the treatment of patients suffering from diseases caused by $v\bar{a}yu$ etc. even to a less intelligent person who is not acquainted with Caraka etc. It is not necessary to describe the

usage to which these drugs can be put by an intelligent physician who is specialised in the treatment of internal diseases.

दोषधातुमलमूलिमद रुग्युक्तमुक्तमृषिभिनृ शरीरम् ।
तिद्वकारमुपलभ्य भिषिगभभेषजैरुपशमः करणीयः ॥ ३ ॥
इतीदमुक्तं यदुदीरितं पुरा समुच्चये सूत्रमिवस्तरौषधम् ।
2
कियद्भिरप्यौषधसग्रहैर्गणैनिगद्यते चान्यदतश्चिकित्सितम् ॥ ४ ॥
3
स्यात्सप्तित्रंशमेभिर्गणैर्वीक्ष्यवातिपत्तकफान् ।
योगा रोगार्त्तानां विभज्य भिष्णा प्रकल्पन्ते ॥ ४ ॥

It has been stated by the sages that the human body which suffers from diseases is a conglomeration of doṣas, dhātus (tissue elements) and malas (waste products). If there is morbidity in this body, the physician should alleviate these ailments by the administration of drugs. This has already been stated before in brief. Now some of these drugs are being described by putting them into different groups for the convenience of treatment. These groups are thirty-seven in number. After ascertaining the predominance of either vāyu, pitta or kapha and the nature of the compound, disease and the patient, the physician should administer these drugs after proper selection.

घृततैलचूर्णकल्कप्रनेपसेकावगाहपानानि । ग्रास्थापनमनुवासननस्यांजनवितिवधा यश्च ॥ ६ ॥

These drugs can be used in the form of medicated ghee, medicated oil, powder, paste, unguent, spray, bath, drink, āsthāpana type of enema, anuvāsana type of enema, inhalation, collyrium and suppository.

सुश्रुतः

ममीक्ष्य दोषभेदांश्च गणान्भिन्नान्प्रयोजयेत् ।
पथव्मिश्रान्समस्तान्वा गणान्वाच्यस्तु संहतान् ॥७॥
[सुश्रुतः सूत्र ३८:८२]

Suśruta

Depending upon the nature of the doṣas involved in the manifestation of the disease, the physician should prescribe drugs described in these groups either separately or jointly. Even drugs of all the groups can be used together.

'तद्यथा----

१. विदारीगन्धा विदारी विश्वदेवा सहदेवा श्वदंष्ट्रा पृथक्पर्णी श्रुगालविन्ना शतावरी सारिवा जीवकर्षभकौ महासहा क्षुद्रसहा बृहत्यौ पुनर्नवैरण्डो हंसपादी वृश्चिकालीऋषभश्चेति ॥ ८ ॥

(1) Vidārigandhādi gaņa

This group includes vidāri gandhā, vidārī, viśvadevā, sahadevā, śvadamṣṭrā, pṛthakparnī, sṛgāla vinnā, śatāvarī, sārivā, jivaka, ṛṣabhaka, mahā sahā, kṣudra sahā, bṛhatī, kaṇṭakārī, punarnavā, eraṇḍa, hamsa pādī, vṛścikālī and ṛṣabha.

विदारीगन्धादिरयं गणः पित्तानिलापहः ।

शोषगुल्मागमदोध्वैश्वासकासविनाशनः ॥ ६॥

Drugs of this group alleviate pitta and vāyu, and cure śoṣa (consumption), gulma (phantom tumour), anga marda (malaise), urdhva śvāsa (dyspnoea) and kasā (bronclutis).

२. ब्रारग्वधमदनगोपघोण्टाकण्टकीकुटजपाठापाटलामूर्वेन्द्रयवसप्तपर्णनिब-कुरण्टकदासीकुरण्टकगुड्चीचित्रकशाङ्गेष्ठापरूषकरंजद्वयपटोलकिरातति-क्तकानि सुषवी चेति ।। १० ॥

(2) Āragvadhādi gaņa

This group includes āragvadha, madana, gopa ghonţā, kaṇṭakī, kuṭaja, pāṭhā, paṭalā, mūrvā, indrayava, saptaparna, nimba, kuranṭaka, guḍūcī, citraka, śārngiṣṭhā, parūṣaka, both the types of karañja, paṭola, kirāta tikta and suṣavī.

श्रारग्वधादिरित्येष गणः श्लेष्मविषापहः ।

मेहकुष्ठज्वरवमीकण्डूष्नो व्रणशोधनः ॥ ११॥

Drugs of this group alleviate kapha and poisoning, and cure meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), vamī (vomiting) and kaṇḍū (itching). They also help in the cleansing of ulcers.

३. सालसाराजकर्णखदिरकदरकालस्कन्धक्रमुकभूजंमेषश्रङ्कीतिनिशचंदन-कुचंदनशिशिपाशिरीषासनधवार्जुननक्तमालाश्वकर्णशाकगुडूचीकालीय-कश्चेति ।। १२ ।।

(3) Sālasāraādi gana

This group includes sālasāra, ajakarņa, khadira, kadara, kāla skandha, kramuka, bhūrja, meṣa śṛṅgī, tiniśa, candana, kucandana, śiṁśipā, śirīṣa, asana, dhava, arjuna, naktamāla, aśvakarṇa, śāka, guḍūcī and kālīyaka.

सालसारादिरित्येष गणः कुष्ठिवनाशनः । मेहपाण्ड्वामयहरः कफमेदो विशोधनः ॥ १३॥

Drugs of this group cure kustha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes) and $p\bar{a}ndu$ (anemia). They also cleanse kapha and medas (fat).

४ वरुणातंगलशिग्रुमधुशिग्रुतकिरोमेषश्रङ्कीपूतीकनक्तमालमोरटाग्निमन्थसैरेग
यकद्वयिवम्बीवसुकविसरिचित्रकशतावरीबिल्वाजश्रङ्कीदर्भाः बृहतीद्वयं
चेति ॥ १४॥

(4) Varuņādi gaņa

This group includes varuṇa, ārtagala, śigru, madhu śigru, tarkārī, meṣaśṛṇgī, pūtīka, naktamāla, moraṭa, agnimantha, both the types of saireyaka, bimbī, vasuka, vasīra, citraka, śatāvarī, bilva, ajaśṛṇgī, darbha and both the types of bṛhatī.

वरुणादिगंगो ह्येषं कफमेदोनिवारणः । विनिहन्ति शिरःशूलगुल्माभ्यन्तरविद्रधीन् ॥ १५ ॥

Drugs of this group alleviate kapha and reduce medas (fat). They cure śiraḥśūla (headache), gulma (phantom tumour) and ābhyantara vidradhi (internal abscess).

५. वीरतरुसहचरद्वयदर्भवृक्षादनीगुन्द्रानलकुशकाशाश्मभेदकाग्निमन्थमोरटा-वसुकवसिरभल्लूककुरण्टिकेन्दीवरकपोतवङ्काः श्वद्रंष्टा चेति ॥ १६॥

(5) Vīratarvādi gaņa

This group includes vīrataru, both the types of sahacara, darbha, vṛkṣādanī, gundrā, nala, kuśa, kāśa aśmabhedaka, agnimantha, moraṭā, vasuka, vasira, bhallūka, kuraṇṭika, indīvara, kapota vaṇkā and svadaṃṣṭrā.

Drugs of this group cure diseases caused by $v\bar{a}yu$, $a\acute{s}mar\bar{\imath}$ (stone in urinary tract), $\acute{s}arkar\bar{a}$ (gravels in the urinary tract), $m\bar{u}tra\ krechra$ (dysuria) and $m\bar{u}tr\bar{a}gh\bar{a}ta$ (anuria).

10 ६. रोधसाव र रोध्रपलाशकुटन्नटाशोकफंजीकट्फलैलवालुकसल्लकीर्जिगिनी-कदम्बसालाः कदली चेति ॥ १८॥

(6) Rodhrādi gaņa

This group includes rodhra, sāvararodhra, palāśa, kuṭan-naṭa, aṣoka, phañjī, kaṭphala, ela vāluka, sallakī, jiṅginī, kadamba, sāla and kadalī.

एष रोध्रादिरित्युक्तो मेदःकफहरो गणः । योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥ १६ ॥

Drugs of this group reduce *medas* (fat) and *kapha*. They cure *yonī doṣa* (ailments of female genital tract). They promote the power of retention (*stambhana*) and complexion. They cure *viṣa* (poisoning).

७. अर्कालर्ककरंजद्वयनागदन्तीमयूरकभागीरासनेन्द्रपुष्पीक्षुद्रश्वेतामहाइवेतावृ-श्चिकाल्यलवणास्तापसवृक्षश्चेति ॥ २० ॥

(7) Arkādi gaņa

This group includes arka, alraka, both the types of karañja, nāgadantī, mayūraka, bhārgī, rāsanā, indrapuṣpī, ksudraśvetā, mahā śvetā, vṛścikāli, alavaṇā and tāpasa vṛkṣa.

म्रर्कादिको गणो ह्येष कफमेदोविषापहः । कृमिकुष्ठप्रश्चमनो विशेषात् व्रणशोधनः ॥ २१ ॥

Drugs of this group reduce kapha and medas (fat). They cure viṣa (poisoning), kṛmi (parasitic infection) and kuṣṭha (obstinate skin diseases including leprosy). They specially help in the cleansing of ulcers.

सुरसाश्वेतसुरसाफणिज्झकार्जकभूस्तृणसुगन्धकसुमुखकालमालकासमर्दक्षव कखरपुष्पविडङ्ककट्फलसुरभीनिर्गुण्डीकुलाहलोन्दुरुकणिकाफञ्जीप्राचीगल काकमाच्यो विषमुष्टिकश्चेति ।। २२ ।।

(8) Šurasādi gaņa

This group includes surasā, śveta, surasā, phaṇijjhaka, arjaka, bhūstṛṇa, sugandhaka, sūmukha, kālmāla, kāsamarda, kṣavaka, kharapuṣpa, viḍaṅga, kaṭphala, surabhī, nirguṇḍī, kulāhala, unduru karnikā, phañjī, prācībala, kākamācī and viṣamuṣṭi.

सुरसादिर्गणो ह्योष कफहृत् कृमिसूदनः । प्रतिक्यायारुचिक्वासकासघ्नो व्रणकोधनः ॥ २३ ॥

Drugs of this group alleviate *kapha* and cure *krmi* (parasitic infection), *pratišyāya* (rhinitis), *arucī* (anorexia), *śvāsa* (asthma) and *kāsa*. They help in the cleansing of ulcers.

मुष्ककपलाशधवचित्रकमदनवृक्षकशिशपावज्रवृक्षास्त्रिफला चेति ।।२४।।

(9) Muškakādi gaņa

The group includes muṣkaka, palāśa, dhava, citraka, madama, vṛkṣaka, śimśapā, vajra vṛkṣa and triphalā.

मुष्ककादिर्गणो ह्येष मेदोघ्नः शुक्रदोषहृत् ।

मेहार्शः पाण्डुरोगघ्नः शर्कराशनः परः' ॥ २५ ॥

[सुश्रुतः सूत्रः ३८ ८-२१]

Drugs of this group reduce medas (adiposity) and correct the vitiation of śukra (semen). They cure meha (obstinate urinary disorders including diabetes), arśas (piles), pāṇḍu (anemia), and śarkarā (gravels in the urinary tract).

१०. कृष्णाग्रन्थिकचव्यचित्रकविषाविश्वौषधाजाजिभिः

वाठारामरेणुकामधुरसासिद्धार्थतिक्तिोषणै. ॥ २६ ॥

द्रेक्का शक्रयवाजमोदत्रुटिभिर्भागीविडङ्गान्वितै: ।

(10) Kṛsṇādı gaṇa

This group consists of kṛṣṇā, granthika, cavya, citraka, viṣā, viśvauṣadha, ajāji, pāṭhā, rāmaṭha, reṇukā, madhurasā, siddhārtha, tiktā, uṣaṇa, drekkā, śakra yava, ajamoda, tṛti, bhārgī and vidaṅga.

एभिर्दीप्तकरम्च गुल्मशमनः शूलाममुत्पाचनः । 11 इलेष्मम्नो रुचिकारको ज्वरहरः कृष्णादि रुक्तो गणः' ।।२७।।

Drugs of this group stimulate the power of digestion. They cure gulma (phantom tumour) and $s\bar{u}la$ (colic pain). They help in the $p\bar{a}cana$ (metabolic transformation) of $\bar{a}ma$. They alleviate kapha, produce appetite and cure jvara (fever).

११. 'एलातगरकुष्ठमासीध्यामकत्वक्पत्रनागपुष्पप्रियङ्गुहरेणुकाव्याझनखशु-क्तिचण्डास्थौणेयकश्रीवेष्टकचोचचोरकवालुकगुग्गुलुसर्जरसतुरुष्ककुन्दुरुका-गुरुस्पृक्कोशीरभद्रदारुकुंकुमानि पुन्नागकेशरं चेति ।। २८ ।।

(11) Elādi gaņa

This group consists of elā, tagara, kuṣṭha, māṁsī, dhyā-maka, tvak, patra, nāga puṣpa, priyangu, hareṇukā, vyāghra nakha, śukti, caṇḍā, sthauṇeyaka, śrīveṣṭaka, coca, coraka, vāluka, guggulu, sarja rasa, turuṣka, kunduruka, aguru, spṛkkā, uśīra, bhadra dāru, kuṁkuma and punnāga keśara.

एलादिको वातकफौ निहन्याद्विषमेव च । वर्णप्रसादन. कण्डूपिडकाकोठनाञ्चनः ।। २६ ॥

Drugs of this group alleviate $v\bar{a}yu$ and kapha, cure visa (poisoning) and promote complexion. They also cure $kand\vec{u}$ (itching), $pidak\bar{a}$ (pimples) and kotha (urticarial rashes).

१२ वचातिविषजीमूतजपादारुसनागरैः।

१३. हरिद्रे कलशीयष्टि तथा कुटजबीजकैः ॥ ३० ॥

(12) (13) Vacādi and Haridrādi gana

Vacādi gaņa consists of vacā. ativiṣa, jīmūta, japā, dāru and śunthī.

Haridrādi gaņa consists of haridrā, dāru haridrā, kalaśī, yaṣti and the seed of kuṭaja.

एतौ वचाहरिद्रादिगणौ स्तन्यविशोधनौ । भ्रामातिसारशमनौ विशेषाद्दोषपाचनौ ॥ ३१ ॥

[सुश्रुतः सूत्र ३८: २४-२८]

Drugs belonging of both these groups help in the purification of the milk and alleviate $\bar{a}ma$ as well as $atis\bar{a}ra$ (diarrhoea). They specially help in the $p\bar{a}cana$ (metabolic transformation) of dosas.

१४. 'काकोलीक्षीरकाकोलीजीवकर्षभकमुद्गपर्णीमाषपर्णीमेदामहामेदाछिन्नरुहा-कर्कटशृङ्गीतुगाक्षीरीपद्मकप्रपौण्डरीकऋद्धिवृद्धिमृद्वीकाजीवन्त्यो मधुकं चेति ।। ३२ ।।

(14) Kākolyādi gaņa

The group consists of $k\bar{a}kol\bar{\imath}$, $k\bar{s}ira$ $k\bar{a}kol\bar{\imath}$, $j\bar{\imath}vaka$, $r\bar{s}abhaka$, $mudgaparn\bar{\imath}$, $m\bar{a}\bar{s}aparn\bar{\imath}$, $med\bar{a}$, $mah\bar{a}$ $med\bar{a}$, $chinnaruh\bar{a}$, karkata $srn\bar{s}i$, $tug\bar{a}ks\bar{\imath}r\bar{\imath}$, padmaka, prapaundarika, rddhi, vrddhi, $mrdv\bar{\imath}k\bar{a}$, $j\bar{\imath}vant\bar{\imath}$ and madhuka.

काकोल्यादिरय पित्तशोणितानिलनाशनः

जीवनो बृहणो वृष्यः स्तन्यक्लेष्मकरस्तथा ।।३३।।

Drugs belonging to this group alleviate pitta, blood and $v\bar{a}yu$. They are vitalizing, nourishing and aphrodisiac. They produce more of milk and kapha.

१५. ऊषकसैन्धवशिलाजतुग्गलुकासीसद्वयहिगुतुत्थकं चेति ।। ३४ ।।

(15) Uṣakādi gaṇa

This group consists of \bar{u} saka, saindhava, silājatu, guggulu, both the types of $k\bar{a}s\bar{s}s$, hingu and tutthaka.

ऊषकादि कफं हन्ति गणो मेदोविशोषणः । ग्रश्मरीशर्करामुत्रकृच्छश्चलकगल्मनृत ।। ३५ ।।

Drugs belonging to this group alleviate kapha and help in the depletion of fat. They cure aśmarī (stone in urinary tract), śarkarā (gravels in the urinary tract), mūtra kṛcchra (dysuria), śūlā (colic pain) and gulma (phantom tumour).

१६. सारिवामधुकचन्दनकुचन्दनपद्मककाश्मरीफलमधूकपुष्पाण्युशीर चेति ।। ३६ ।।

(16) Sārivādi gaņa

This group consists of sārivā, madhuka, candana, kucandana, padmaka, kāśmarī phala, madhuka puṣpa and uśīra.

सारिवादिः पिपासाध्नो रक्तपित्तहरो गणः ।

पित्तज्वरप्रशमनो विशेषात् दाहनाशनः ॥ ३७॥

Drugs belonging to this group cure $pip\bar{a}s\bar{a}$ (morbid thirst), rakta pitta (a disease characterised by bleeding from different parts of the body) and pitta jvara (fever caused by pitta). They specifically cure $d\bar{a}ha$ (burning syndrome).

१७. म्रञ्जनरसाञ्जननागंपुष्पप्रियङ्गुनीलोत्पलनलदनलिनकेशराणि मधुक चेति ॥ ३८ ॥

(17) Añjanādi gaņa

This group consists of añjana, rasāñjana, nāga puṣpa, priyaṅgu, nīlotpala, nalada, nalina, kesara and madhuka.

ग्रञ्जनादिर्गणो ह्योष रक्तपित्तनिवर्हणः । विषोपशमन दाहं निहन्त्याभ्यन्तरं भृशम् ॥ ३६ ॥

Drugs belonging to this group cure rakta pitta (a disease characterised by bleeding from different parts of the body) They cure viṣa (poisoning), and acute form of ābhyantara dāha (burning sensation inside the body).

१८. परूषकद्राक्षाकट्फलदाडिमराजादनकतकफल्रशाकफलानि त्रिफला चेति ॥ ४० ॥

(18) Parūṣakādi gaņa

This group consists of parūṣaka, drākṣā, kaṭphala dāḍima, rājādana, kataka phala, śāka phala and triphalā.

परूषकादिरित्येष गणोऽनिलविनाशनः । 12 मूत्रदोषहरो हृद्यः पिपासाध्नो रुचिप्रदः ॥ ४१ ॥

[सुश्रुतः सूत्र ३८ : ३४-४४]

Drugs belonging to this group alleviate $v\bar{a}yu$ and cure $m\bar{u}tra\ doṣa$ (urinary disorders). They are cardiac tonic. They cure $pip\bar{a}s\bar{a}$ (morbid thirst) and produce appetite.

१६. 'बृहतीकण्टकारिकाकुटजफलपाठामधुक चेति ॥ ४२ ॥

(19) Bṛhatyādi gaṇa

This group consists of bṛhatī, kaṇṭakārikā, kuṭaja phala, pāṭhā and madhuka.

पाचनीयो बृहत्यादिर्गणः पित्तानिलापंहः ।

कफारोचकहृद्रोगम् त्रकृच्छ्रस्जापहः ॥' ४३ ॥

[सुश्रुतः सूत्र ३८: ३१-३२]

Drugs belonging to this group are carminative. They alleviate pitta, vāyu and kapha. They cure arocaka (anorexia), hrdroga (heart disease) and mūtra kṛcchra (dysuria).

आरोग्य चिन्तामिएतः

२०. 'गुडूची निम्बधान्यकं पद्मकं रक्तचन्दनम्।

(20) Gudűcyādi gaņa

According to Arogya cintamani

This group consists of guḍūcī, nimba, dhānyaka, padmaka and rakta candana.

तृष्णादाहारुचिच्छर्दि पिपासा [?] ज्वरनाशनः ।
13
गुडूच्यादिर्गणो ह्योष दीपनः प्राह सुश्रुतः ।। ४४॥'

According to Suśruta drugs belonging to this group cure $trsn\bar{a}$ (morbid thirst), $d\bar{a}ha$ (burning syndrome), aruci (anorexia), chardi (vomiting) and jvara (fever). They also stimulate the power of digestion.

२१. वत्सकातिविषामूविभाग्येला कटुकोषणैः ।

वचारयोनाक चोग्रा च पञ्चकोलाजमोदकैः ।

वेल्लाजगन्धासिद्धार्थंजीरकद्वयहिङ्क भिः ॥ ४५ ॥

(21) Vatsakādi gana

This group includes vatsaka, ativișā, mūrvā, bhārgī, elā,

kaṭukā, uṣaṇa, vacā, śyonāka, ugrā, pañca kola, ajamodā, vella, ajagandhā, siddhārtha, both the types jīraka and hingu.

वन्सकाद्यो मरुत्श्लेष्मगुल्मार्शोज्वरशुलनुत् ।

Drugs belonging to this group alleviate $v\bar{a}yu$ and kapha, and cure gulma (phantom tumour), $ar\dot{s}as$ (piles), jvara (fever) and $\dot{s}\bar{u}la$ (colic pain).

२२. 'मुस्तापाठानिशेतिक्तावचैलारुग्विषाचराः ॥ ४६ ॥

चापेला वाथ शार्ङ्गीष्ठा गणो मुस्तादिको स्मृत: ।

(22) Mustādi gaņa

The group consists of $must\bar{a}$, $p\bar{a}th\bar{a}$, both the types of $nis\bar{a}$, $tikt\bar{a}$, $vac\bar{a}$, $el\bar{a}$, ruk, $vis\bar{a}$, cara, $\bar{a}p$, $el\bar{a}$ and $s\bar{a}rngisth\bar{a}$.

वोधनः पाचन स्तन्यः स्तनरोगज्वरापहः ॥ ४७ ॥

Drugs belonging to this group help in cleansing (śodhana). They are carminative and galactogogue. They cure stana roga (diseases of the breast) and jvara (fever),

२३. 'उत्पलं कुमुदं पद्म कल्हारं लोहितोत्पलम् ।
15
मधुकं चेति पित्तासृक्विपछर्दिहरोगणः ॥ ४८॥ ।।

(23) Utpalādi gaņa

This group consists of utpala, kumuda, padma. kalhāra red variety of utpala and madhuka.

Drugs belonging to this group alleviate pitta and blood and cure vişa (poisoning) and chardi (vomiting).

२४. 'हरीतकी चामलकं विभीतक फलत्रयम् । त्रिफला फलमित्युक्तं सैव ज्ञेय फलत्रिकम् ।। ४६ ॥ एकभागो हरीतक्चात् द्विगुणश्च विभीतकः । 16 चतुर्गुणा चामलकी त्रिफलेय प्रकीर्तिता ।। ५० ॥'

(24) Triphalā

Fruits of three drugs viz., harītakī, āmalakī and vibhītakī taken together are called triphalā or phala trika. For this purpose, one part of harītakī, two parts of vibhītaka and four parts of āmalakī should be taken.

'त्रिफला कफपित्तघ्नी मेहकुष्ठहरी सरा । चक्षुष्या दीपनी चैव विषमज्वरनाशिनी ।। ५१ ॥' [सुश्रुत: सूत्र ३८: ५७]

Triphalā alleviates kapha as well as pitta and cures meha (obstinate urinary disorders including diabetes) as well as kuṣṭha (obstinate skin diseases including leprosy). It is laxative, promoter of eye sight and digestive stimulant. It cures viṣama jvara (irregular fever).

द्राक्षाखर्जून्काश्मर्यफलानीति फलत्रिकम् ।
इय प्रोक्ता द्वितीया च त्रिफला चरकादिभिः ।।५२॥
रक्तपित्तादिशोगेषु त्रिफलेयं मता सदा ।

According to some, the fruits of $dr\bar{a}k\bar{s}\bar{a}$, $kharj\bar{u}ra$ and $k\bar{a}\dot{s}marya$ taken together are also called $phala\ trik\ a$. This second variety of $triphal\bar{a}$ is described by Caraka etc., This type of $triphal\bar{a}$ is useful in the treatment of diseases like $rakta\ pitta$ (a disease characterised by bleeding from different parts of the body).

१४. 'पिप्पली गरिचं शुटी त्रयमेतच्च मिश्रितम् ॥ ५३॥'

'त्रयूषरणं कफमेदोध्न मेहकुष्टत्वगामयान् ।

निहन्याद्दीपनं गुल्मपीनसाग्न्यल्पतामपि ॥ ५४॥'

[सुश्रुत: सूत्र ३८: ५६]

(25) Tryūṣaṇa

Pippalī, marica and śunthī-these three drugs mixed to-

gether are called tryūsana. It reduces kapha and medas and cures meha (obstinate urinary diseases including diabetes), kustha (obstinate skin diseases including leprosy) and tvagāmaya (skin diseases). It is digestive stimulant. It also cures gulma (phantom tumour), pīnasa (chronic rhinitis) and mandāgni (suppression of the power of digestion).

२६. नागरातिविषामुस्तं त्रयमेतित्रकाषितम्

कफिपत्तानिलहर ज्वरघ्न ग्राहि दीपनम् ॥ ५५॥

(26) Tri karsita

Nāgara, ativiṣā and musta—these three drugs taken together are called tri karşita. It alleviates kapha, pitta and vāyu and cures jvara (fever). It is constipative and digestive stimulant.

२७. 'ग्रामलक्यभयाक्रष्णाचित्रकश्चेत्यय

गण:

(27) Āmalakyādi gana

This group consists of āmalakī, abhayā kṛṣṇā and citraka.

ज्वरघ्नश्चाक्षुषो वृष्यो भेदी चाग्निप्रदीपनः ॥५६॥

Drugs belonging to this group cure jvara (fever). They are promoter of eye sight, aphrodisiac, purgative and digestive stimulant.

२८. 'त्रपूसीसता म्ररजतकृष्णलोहसूवर्णानि लोहमलम् ॥५७॥

(28) Trapvādi gaņa

This group consists of trapu, sīsa, tāmra, rajata, kṛṣṇa loha, svarna and loha mala.

गणस्त्रप्वादिरित्येष रक्तकृमिहरः परः

पिपासाविषहृद्रोगपाण्डमेहहरस्तथा ॥ ५५ ॥

Drugs belonging to this group cure vitiation of blood, kṛmi (parasitic infection), pipāsā (morbid thirst), viṣa (poison-

ing), hṛdroga (heart disease), pāṇḍu (anemia) and meha (obstinate urinary disorders including diabetes).

२६. लाक्षारेवतकुटजाश्वमारकट्फलहरिद्राद्वयिनम्बसप्तच्छ-दमालत्यस्त्रायमाणा चेति ॥ ४६॥

(29) Lāksādı gaņa

This group consists of lākṣā, ārevata, kuṭaja, aśvamāra, kaṭphala, both the types of haridrā, nimba, saptacchada, mālatī and trāyamāṇā.

कषायतिक्तमधुरः कफपित्तार्तिनाशनः ।
कुष्ठकूमिहरञ्चैव दृष्टव्रणविशोधनः ॥ ६०॥

[सुश्रुतः सूत्र ३८: ६२-६५]

Drugs belonging to this group are astringent, bitter and sweet. They alleviate vitiation of kapha and pitta. They cure kuṣṭha (obstinate skin diseases including leprosy) and kṛmi (parasitic infection) They help in the cleansing of duṣṭa vraṇa (suppurated ulcer).

पंचकान्वक्ष्यामः

३०. 'पृिहनपर्णी शालिपर्णी बृहतीद्वयगोक्षुरैः ।
बृंहणं वातिपत्तघ्नं कनीयः पञ्चमूलकम् ॥
कषायितक्तमधुर सन्निपातिशरोर्तिनुत ॥ ६१॥

(30) Kṣudra pañcamūla

Groups having five ingredients

Pṛśni parṇī, śāla parṇī, both the varieties of bṛhatī and gokṣura—all these drugs taken together are called kanīyas pañca mūla. It is nourishing, alleviator of vāyu and pitta and astringent, bitter as well as sweet in taste. It cures diseases caused by the simultaneous vitiation of all the three doṣas (sannipāta) and śirorti (headache).

३१. बिल्वोऽग्निमन्थः श्योनाकः काक्ष्मरी पाटला महत । दीपन कफवातघ्नं पञ्चमूलिमद महत् ॥ ६२॥

(31) Mahat pañca mūla

Bilva, agnimantha, śyonāka, kāśmarī and pāṭalā—these five drugs taken together, constitute mahat pañca mūla. It stimulates digestion and alleviates kapha as well as vāyu,

प्रायस्त्रिदोषशमनं पवनामयेषु, श्लेष्मोत्वणेषु च गदेषु भिषग्भिरुक्तम् । कासेसु सन्निपतितेषु शिरोरुजायां, 19 श्वासेषु हिक्केषु हितं दशमूल**मे**तत् ॥ ६३ ॥

Daśa mūla

३२. 'विदारी सारिवा छागश्चगी वत्सादनी निशा । वृष्यं पित्तानिलं हन्याद्वल्लिजं पञ्चमूलकम ॥६४॥

(32) Vallıja pañca mūla

 $Vid\bar{a}r\bar{i}$, $s\bar{a}riv\bar{a}$, $ch\bar{a}ga$ $\dot{s}r\dot{n}g\bar{i}$, $vats\bar{a}dan\bar{i}$ and $nis\bar{a}$ —these five drugs taken together are called vallija $pa\tilde{n}ca$ $m\bar{u}la$.

It is aphrodisiac and it alleviates pitta as well as vāyu.

३३. करमर्टकसैरीयत्रिकंटकशतावरी ।

तथा गृध्रनखी चेति पञ्चकंटकसज्ञकः ॥ ६५ ॥

रक्तपित्तहरो ह्येष शोफरोगविनाशनः ।

शुक्रमेहहरक्वैव शुक्रदोषहरः पर ॥ ६६ ॥

(33) Pañca kantaka

Kara mardaka, sairīya, tri kantaka, śatāvarī and grdhra nakhī—these five drugs taken together are called pañca kantaka. It cures rakta pitta (a diseases characterised by bleeding from different parts of the body), sopha (oedema), sukra meha (spermaturia) and śukra dosa (vitiation of semen).

३४. कुश: काशो नलो दर्भ: कांडेक्षरिति तद्विदः । तुणपञ्चमूलं ज्ञेय दाहप्रशमने हितम् ॥ पित्तमत्रविषार्तानां प्रशस्तं वस्तिशोधनम् ॥ ६७ ॥

(34) Trna pañca mūla

Kuśa, kāśa, nala, darbha and kāndekṣu—the roots of these five drugs taken together are called trna pañca mula. It is useful in the treatment of daha (burning syndrome), vitiation of pitta as well as urine and visa (poisoning). It cleanses the urinary bladder.

३५. कदम्बवाजिकर्णश्च करंजः क्षवको गुडः। वर्गोऽयं कफपाण्डुत्वक्कूष्ठमेहविषापहः ॥ ६८ ॥

(35) Kadambādi gana

The group consists of kadamba, vāji karņa, karañja, kṣavaka and guda. They cure vitiated kapha, pāndu (anemia), tvak roga (ordinary skin diseases), kustha (obstinate skin diseases including leprosy), meha (obstinate urinary disorders including diabetes) and visa (poisoning).

वत्ससैरीयसृषवीसप्तपर्णकाः । ३६. करंजी मेहकुष्ठज्वरच्छदिविषश्लेष्महरोगणः

(36) Karañjādi gaņa

This group consists of karañja, vatsa, sairīya, suṣavī and

Indological Truths

11 88 11

sapta parṇa. They cure meha (obstinate urinary disorders including diabetes), kuṣṭha (obstinate skin diseases including leprosy), jvara (fever), chardi (vomiting), viṣa (poisoning) and vitiation of kapha.

३७. पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः

दीपनीयः स्मृतो वर्गः कफानिलगदापहः ॥ ७० ॥

[पञ्चकोलम्]

(37) Pañca kola

This group consists of pippalī, pippalī $m\overline{u}$ la, cavya, citraka and $n\overline{a}$ gara. They stimulate the power of digestion and cure diseases caused by kapha and $v\overline{a}$ yu.

समासेन गणाह्येते प्रोक्तास्तेषां च विस्तरम् । चिकित्सितेषु वक्ष्यामि ज्ञात्वा दोषबलाबलम् ॥७१॥

In brief these are the various groups of drugs. Keeping in view the strength and otherwise of the *doṣas*, their details will be described in the section dealing with the treatment of diseases.

।। इति सप्तित्रशद्गणोद्देशः सुश्रुतात् ।।

Thus ends the 37 groups of drugs as described in Suśruta.

शंणम्लकशिग्रूणि फलानि तिलसर्षपाः । सक्तवः किण्वमतसी द्रव्याण्युक्तानि पाचनं ॥ ७२ ॥

Pācana gaņa

The fruits of śaṇa, mūlaka and śigru, tila, sarṣapa, saktu, kiṇva and atasī—these drugs help in suppuration (pācana).

चिरबिल्वोऽग्निको दन्ती चित्रको हयमारकः । कपोतकंकगृधाणां पुरीषाणि च दारणम् ॥ ७३॥

Materia Medica

Dāraņa gaņa

Cirabilva, agnika, dantī, citraka, haya māraka and the stool of kapota, kanka and grdhra—these drugs help in the incission of the abscess.

द्रव्याणां पिच्छिलाना च त्वग्मूलानि प्रपीडनं। यवगोधूममाषाणां चूर्णानि च समासतः ॥ ७४॥

Prapidāna gaņa

The bark and root of drugs which are slimy and the powder of yava, godhūma and māṣa help in prapīḍana (which takes out pus by exerting pressure).

शंखिनी कोद सुमनः करवीर सुवर्चेला । श्रीधनानि कथायाणि वर्गश्चारग्वधादिकः ॥ ७५ ॥

Śodhana kasāya

Śańkhini, koda, sumanas, karavira suvarcalā and drugs belonging to āragvadhādi group—their decoctions help in the cleansing of wounds.

स्रजगन्धा च श्रृङ्की च गवाक्षी लागलाह्वया ।
पूतीकचित्रंकपाठाविडङ्कं लाहरेणवः ॥ ७६ ॥
कटुत्रयं यवक्षारो लवणानि मनःशिला ।
21
कासीसं त्रिफला दन्ती हरिताल सुराष्ट्रजा ॥ ७७ ॥
सशोधनीनां वर्तीनां द्रव्याणि तानि निर्दिशेत् ।

Saṁśođhana varti

Ajagandhā, śṛṅgī, gavakṣī, lāṅgala, pūtīka, citraka, pāṭhā, viḍaṅga, elā, hareṇu, trikaṭu, yava kṣāra, various types of salt, maraḥśila, kāsiśa, triphalā, dantī, haritāla and suraṣṭrajā—these are the ingredients of the potion of suppository for cleansing of wounds.

एतैरप्यौषधैः कुर्यात्कल्पनापि च शोधने ॥ ७ ॥

These drugs can also be used through different other pharmaceutical processes for the cleansing of wounds.

गोमूत्रं गोमयं क्षीरं दिध सर्पिस्तथैव च । समं संयोजितं ज्ञेयं पञ्चगव्यमिद बुधैः ॥ ७६ ॥

Pañca gavya

The urine, dung, milk, curd and ghee of cow taken together (in equal quantity?) is called pañca gavya.

एवं संयोजयेत्प्राज्ञो पञ्चाजं पञ्चमाहिषम ।

If these are collected from goat $(aj\bar{a})$ then the collective term used for them is $pa\bar{n}c\bar{a}ja$ and if collected from buffalo $(mahi\bar{s}a)$ then they are called $pa\bar{n}ca$ $m\bar{a}hi\bar{s}a$.

कासीसकटुरोहिण्याः जातीकन्दहरिद्रयोः ॥ ८० ॥ पूर्वोद्दिष्टे तु पञ्चाङ्को कुर्यासैलघृतानि वै।

Medicated oil & Ghee

Medicated oil and ghee should be prepared of either pañca gavya or pañcāja or pañca māhiṣa by adding kāsīsa, katu rohiṇī, root of jāti and haridrā.

श्रकोत्तमास्नुहीक्षीरं पिष्ट्वा क्षारोत्तमान्यपि ॥८१॥ जातीमूलंहरिद्रे द्वे कासीसं कटुरोहिणी । पूर्वोद्दिष्टानि चोगानि कुर्यात् संशोधनं घृतम् ॥८२॥

Samsodhana ghṛta

The best variety of arka should be made to a paste by adding the latex of snuhī. To this, the best of alkalies and the root of jātī, both the varieties of haridrā, kāsīsa, kaţu rohinī and

pañca g avya or pañcāja or pañca māhiṣa should be added. With these drugs the medicated ghee which is useful in cleansing of ulcers should be prepared.

मयूरको राजवृक्षो निबकोशातकी तिलाः। बृहत्यौ च शिलाले च शोधनानि च शोधने ॥ ५३॥

Šodhana taila

The medicated oil which is prepared of $may\bar{u}raka$, $r\bar{a}jav_{r}k_{s}a$, nimba, $kos\bar{a}tak\bar{\imath}$, tila, both the types of $brhat\bar{\imath}$, $sil\bar{a}$ and $\bar{a}la$ is useful for cleansing of ulcers.

तैले द्रव्याणि योज्यानि शेषाणि च तथा श्रृणु । कासीसं सैन्धवं किण्वं वचा च रजनीद्वयम् । संशोधनेषु चान्येषु चूर्गो कुर्वीत शोधनम् ॥ ५४॥

Śodhana cūrņa

The potion prepared by adding powders of kāsīsa, sain-dhava, kiņva, vacā and both the varieties of rajanī is useful for cleansing ulcers.

सालसारादि सारेषु पटोली त्रिफलासु च । रसिकया विधातव्या शोधनं शोधनेषु च ।। ८५ ।।

Šodhana rasakriyā

The rasakriyā prepared of the drugs belonging to $s\bar{a}lasaradi$ group, patolī and triphalā is useful for cleansing ulcers.

22 23 कषायाणामनुष्णातिरूक्षाणां त्वक्षु साधितम् । श्रृतशीतं कषायं तु **रोपराार्थं** प्रशस्यते ॥ ८६॥

Ropaņa kaşāya

The boiled and cooled decoction of astringent barks

which are not very hot in potency and which are exceedingly ununctuous is useful for healing ulcers.

सोमामृताश्वगन्धा च काकोल्यादौ गणे तथा । क्षीरिप्ररोहेष्विप च वर्तयो रोपणाः स्मृताः ॥ ८७॥

Ropaņa varti

The suppository prepared of soma, amṛtā, aśva gandhā, drugs belonging to $k\bar{a}koly\bar{a}di$ group, praroha (adventitious root) of $k\bar{s}iri$ $vrk\bar{s}as$ helps in the healing of ulcers.

समगा सोमसरला सोमवल्का सचन्दना ।
काकोल्यादिश्च कल्कः स्यात्प्रशस्तो व्रणरोप्णे ॥ ५८॥

Ropana kalka

The paste prepared of samangā, soma, saralā, soma valkā, candana and the drugs belonging to the $k\bar{a}koly\bar{a}di$ group is useful in the healing of ulcers.

पृथवपण्यात्मगुप्ता च हरिद्वे मालती सिता । काकोल्यादिश्च योज्यः स्याद्भिषजा रोपणे घृते ॥ ६॥

Ropana ghṛta

The medicated ghee for healing of ulcers is prepared of pṛthak parṇī, ātma guptā, both the varieties of haridrā, mālatī, sitā and drugs belonging to kākolyādi group.

कालानुसार्यगुरुणि हरिद्रे भद्रदारु च । प्रियङ्गवश्च लोध्न च तैले योज्यानि रोपणे ।। ६० ॥

Ropana taila

The medicated oil for healing of ulcers is prepared of kālānusārī, aguru, both the types of haridrā, bhadra dāru priyangu and lodhra.

किंशुका त्रिफला लोध्यं कासीसं श्रवणाह्वया । धवाश्वकर्णयोस्त्वक्च रोपणं चूर्गमिष्यते । रसक्रिया रोपणार्थे विदधीत यथाक्रमम्।। ६१।।

Ropana cūrņa & Rasa kriyā

The powder of $kim suk \bar{a}$, $triphal \bar{a}$, lodhra, $k \bar{a} s \bar{i} s a$, $s ravan \bar{a}$ and the bark of dhava as well as a sva k arna is useful in the healing of ulcers. $Rasa kriy \bar{a}$ of these drugs also helps in the healing of ulcers.

ग्रपामार्गाश्वगन्धा च तालपत्री सुवर्चला । उत्सादने प्रशस्यन्ते काकोल्यादिश्च यो गणः ॥६२॥

Utsādana

Apāmārga, aśva gandhā, tāla patrī, suvarcalā and drugs of kākolyādi gaņa help in the filling up of ulcers by granulation tissue.

कासीसं सैघवं किष्कं [?] कुरुविन्दो मनःशिला ।
कुक्कुटाण्डकपालानि सुमनो मुकुलानि च ।। ६३ ।।
फले सैरीषकारजे धातुचूर्णानि यानि च ।
व्रणेषुत्सन्नमांसेषु प्रशस्तान्यवसादने ।। ६४ ।।

Avasādana

When there is granulation tissue in excess, then to bring it to proper level, drugs like $k\bar{a}s\bar{s}sa$, saindhava, kiṣka, kuruvinda, $manaḥśil\bar{a}$, kukkutānda kapāla, buds of sumana, fruits of $sir\bar{i}ṣa$ and karañja and powder of metals are useful.

समस्तवर्गमर्भ वा यथालाभमथापि वा । प्रयुव्जीतभिषक् प्रायो यथोद्दिष्टेषु कर्मसु ॥ ६५ ॥

Selection of drugs

The physician should select either the whole group or half of it or whatever is readily available out of these drugs and use them in therapy.

ग्रथ चिकित्साकलिकातः

'वटीवटोदुम्बरवेतसानामश्वत्थवृक्षेण समन्वितानाम् । 24 त्वबपंचकं पंचमहीरुहाणामिति व्रणव्नं श्वयथुव्नमेतत् ॥' ६६ ॥ ॥ इति पञ्चवत्कलम् ॥

According to Cikitsā kalikā

Barks of five trees viz., vațī, vața, udumbara, vetasa and aśvattha cure ulcers and inflammation. These are called pañca valkala.

'ढो काकोल्यो जीवकः सार्षभः स्या— न्मेदायुग्मं सार्द्धि [?] ऋद्विश्च वृद्धचा।

इत्युद्दिष्टेरण्टबर्गः प्रदिष्टः

पित्तघ्नोऽयं गर्भदो बृंहणश्च ॥ ६७ ॥

॥ अष्टवर्गः ॥

Asta varga

Two varieties of kākolī, jīvaka, rṣabhaka, both the varieties of medā, rddhi and vrddhi—these eight drugs taken together are called aṣṭa varga. It alleviates pitta, promotes conception and nourishment.

रसोनकन्दवत्कन्दं निःसारं सूक्ष्मपत्रकम् । जीवकर्षभकावेतौ हेमाद्रिशिखरोद्भवौ ॥ ६८॥

।। इत्यष्टवर्गलक्षणम् ।।

Description

Jīvaka and rsabhaka grow in the peaks of the Himalayas.

Its kanda (underground stem) is like that of the garlic. Its leaves are thin and fine.

ग्रन्थान्तरात्

जीवकः कूर्चकाकारो ऋषभो वृषश्रङ्गवत् ।

According to another text

Jivaka has the shape of a kūrcaka (brush). Rṣabhaka is like the horn of a bull in shape.

श्वेतलोमान्वितं कन्दं लताजातं सरं घ्रुवम् । ऋद्धि वृद्धीति विज्ञेया विख्याता कौशयामले ॥ ६६॥

Rddhi and vrddhi which are well known in koṣayāmala are the roots of creepers. These roots are covered with white hairs. They are certainly laxative.

मूलग्रन्थिसमं ऋद्धिर्वामावर्त्तफला तथा । 'वृद्धिस्तु दीक्षणावर्त्त फलालक्ष्मिकयत्कृतं ॥ १००॥

Rddhi is like a knot in the root and its fruit takes an anticlock wise turn. On the other hand, vrddhi has fruits which take a clock-wise turn.

शुष्काद्र किनिभ कद स्निग्धं मधुरशीतलं ।"
महामेदेति विख्यातो दुर्गन्धो मेद उच्यते ॥१०१॥

Mahā medā, which is a root, looks like a piece of dried ginger. It is unctuous, sweet and cooling. It has a foul smell of fat.

मेदा शुक्ला नसछेद्या मेदोधातुवदादिशेत् ।

Medā is white. It can be cut with the help of finger nail. It looks like fat tissue.

पीवरीव[?]निभस्कंदः सक्षीरं ससुगन्धिकम् ॥१०२॥

काकोली क्षीरकाकोली ऋघोध्वं तं विनिर्दिशेत् ।

 $K\bar{a}kol\bar{\imath}$ and $k\bar{s}\bar{\imath}ra$ $k\bar{a}kol\bar{\imath}$ have roots like those of $p\bar{\imath}var\bar{\imath}$. They contains milky latex and they are fragrant. The lower part of it is known as $k\bar{a}kol\bar{\imath}$ where as the upper part is called $k\bar{s}\bar{\imath}ra$ $k\bar{a}kol\bar{\imath}$.

26 ईषच्छुक्ला तु काकोली क्षीरवत्पाण्डुराऽपरा ॥१०३॥

।। इत्यष्टवर्गलक्षणम् ।।

 $K\bar{a}kol\bar{i}$ is slightly white in colour where as $k\bar{s}\bar{i}ra\ k\bar{a}kol\bar{i}$ is yellowish white like milk.

Thus ends the description of drugs belonging the group of astavarga.

प्रन्थान्तरात्

कुष्ठमासी हरिद्राभिर्मु राशैलेयचंपकैः ।
वचा कर्पूरमुस्तैश्च सवौषधिकमुच्यते ।। १०४ ॥
भूतप्रे तग्रहहरा ज्वरघ्नी श्रीप्रदायिनी ।
सवौषधिस्तु विज्ञेया पामाप्रस्वेदनाशिनी ।।१०५॥

॥ इति सवौषधी ॥

Sarvaușadhi

From another Text

Kuṣṭha, māmsī, haridrā, murā, saileya, campaka, vacā, karpūra and mustā—these drugs taken together are called sarvauṣadhi. It alleviates the afflictions of bhūta (evil spirits), pretas and graha. It cures jvara (fever). It endows the person with auspiciousness. It also cures pāmā (eczema) and prasveda (excessive sweating).

सर्वो षिक संमिश्रा संशुष्कामलकत्वचा ।

436 Materia Medica

सुगन्धामलकानीति पित्तकृद्रुग्जयेत्तथा ॥ १०६॥

।। इति सुगन्धामलकम्।।

Sugandhāmalaka

If the fruit pulp of āmalakī is added to the group of drugs called sarvauṣadhi then it is called sugandhāmalaka. It cures diseases caused by the vitiation of pitta.

धूर्जटित:

शालूकतुत्थश्रीपुष्पे**स्त्रिसुगन्धि**भवेत्तथा । शालूकपत्री संयुक्तं **चातुर्जातक**मीरितम् ॥ १०७ ॥ कफपित्तास्यगन्धध्न सदविज्ञैः प्रपृजितम् ।

Tri sugandhi & Cātur jātaka

According to Dhūrjați

Sāluka, tuttha and śrī puṣpa—these three drugs taken together are called tri sugandhi If śāluka patrī is added to it then it is called cātur jātaka. It alleviates kapha as well as pitta and removes foul smell of mouth. It is highly praised by persons who are well versed in the science of cooking.

ग्रन्यच्च

त्वगेलापत्रकैस्तुल्यं त्रिसुगन्धि त्रिजातकम् ॥ १०८ ॥
नागकेशरसंयुक्तं चातुर्जातकमीरितम् ।
हुल्लासविषदुर्गन्धिवातश्लेष्महरे मते ॥ १०६ ॥
॥ इति त्रिसुगन्धिचातुर्जातके ॥

Another view

Tvak, elā and patra—these three drugs taken in equal quantity are called tri sugandhi or tri jātaka. If nāga keśara is added to it, then it is called cātur jātaka. Both of them cure hrllāsa (nausea), viṣa (poisoning), durgandhi (foul smell) and vitiation of vāyu and kapha.

कंकोलकं पूगफलं लवङ्गकुसुमानि च ।

जातिफलानि कर्चूरमेतत्प इ**चसुगन्धिकम् ।। ११०।।**

[योगरत्नाकरः पृष्ठ ६६]

Pañca sugandhi

Kankola, pūga phala, lavanga, jāti phala and karcūra—these five drugs taken together are called panca sugandhika.

चन्दनं कुंकुमं तुल्ये वरार्धमभिधीयते ।

त्रिभागं कुं कुमं यत्र तदुक्तं चाद्यपुष्पकम् ।। १११ ॥

Varārdha & Ādya puṣpaka

Candana and kumkuma taken together in equal quantity are called varārdha. If three parts of kumkuma is added then it is called ādya puṣpaka.

कुं कुमागुरुकर्पूरकस्तूरीचन्दनानि च ।

महासुगन्धिमित्युक्तं नामतो यक्षकर्दमम् ॥ ११२ ॥

[योगरत्नाकरः पृष्ठ ६६]

Mahā sugandhi

Kumkuma, aguru, karpūra, kastūrī and candana—these drugs taken together are called mahā sugandhi and named as yakṣa kardama.

द्राक्षादाडिमखर्जूरमृदितं स्यात्सशकरम् । 27 लाजाचूर्णं समध्वाज्यं सतर्परणमुदाहृतम् ॥ ११३ ॥

[योगरत्नाकर: पष्ठ ६८]

Samtarpana

The potion prepared of $dr\bar{a}k\bar{s}a$, $d\bar{a}dima$ and $kharj\bar{u}ra$ mixed with sugar and powder of $l\bar{a}j\bar{a}$ along with honey and ghee is called samtarpana or refreshing drink,

ग्रथ षड्सानि द्रव्याण्युपदेश्यामः

घृतक्षीरवसामज्जा शालिगोधूमषिटकाः ।
कशेरुक च श्रुङ्गाट गिलोडचैर्वारुमूत्रलाः ॥ ११४ ॥
काकोल्यादिर्गणोऽलाबुकालक कत्तकाश्मरी ।
भक्षखर्जूरकद्राक्षापद्मकर्कटिका तथा ॥ ११५ ॥
मधूकेक्षुविकाराणि राजादनबलात्रयम् ।
पयस्विनी तालजया पयस्या गोक्षुरस्तथा ॥ ११६ ॥
कूष्मांडं कदलीमांसं मौक्तिकं क्षीरमोरटः ।
प्रियालमज्जावातामैर्वर्गोऽयं मधुरो मतः ॥ ११७ ॥
जया कपिकच्छू ।

Classification of drugs according to their taste

Group of Sweet Drugs

Ghee, milk, muscle fat, marrow, śāli, godhūma, ṣaṣṭika, kaśeruka, śṛṅgāṭa, giloḍya, ervāru, mūtrala drugs, drugs belonging to kākolyādi group, alābu, kālaka, kataka, kāśmarī, bhakṣa, kharjūraka, drāksā, padma, karkaṭikā, madhūka, sugar cane products, rājādana, three varieties of balā, payasvinī, tāla, jayā, payasyā, gokṣura, kūsmānḍa, kadalī, meat, muktā, kṣira moraṭa, priyāla majjā and vātāma—these belong to the group of sweet drugs.

Jayā is popularly called kapi kacchū.

दाडिमं मातुलुंग च प्राचीनामलकं तथा । दिधत्थामलकं चिचा नीपकोशाम्त्रिनिबुकम् ॥ ११८ ॥ भव्यपालेवत कोललकुच वेत्रज फलम् । बदरं चाथ जंबीरं करुणं चाम्लवेतसम् ॥ ११६ ॥ रजताम्रातकं चैव चणकाम्ल सकांजिकम् ।

चांगेरीतक्रदघ्यम्लं सुरासौवीरशुक्तकम् ॥ १२०॥ त्रषोदक च धान्याम्ल प्रभृतिश्चाम्लवर्गकः ।

Group of sour drugs

Dāḍima, mātulunga, prācīnāmalaka, dadhittha, āmalaka, ciñcā, nīpa, kośāmra, nimbuka, bhavya, pālevata, kola, lakuca, fruit of vetra, badara, jambīra, karuṇa, amla vetasa, rajata, āmrātaka, caṇakāmla, kāñjika, cāngerī, takra, dadhyamla, surā, sauvīra. śuktaka, tuṣodaka, dhānyāmla etc., belong to the group of sour drugs.

सैन्धवाक्षविडंपाक्यं रोमकं सागरोद्भवम् ॥ १२१॥ यवक्षारो खप्रसूतं स्वर्जिका नवसारकः । एव लवरावर्गः स्यात्,

Group of saline drugs

Saindhava, akṣa, viḍa, pākya, romaka, sāmudra, yava kṣāra, kha prasūta, svarjikā and navasāraka—these belong to the group of saline drugs.

कटुवर्गमथो श्रृणु ॥ १२२॥ शिग्रुश्च सुरसादिश्च पिष्पल्यादिस्तथागणः । व्योषामयरसोनं च चंडा सुमुखमूलकम् ॥ १२३॥ सुराह्वाबलगुजफलं कालनिर्यासलाङ्गली । पीलूकशुकनासाह्वलवगादिभिरुत्तमः । १२४॥ व्यथेषा शतपृष्पी।

Group of pungent drugs

Śigru, drugs of surasādi and pippalyādi groups, vyoṣā, āmaya, rasona, caṇḍā, sumukha, mūlaka, surāhvā, fruit of abalguja, extract of kāla, lāṅgalī, pīluka, śuka nasāhva, lavaṅga etc.,—these belong to the group of pungent drugs.

Vyoṣā is popularly called sata puṣpī,

व्याधिक्नादि गुडूक्यादि माण्डूकी वैजयन्तिका ।
हरिद्राद्वयशकाह्नवरुणेक्षुरशिखनी ॥१२५॥
दन्तीद्रवन्ती बृहतीश्यामासप्तच्छदस्तथा ।
व्याघ्री कोशफला तिक्ता कर्कोटी कारवेल्लिका ॥१२६॥
वार्ताकुकारवीगोपाकटभीशशिवाटिका ।
तथा वेत्रकरीराणि सुमना करवीरको ॥१२७॥
त्रायमाणा वृश्चिकाली कुमारी पाटिका वृषा।
शंखपुष्पी मेषश्रृङ्की तथा मर्कटपिप्पली॥१२८॥
स्वादुकंटककस्तूरी बिबनिर्गुण्डिका तथा ।
द्रव्यैरेवंविधैश्चान्यैस्तिक्तवर्ग उदाहृतः ॥१२६॥
स्वादुकंटको विककतन्त्रः । शंखिनी यवतिक्ता ॥१३०॥

Group of bitter drugs

Drugs of vyādhighnādi and gudūcyādi groups, māṇdūkī, vaijayantikā, both the varieties of haridrā, śakrāhva, varuṇa, ikṣura, śaṁkhinī, dantī, dravantī, bṛhatī, śyāmā, saptacchada, vyāghrī, kośaphalā, tiktā, karkoṭī, kāravellikā, vārtāku, kāravī, gopā, kaṭabhī, śaśī, vāṭikā, vetra, karīra, sumanā, karavīra, trāyamāṇā, vṛścikālī, kumārī, paṭikā, vṛṣā, śamkha puṣpī, meṣa-śṛngī, markaṭa, pippalī, svādu kanṭaka, kastūrī, bimba, nirguṇḍi—these and such other drugs belong to the group of bitter drugs.

Svādu kaṇṭaka, is called vikankata vṛkṣa. Śankhinī is known as yava tiktā.

न्यग्रोधादिः प्रियंग्वादिः काककोलादिकस्तथा । ग्रम्बष्ठादिश्च त्रिफला जम्बाम्रवकुलोद्भवः । स्फूर्जनागवध्शाकवनस्पतिफलानि च ॥ १३१॥ 29 ''सालसारादिकं चैव कतकस्य फलानि च ॥१३२॥''

भिण्टो सुकुण्डली चित्ली जीवन्ती सुनिषण्णकः।
कलवुषा निपालकीप्रभृतीनि तथैव च ।
मूद्गनीवारकाद्याश्च कषायो वर्गसंज्ञितः ।। १३३ ।।
काककोलादिकः लोध्रादिकः ।। कुंडली कांचनारः ।।
स्फुर्जस्तिन्द्रकः ।। नागवध् सल्लकीत्यर्थः ।। १३४ ।।

Group of astringent drugs

Drugs of nyagrodhādi, priyangvādi, kākakolādi, and ambaṣṭhādi groups, fruits of triphalā, jambu, āmra, vakula, sphūrja, nāga vadhū, śāka and vanaspati, drugs of sālasārādī group, fruits of kataka, jhinṭa, sukuṇḍalī, cillī, jīvantī, suniṣanṇaka, kalambuṣā, nipālankī etc., mudga, nīvāra etc.,—these belong to the group of astringent drugs.

Kākakolādi group is the same as lodhrādi group. Kunḍalī is called kāncanāra. Sphūrja is called tinduka. Nāga vadhu is known as sallakī.

।। इति षड्रसानि द्रव्याणि ।।

Thus ends, the description of drugs classified according to their tastes.

मूर्वाम्लिकादहनसूररासैन्धवानां योगो भवेत्पञ्**चहुताशनास्यः** ।
दुर्नागमन्दाग्नियकृद्ग्रहामयं लीढ्वाढ्यवातदलनेष्वयमेवशस्तः ॥१३५॥
[पञ्चाग्निः]

Pc ñcāgni

Mūrvā, amlıkā, dahana, sūrana and saindhava—these drugs taken together are called pañca hutāśana. It cures durnāman (piles), mandāgni (loss of the power of digestion), yakṛdroga (diseases of liver) and grahāmaya (diseases caused by the affliction of grahas). When taken in the form of a linctus, it cures āḍhya vāta (gout) successfully.

ग्रथातः संप्रवक्ष्यामि द्रव्यं संशोधनादिकम् ।

यथा संशोधनादौ तु न मोहं गच्छति क्वचित् 🔋। १३६॥

Groups of drugs for samsodhana etc.,

Now groups of drugs used for elimination of dosas are being described so that no mistake is committed in the administration of therapies.

'मदनकुटजजीमूतकेक्ष्वाकुषामार्गवलो ध्रकृवेतधनसर्षप-विडङ्गपिप्पलीकरञ्जप्रपुन्नाटकोविदारकर्बु दारारिष्टा-श्वगन्धामधूकसारविदुलबन्धुजीवकश्वेताशणपुष्पीबिबी-वचेन्द्रवारुणीद्वयं चेत्य्ध्वंमागहरागि ।। १३७॥

Drugs for Emesis

Madana, kuṭaja, jīmūtaka, ikṣvāku, dhāmārgava, lodhra, kṛtavedhana, sarṣapa, viḍanga, pippalī, karañja, prapunnāṭa, kovidāra, karbudāra, arisṭa, aśva gandhā, madhūka sāra, vidula, bandhu jīvaka, śvetā, śaṇa puspī, bimbī, vaca and both the varieties of indra vāruṇī—these drugs help in the elimination of doṣas through the upward tract.

30
त्रिवृद्दन्तीद्रवन्तीसप्तलाशिखनीविषाणिका गवाक्षीछागलान्त्रीनीलिनीफलस्नुक्सुवर्णक्षीरीचित्रकिकिणिहीतिल्वककंपिल्लकचपकरम्यकपाटलापूगहरीतक्यामलविभीतकलिंगीकनकफलगुडैरण्डपूतीकमहावृक्षसप्तच्छदार्कारग्वधपत्रज्योतिष्मतीचेत्यधोभागहराणि
।। १३८ ।।

Drugs for purgation

Trivṛt, dantī, dravantī, saptalā, śamkhinī, viṣāṇikā, gavākṣī, chāgalāntrī, nīlinī, phala, snuk, suvarṇa kṣīrī, citraka, kiṇihī, tilvaka, kampillaka, campaka, ramyaka, pāṭalā, pūga, harītakī, āmala, vibhītaka, lingī, kanaka phala, guḍa, eraṇḍa, pūtīka, mahā vṛkṣa, sapta cchada, arka, āragvadha, patra, jyotiṣmatī—these drugs help in the elimination of doṣas through the downward tract.

31 अत्र तिल्वकादीनां मूलानि ।। पूगादीनामेरण्डान्तानां फलानि ।। पूतीकारग्वधयोः पत्राणि ।। क्षीरिसां क्षीराणीति ।। १३६ ।।

Of drugs from tilvaka upto $p\bar{a}tal\bar{a}$, roots are to be used, from $p\bar{u}ga$ upto eranda, fruits are to be used, of $p\bar{u}t\bar{t}ka$ and $\bar{a}ragvadha$, leaves are to be used and of other milky plants the latex is to be used.

कोशातकी - सप्तला - शङ्किनी - देवदाली - हेमाह्वा -कारवेल्लीत्युमयतोभागहरािंगः। एषां स्वरसा इति ॥१४०॥

Drugs which are both Emetic & Purgative

Kośātākī, saptalā, śamkhinī, devadālī, hemāhvā and kāravelli—these drugs help in the elimination of doṣas through both the upward and downward tracts.

The juice of these plants is to be used.

पिपालीमरिचविडङ्गमधुशिग्रुसिद्धार्थकशिरीषकरकीर-बिबीगिरिकणींकिणिहीवचाज्योतिष्मतीकरंजाकालकं-लगुनातिविषाश्रुंगवेरतालीसतमालसुरसाजंकेङ्गुदीमे-षश्रङ्गीमातुलुंगीमुरङ्गीपोलुतिनिश्ञशालतालमधूकला-थाहिगुलवणमद्यशङ्कद्रसमूत्राणीति शिरोविरेचनानीति ॥१४१॥

Errhlnes

Pippalī, marica, vidanga, madhu šigru, siddhārthaka, širīṣa, karavīra, bimbī, girikarņī, kiṇihī, vacā, jyotismatī, karañja, arka, alarka, laśuna, ativiṣā, sṛngavera, tālīsa, tamāla, surasā, arjaka, ingudī, meṣa sṛngī, mātulungī, pīlu, tiniśa, śāla, tāla, madhūka, lākṣā, hingu, lavaṇa, madya, śakṛt rasa and urine—these help in the elimination of doṣas from the head.

करवोरादीनामकान्तानां मूलानि मातुलुङ्गीमुरङ्गीपी-लुजातीना पृष्पाणि ॥ १४२ ॥

Of the drugs from karavīra upto arka, roots are to be used and the flowers of mātulungī, murangī, pīlu and jātī are to be used.

भद्रदारुकुष्ठिनिशामेषलश्चुङ्गी बातिबलार्तगलकालकक-च्छूराशल्लकीकुबेराक्षीवीरतरुसहचराग्निमन्थवत्सादनी श्वंदष्ट्रैरंडाश्मभेदकार्कालर्कशतावरीपुनर्नवावसुकव-शिरकर्चूरभार्गीकार्पासीवृश्चिकालीधत्तूरबदरयवकोल-कुलत्थप्रभृतीनि विदारिगन्धादिश्च द्वे पञ्चमूल्यौ-समसेन वातसंशमनो वर्गः ॥ १४३ ॥

Group of drugs for alleviation of vãyu

Bhadra dāru, kuṣṭha, niśā, meṣa śṛṅgī, balā, atibalā, ārta-gala, kālaka, kacchura, śallakī, kuberakṣī, vīrataru, sahacara, agni mantha, vatsādanī, śvadamṣṭrā, eraṇḍa, aśma bhedaka, arka, alarka, śatāvarī, punarnavā, vasuka, vaśira, karcūra, bhārgī, kārpāsī, vṛścikali, dhattūra, badara, yava, kola, kulattha etc., drugs belonging to the vidārigandhādi group and both the varieties of pañca mūla—these, in brief, are the alleviators of vāyu.

चन्दनकुचन्दनह्रीवेरोशीरमंजिष्ठापयस्याविदारिका-शतावरीगुन्द्राशैवालककत्हारकोकन्दोत्पलकदलीमूर्वा-प्रभृतीनिकाकोल्यादिसारिवादिन्यग्रोधादिरुत्पलादितृण-पञ्चमूलमिति समासेन पित्तसंशमनो वर्गः ॥१४४॥

Group of drugs for alleviation of pitta.

Candana, kucandana, hrībera, uśīra. mañjiṣṭhā, payasyā, vidārikā, śatāvarī, gundrā, śaivālaka, kalhāra, kokanda, utpala, kadalī, mūrvā etc. and drugs of kākolyādi, sārivādi, nyagrodhādi, utpalādi and triņa pañca mūla groups these, in brief, are the alleviators of pitta.

कालेयकागरुतिलपर्णीकुष्ठहरिद्राशीतशिवशतपुष्पासर-लरास्नाप्रकीर्योदकीर्येङ्गुदीसुमनसःकाकादनीलाङ्गल-कीहस्तिकर्णमुं जातकलामज्जकप्रभृतीनि वल्लीकण्टक-पञ्चमूल्यौ पिप्पल्यादिमुंष्ककादिवंचादिः सुरतादिरारग्वधादिरिति समासेन **श्लेष्मसंशमनो** वर्गः।। १४५ ।।

Group of drugs for alleviation of kapha

Kāleyaka, agaru, tila parņī, kustha, haridrā, šīta, šiva, šata-

puṣpā, sarala, rāsnā, prakīryā, udakīryā, iṅgudī, sumanas, kākādanī, lāṅgalakī, hasti karṇa, muñjātaka, lāmajjaka etc. and drugs belonging to valli pañca mūla, kaṇṭaka pañca mūla, pippalyādi, muṣkakādi, vacādi, surasādi, āragvadhādi groups—these, in brief, are the alleviators of kapha.

तत्र सर्वाण्योषधानि व्याधिबलादधिकमौषधमुपयुक्त तमुपशम्यव्याधिमन्यमावहन्ति । अग्निबलादधिकमजीर्ण विष्टभ्य वा पच्यते । पुष्पबलादधिकं ग्लानिमूर्छीम-दानावहति । तस्मात्सममेव विदध्यात् ॥ १४६॥'

[सुश्रुतः सूत्र ३६: ३-१०]

Proper dosage

If all these drugs are used in excess of the strength of the disease, then after curing the disease, they produce other ailments. If these are used in excess of the digestive power then they, being undigested, cause flatulence. If they are used in excess of the strength of the individual then they cause mental fatigue, fainting and intoxication. Therefore, these should be administered in appropriate dosage.

नवधान्यमाषितलकुल्माषकुलत्यनिष्पावहरितशाका-म्ललवणकटुगुडपिष्टविकृतिवल्लूरशुष्कशाकाजाविका-नुपोदकमांसवसाशीतोदककृशरापायसदिधदुग्धतक्रमद्य-प्रभृतीनि परिहरेत् ॥ १४७॥

Unwholesome food for a patient

Freshly harvested corns, $m\bar{a}sa$, tila, $kulm\bar{a}sa$, kulattha, $nisp\bar{a}va$, green vegetables, ingredients having sour, saline and pungent tastes, pastries, dried fish, dry vegetables, meat as well as musale fat of goat, sheep and animals inhabiting marshy land and water, cold water, $kr\dot{s}ar\bar{a}$, $p\bar{a}yasa$, curd, milk, butter milk, alcoholic drinks etc., should be avoided by a patient.

तक्रान्तो नवधान्यादियोऽयं वर्ग वदाह्यतः १२।
दोषसंजननो ह्योष विज्ञेयः पूयवर्धन
कुठेरकशिग्रुसुरससुमुखासुचिभूस्तृणाः

शुक्तः च चुक्रिकं चेति वर्गः हरितकं विदुः ॥ १४६॥

Ingredients enumerated above from freshly harvested corns upto butter milk aggravate doṣas and they cause pus formation. Kuṭheraka, śigru, surasā, sumukha, suci, bhūstṛṇa, śukta and cukrika—these are çalled haritaka.

म्रतः सर्वप्राणिनामाहारार्थं वर्गं उपदिश्यते ।

रक्तशालिषिष्टिककंगुककुमुदकपाण्डुककरमर्दंकसुगन्ध-ककलमशात्तपुटी कुमोदकनीवारकोद्रवोद्दालक-श्यामाकनन्दीमुखीवेणुयवाः, एणहरिणमृगकुरङ्ग-मातृकाः श्वदंष्ट्राकरालविष्किरहारीतितित्तिरलावकाः किपजलवर्तीरकाश्च, मुद्गमकुष्ठवर्तुं कलायमसूरम-ङ्गल्याचणकाढ़कीसतीनमाषाश्च, चिल्लीवास्तुक-निपण्णकजीवन्तीतण्डुलीयकमण्डूकपर्ण्यः, गव्यं घृत सैन्थवं दाडिमामलकतंडुलवर्गः [?], ब्रह्मचर्य-विर्वातशयनोष्णोदकनिद्रास्वप्नः [?] व्यायामश्चैप वर्ग सर्वप्राणिना सामान्यतः पश्यतमः ॥ १५०॥

Wholesome food & regimens

(a) Rakta śālı, ṣaṣṭika, kanguka, kumudaka, pāṇḍuka, karamardaka, sugandhaka, kalama, śāttapuṭṭi, kumodaka, nīvāra, kodrava, uddālaka, śyāmāka, nandīmukhī venuyava, (b) ena, hariṇa, mṛga, kuranga, māṭṛkā, śvadamṣṭra, karāla, viṣkira, hārīta, tittira, lāvaka, kapiñjala, vartiraka, (c) mudga, makuṣṭha, vartula kalāya, masūra, maṅgalyā, canaka, āḍdhakī, satīna, māṣa (d) cillī, vāstuka, niṣanṇaka, jīvantī, tanḍulīyaka, maṇḍūka parṇī, (e) cow's milk, ghee, rock salt, dāḍima, āmalaka, (e) celibacy, sleep in a non-airy place, hot water, sleep and exercise—these are, in general, most wholesome for all living creatures.

कुष्णात्रेयः

त्रपुट विद्यमानेषु भ्रमः कोप गतञ्जलेः । [?] शमी धान्येषु माषान्तमपथ्यत्वं प्रभाषते ॥ १५१॥ वातव्याधिप्रशमना श्रुबाध्माननिकृत्तनाः ।

बल्या वाजीकरा माषाः स्युरपथ्यतमाः कथम् ॥१५२॥

Among the $\dot{s}am\bar{\imath}$ $dh\bar{a}nyas$ (grains), $m\bar{a}\dot{s}a$ is considered to be the most unwholesome. This view is not correct because $m\bar{a}\dot{s}a$ cures diseases caused by the vitiation of $v\bar{a}yu$, $\dot{s}\bar{\imath}ula$ (colic pain) and $\bar{a}dhm\bar{a}na$ (flatulence). It promotes strength as well as virility. Why should it be treated as unwholesome?

स्रवस्थान्तरबाहुल्याद्रोगादीनां व्यवस्थितम् ।

द्रव्यं नेच्छन्ति भिषजद्रष्टिर स्वस्थरक्षराम् ।।१५३।।
द्वयोरन्यतरादाने वदन्ति विषदुग्धयोः ।
दुग्धस्यैकान्ततो हितं विषस्यैकान्ततोऽहित ।।१५४।।
33
स्वस्थरोगिणाम्।

Disease have different varieties and stages. Therefore, physicians who aim at preservation of health do not fix a particular drug for a particular ailment. There are however things which are extremely good or extremely bad. For example, milk is always useful whereas poison is always harmful both for healthy persons as well as patients.

NOTES AND REFERENCES

1. This is the 12th Chapter of Ayurveda Saukhyam in Toḍarānanda and the opening invocation reads below:—

''गोपालिकाना करताडनेन कलसनृत्यं प्रचकार बालः । सामस्वरो विश्वविनर्तको यस्तनोतु शं टोडरमल्लभूपे ॥''

- 'कियद्भरौप्यौषधसंग्रहैर्गणैनिंगद्यते' इति पंचमपुस्तके पाठः ।
- 'स्यात्सप्तित्रशदमांभिर्गणैर्वीक्ष्यवातिपत्तकफात्' इति प्रथमपुस्तके पाठः ।
- 4. 'भिषजः' इति द्वितीयपुस्तके पाठः ।
- 5. 'भिन्नान् मिश्रान् प्रयोजयेत्' इति द्याकरे पाठः ।

- 6. 'द्वय' इति प्रथमद्वितीयपुस्तकयोः पाठः ।
- 7. 'चिरविल्व' इति प्रथमपंचमपुस्तकयोः पाठः ।
- 8. 'त्रय' इति प्रथमपंचमपुस्तकयोः पाठः ।
- 9. 'वातरुजापहः इति प्रथमपंचमपुस्तकयोः पाठः।
- 10. 'लोध्न' इति प्रथमपंचमपुस्तकयोः पाठः ।
- 11. द्रष्टव्यम् सुश्रुतः सूत्रः ३८ : २२-२३।
- 12. 'मूत्रदोषहरो''''रिचप्रदः' पाठोऽयं प्रथमपंचमपुस्तकयोः नोपलभ्यते ।
- 13. द्रष्टव्यम् सुश्रुतः सूत्र ३८: ५०-५१।
- 14. द्रष्टव्यम् सुश्रुतः सूत्र ३८ : ५४-५५।
- 15. द्रष्टब्यम् सुश्रुतः सूत्र ३८: ५३।
- 16. द्रष्टव्यम् सुश्रुतः सूत्र ३८: ५६, योगरत्नाकरः पृष्ठ ६७।
- 17. द्रष्टव्यम् सुश्रुतः सूत्र ३८: ५८।
- 18 द्रव्टव्यम् स्श्रुतः सूत्र ३८: ६०-६१।
- 19. द्रष्टव्यम् सूश्रुतः सूत्र ३८: ६६-७०।
- 20 द्रप्टव्यम् सुश्रुत सूत्र ३८: ७२-७६।
- 21. 'तृवृता' इति प्रथमपंचमपुस्तकयो पाठः ।
- 'वृष्याणां इति द्वितीयपुस्तके पाठः । वृक्षाणां इति प्रथमपंचमपुस्तकयोः पाठः ।
- 23. 'यत्तु' इति द्वितीयपुस्तके पाठः ।
- 24. द्रष्टव्यम् योगरत्नाकरः पृष्ठ ६८ ।
- 25. "वृद्धिस्तु ""मधुरशीतलं" इति प्रथमपंचमपुस्तकयोः पाठः ।
- 26. द्रष्टन्यम् भावप्रकाशः हरीतक्यादिवर्गे. १२२।
- 27. 'सु । ध्वाढच ' इति ग्राकरे पाठः ।
- 28. तद्यनेन इति द्वियीयतृतीय चतुर्थपुस्तकेषु पाठः।
- 29. ''सालसारादिक ···· फलानिच'' इति प्रथमद्वितीयपुस्तकयोः पाठः ।
- 30. 'त्रिवृत्रयामादन्ती' इति प्रथमपंचमपुस्तकयोः पाठः। 'विवृतारयामदन्ती' इति ग्राकरे पाठः।
- 31. 'त्रिवृत्तादीनां' इति द्वितीयपूस्तके पाठः ।
- 32. 'शेषाणां' इति झाकरे पाठः।

33. This is the end of the 12th chapter in Ayurveda Saukhyam of Todarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडरमल्लविऱिचिते टोडरानन्दे ग्रायुर्वेदसौख्ये गणोहे शकथनं नाम द्वादशो हर्षः ।

CHAPTER 31

द्रव्यनामगुणान् ज्ञात्वा भिषजः कर्म्म कुर्व्वते । 1 तस्मादगदनामानि वक्ष्यन्ते कर्म्मसिद्धये ।। १।।

Physicians resort to therapeutic measures only after obtaining the knowledge of the names and properties of medicinal substances. Therefore, for successful accomplishment of the treatment of diseases names (synonyms) of therapeutically useful substances are being described

हरीतकी

शिवा हरोतकी पथ्या चेतकी विजया जया।

2

प्रपथ्या प्रमथामोघा कायस्था प्राणदामृतां।। २।।

जीवनीया हैमवती पूतनामृतलाभया ।

वयस्था नदि विज्ञेया श्रेयसी रोहिणी तथा।। ३।।

Harītakī

Šivā, harītakī, pathyā, cetakī, vijayā, jayā, prapathyā,

pramathā, amoghā, kāyasthā, prāṇadā, amṛtā, jīvanīyā, haimavatī, pūtanā, amṛtalā, abhayā, vayasthā, nandi, śreyasī and rohiṇī—these are synonymous.

ग्रामलक

धात्रीफलामृतफलामलकं श्रीफलं शिवम् ।

$ar{A}$ malaka

Dhatrī phala, amṛta phala, āmalaka, śrī phala and śiva—these are synonymous.

विभीतक

विभीतकः कर्षफलो भूतवासः कलिद्रूमः ॥ ४॥

वासंतोऽक्षो विंघ्यजातः सवर्त्तस्तिलपुष्पकः ।

Vibhītaka

Vibhītaka, karṣa phala, bhūta vāsa, kali druma, vāsanta, akṣa, vindhya jāta, samvarta and tila puspaka—these are synonymous.

त्रिफला

त्रिकला ततत्रयेण स्याद्वरा श्रेष्ठा फलोत्तमा ॥ ॥ ॥

Triphalā

Harītakī, āmalaka and vibhītaka are called triphalā, when taken together. Varā, śreṣṭhā and phalottamā—these are the synonyms of triphalā.

भुम्यामलको

5 भूधात्री वहुपत्राः स्याज्जटा तामलकी शिवा ।

Bhūmyāmalakī

Bhū dhātrī, vahu patrā, jaṭā, tāmalakī and śivā—these are the synonyms of bhūmyāmalakī.

प्राचीनामलक

प्राचीनामलकं प्राचीनागर रक्तक मतम् ॥ ६॥

Prācīnāmalaka

Prācīnāmalaka, prācī nāgara and raktaka—these are synonymous.

वासा

वासा वृषः सिंहमुखी भिषङ्गाताटरूषकः । ग्रुक्ल हैमवती चैव सिंहास्यो वाजिदंतक. ॥ ७ ॥

Vāsā

Vāsā, vṛṣa, simha mukhī. bhiṣanmātā, āṭaruṣaka, śukla, haimavatī, simhāsya and vāji dantaka—these are synonymous.

गुडुची

गुडूची कुडली छिन्ना वयस्थामृतवल्लरी ।
छिन्नोद्भवा छिन्नस्हामृता ज्वरिवृ्नाशिनी ।। द ।।
वत्सादनी चंद्रहासा जीवंती चक्रलक्ष्यणा ।

Gudūcī

Guḍūcī, kuṇḍalī, chinnā, vayasthā, amṛta vallarī, chinnodbhavā, chinna ruhā amṛtā, jvara vināsinī, vatsādanī, candra hāsā, jīvantī, cakra lakṣaṇā—these are synonymous.

बिल्ब

बिल्वः शलाटु शेलुषो मालूरश्च सदाफलः ॥ ६ ॥ लक्ष्मीफलो गधगर्भः शांडिल्यः कटकी मतः ।

Bilva

Bilva, śalāţu, śailūṣa, mālūra, sadā phala, lakṣmī phala, gandha garbha, śāndilya, kanṭakī—these are synonymous.

ग्ररणि

म्राग्निमंथो जयः केशी म्ररणिर्वेजयंतिका ॥ १० ॥

Aranī

Agni mantha, jaya, keśī, araņi and vaijayantikā—these are synonymous.

पाटलाकाष्ठपाटला

पाटला कामदूती स्यात् कुम्भिका कालवृंतिका ।
स्थ। त्यामोघा मधोर्द्ती ताम्रपुष्पांबुवासिनी ।
ग्रन्या फलेरुहा स्वेतकुभीका काष्ठपाटला ।।११।।

Paṭalā & Kāṣṭhapāṭālā

Paṭalā, kāma dūtī, kumbhikā, kālavintikā, sthālyā, amoghā, madhordūtī, tāmra puṣpā and ambu vāsmī—these are the synonyms of pāṭalā. Another variety of it which is called kāṣṭhapāṭalā has two synonyms viz., phale ruhā and śveta kumbhīkā.

गंभारि

कास्मरी सर्वतोभद्रा श्रीपर्णी कृष्णवृंतिका । कभारी काश्मरी हीराकाश्मरी भद्रपणिका ।। १२ ।।

Gambhāri

Kāsmasī, sarvatobhadrā, śrī parņī, kṛṣṇa vṛntikā, kambhārī, kāśmarī, hīrā kāśmarī and bhadra parṇikā—these are synonymous.

स्योनाक

6
स्योनाकः पृथुशिवः स्यात् शुकनासः कुटंनटः ।
7
भूतवृक्षश्च खट्वांगः टुंटुकः सल्लकोरलुः ।
मयूरजंघो शालूकः प्रियंजीवः कटभरः ॥ १३ ॥

Śyonāka

Syonāka, pṛthu śimba, śuka nāsa, kutamnaṭa, bhūta vṛkṣa, khaṭvānga, ṭuṇṭuka, sallaka, aralu, mayūra jangha, śāluka priyamjīva and kaṭambhaka—these are synonymous.

महत्पंचम्ल

विल्वादिभिः पचिभरेव यत्स्यात् तत्पचमूलं महदग्निकारिः ।। १४॥

Mahat pañca műla

Bilva, araṇi, pāṭalā, gambhārī and śyonāka—these five drugs, taken together, are known as mahat pañca mūla. They are the promoters of digestion and metabolism.

गोक्षुर

गोक्षुरस्त्रिकटः कंटफलः स्यात्स्वादुकंटकः । गोकंटको भद्रकंटस्त्रिकंटो व्यालदष्ट्रकः । श्वदंष्ट्रः स्थलश्रुंगाटः षडगः क्षुरकस्त्रिकः ।। १५ ।।

Goksura

Goksura, trikata, kaņta phala, svādu kaņtaka, go kaņtaka, bhadra kaņta, brikaņta, vyāla damstraka, svadamstra, sthala srngāta, sadanga, ksuraka and trika—these are synonymous.

शालिपणीं

शालिपर्णी ध्रुवा सौम्या त्रिपर्णी पीतनी स्थिरा। विदारिगंधातिगुहा दीर्घमूलांशुमत्यपि ॥ १६॥

Śali parnī

Śāli parnī, dhruvā, saumyā, tri parnī, pītanī, sthirā, vidārigandhā, ati guhā, dīrgha mūlā and amsumati—these are synonymous.

पुश्चितपर्णी

पृक्षिनपर्णी क्रोष्टुपुच्छा धावनी कलशी गुहा । शृगालविट् वृत्तलता पृथक्पणी च पणिका ।। १७ ।।

Pṛśni parṇī

Pṛśni parṇī, kroṣṭu pucchā, dhāvanī, kalaśī, guhā, śṛgāla viṭ, vṛtta latā, pṛthak paṛnī and parṇikā—these are synonymous.

बृहत्कटकारी

बृहती स्थूलभंटाकी विशदा च महोटिका ।

वृंताकी महती सिंही कंटकी राष्ट्रनाकुली ॥ १८॥

Bṛhat kaṇṭakārī

Bṛhatī, sthūla bhaṇṭāki, viśadā, mahoṭikā vṛntākī, mahatī, simhī, kaṇṭakī and rāṣṭra nākulī—these are the synonyms of bṛhat kaṇṭakārī.

लघुकंटकारी

कटारिका कंटकिनी कंटकारी निदिग्धिका । दुःस्पर्शा धावनी क्षुद्रा स्याद्ज्याघ्री दुःप्रधर्षिणी ।।१६।।

Laghu kantakārī

Kantārikā, kantakinī, kantakārī, nidīgdhikā, duḥsparšā, dhāvanī, kṣudrā, vyāghrī and duḥpradharṣinī—these are the synonyms of laghu kanṭakārī.

इवेत कंटकारी

8 सितक्षुद्रा चंद्रहास्या लक्ष्मणा क्षेत्रदूतिका ।

Šveta kantakārī

Sita kṣudrā, candra hāsyā, lakṣmaṇā and kṣetra dūtikā—these are the synonyms of śveta kaṇṭakārī.

लघुपंचमूल

ह्रस्वाख्यं पंचमूलं स्यात्पंचिभगें क्षुरादिभिः ॥ २० ॥

Laghu pāñca mūla

Gokṣura, śāli parṇī, pṛśni parṇī, bṛhat kaṇṭakārī and laghu kaṇṭakārī—these five drugs, taken together, are known as laghu pañca mūla.

दशमूल

एताभ्यां पंचम्लाभ्यां दशम्लम्दाहृतम् ।

Daśamūla

The ten drugs, included in these two groups viz., mahat

pañca mula and laghu pañcamula, taken together are called dasa mula.

ऋद्धि वृद्धि

ऋद्धि सूखं युग लक्ष्मीः सिद्धिः सर्वेजनिप्रया ॥ २१ ॥

Rddhi and vrddhi

Both Rddhi and vrddhi (sukha) are called lakṣmī, siddhi and sarva jana priyā.

काकोली

Kākolī

Kākolī, madhurā, virā, kāyasthā, vīra suklikā, dhvānkṣa kolī, vāyasolī, svādu māmsī and payasvinī—these are synonymous.

क्षीरकाकोली

द्वितीया क्षीरकाकोली शताह्वा क्षीरिणी मता ।

Kşīra kākolī

The second variety of $k\bar{a}kol\bar{i}$, which is known as $ks\bar{i}ra$ $k\bar{a}kol\bar{i}$ has two synonyms viz., $\hat{s}at\bar{a}hv\bar{a}$ and $ks\bar{i}rin\bar{i}$.

मेटा

मेदा ज्ञेया शाल्यपणी मणिछिद्राऽभयाधरा ॥ २३ ॥

Medā

Medā, śālya parņī, maņi chidrā, abhayā and adharā—these are synonymous.

महामेदा

11 महामेदा बसुछिद्रा त्रिदंता देवतामणि:।

Mahāmedā

Mahā meda, vasu chidrā, tri dantā, devatā and maņi—these

are synonymous.

जीवक

जीवको मधुरः शृंगी ह्वस्वागः कूर्च्चशीर्षकः ॥२४॥

Jivaka

Jīvaka, madhura, śṛṅgī, hrasvāṅga and kūrca śīrṣaka—these are synonymous,

ऋषभक

ऋषभो धीर इंद्राक्ष विषाणी दुईरो वृष: ।

Rsabhaka

Rṣabha, dhīra, indrākṣa, viṣāṇī, durdhara and vṛṣa—these are synonymous.

ग्रब्दवर्ग

अष्टवर्गोष्टिभिर्द्रभ्यैरेतैः शीतोतिशुक्रलः ॥ २५ ॥

Aşţa varga

Rddhi, vrddhi, kākolī, kṣīra kākolī, medā, mahā medā, jīvaka and ṛṣabhaka—these eight drugs taken together are called aṣṭa varga. They are cooling and exceedingly spermatopoetic.

जीवंती

जीवंती जीवनी जीवा जीवनीया यशस्करी । शाकश्रोष्ठा जीवभद्रा मंगल्या जीववर्द्धनी ॥ २६॥

Jivantī

Jīvantī, jīvanī, jīvā, jīvanīyā, yaśaskarī, śāka śresthā, jīva bhadrā, mangalyā and jīva vardhinī—these are synonymous.

मध्यष्टी

मध्यष्टी क्लीतनक यष्टीमध् मधूलिका । यष्ट्याह्वं मधुकं यष्टीमधुकं जलजं मधु ॥ २७॥

Madhu yaşţi

Madhu yaṣṭi, klītanaka, yasti madhu, madhūlikā, yaṣṭyāhva, madhuka, yaṣṭī madhuka, jalaja and madhu—these are synonymous.

माषपर्गी

माषपर्णी कृष्णवृन्ता कांबोजी हयपुच्छिका । 12 मांसमाषा सिंहमुखी स्वादुमाषा महासहा ।। २८ ।।

Māşa parņī

Māṣa parṇī, kṛṣṇa vṛntā, kāmbojī, haya pucchikā, māmsamāsā, simha mukhī, svādu māṣā and mahā sahā—these are synonymous.

मुद्गपर्णी

मुद्गपर्णी क्षुद्रसहा सूर्यपर्णी कुरंगिनी ।
13
वनजा रंगिणी ज्ञिंबी सिंही मार्जारगंधिका ।। २६ ।।

Mudga parņī

Mudga parņī, kṣudra sahā, sūrya parņī, kuranginī, vanajā, ranginī, śimbī, simhī and mārjāra gandhikā—these are synonymous.

जीवनीयगरा

जीवंती सूप्यपर्णीयुक् काकोत्यौ जीवकर्षभौ ।

मेदे यष्टीति मधुरो जीवनीयगणो गुरुः ।। ३० ।।

Jīvanīya gana

Jīvantī, māsa parņī, mudga parņī, kākolī, kṣīra kākolī, jīvaka, ṛṣabhaka, medā, mahā medā and yaṣṭi madhu—taken together, they are called madhura gaṇa (group of drugs having sweet taste) or jīvanīya gaṇa (group of drugs promoting vitality). They are heavy (guru).

ए रण्ड

एरंडो दीर्घदंड: स्यात् वरुणो वर्द्धमानक:

चित्रः पंचागुलो व्याघ्रपुच्छो गंधव्वंहस्तकः ॥ ३१॥

Eanda

Eraņḍa, dīrgha daṇḍa, varuṇa, vardhamānaka, citra, pañcāṅgula, vyāghra puccha and gandharva hastaka—these are synonymous.

रक्त एरंड

रक्तदंडो हस्तिकर्णो व्याघ्रो व्याघ्रतरो रुबुः । 14 15 उत्तानपत्रो दुर्व्वातः ग्रामवैरी वंचचुलः ॥ ३२॥

Rakta eranda

Rakta danda, hasti karna, vyāghra, vyāghratara, rubu, uttāna patra, durvāta, āma vairī and vacamcula—these are the synonyms of the red variety of eranda.

सारिवायुग्म

सारिवा शारदास्फोता गोपकन्या प्रतानिका । गोपांगना गोपवल्ली लताह्वा काष्ठसारिवा । सारिवान्या कृष्णमुला भद्रचदनसारिवा ॥ ३३ ॥

Two varieties of Sārivā

Sārivā, śūradā, āsphotā, gopa kanyā, pratānikā, gopānganā, gopa vallī, latāhvā and kāṣṭha sārivā—these are the synonyms of sārivā.

There is another variety of sārivā whose synonyms are kṛṣṇa mūlā, bhadra candana and sārivā.

यवासा

यासो मरुद्भवानंता दीर्घमूलो यवासकः । वालपत्रः समुद्रातो दूरमूलोऽतिकंटकः ।। ३४ ॥

460 Materia Medica

धन्वयासस्ताम्रमूली दुःस्पर्शा स्याह्रुरालभा । दुरालंभा यासकश्च कछुरा धन्वयासकः ॥ ३५॥

Yavāsā

Yāsa, marudbhavā, anantā, dīrgha mūla, yavāsaka, vāla patra, samudrānta, dūra mūla, ati kanṭaka, dhanva yāsa, tāmramūlī, duḥsparšā, durālabhā, durālambhā, yāsaka, kacchurā and dhanva yāsaka—these are synonymous.

महामुंडी

महामुंडी लोभनीया छिन्नग्रंथिनिका स्मृता ।
16 17
भूतवृक्षः कुलहलो लंबु शालूककंटकः ।
कदंबपुष्पी मुंडी च गुणैः भुमिकदंबकः ।। ३६ ॥

Mahā muṇḍī

Mahā muṇḍī, lobhanīyā, chinna granthinikā, bhūta vṛkṣa, kulahala, lambu, śāluka kanṭaka, kadamba puṣpī, munḍī and bhūmi kadambaka—these are synonymous.

श्रपामार्ग

भ्रपामार्गस्तु शिखरी किणिही खरमंजरी । भ्रधःशल्यः शैखरिकः प्रत्यक्पूष्पी मयुरकः ॥ ३७ ॥

Apāmārga

Apāmārga, śıkharī, kiņihī, khara mañjarī, adhaḥ śalya, śaikharika, pratyak puṣpī and mayūraka—these are synonymous.

रक्तापामार्ग

18 ग्रन्यो रक्तो रक्तफलो वसिरः कपिपिप्पली ।

Rakta apāmārga

Rakta phala, vasira and kapi pippalī—these are the synonyms of red variety of apāmārga,

कंपिल्लक

कपिलो रेचनो रक्तरचूर्णको व्रणशोधनः ।
19
रोहीतो रक्तशमनो रेची रंजनको मतः ॥ ३८ ॥

Kampillaka

Kampila, recana, rakta cūrņaka, vraņa śodhana, rohita, rakta śamana, recī and rañjanaka—these are the synonyms of kampillaka.

वंती

दंती घुणप्रिया नागदंती शीघ्रमुकूलकः । उपित्र निकुंभ स्याद्विशल्योदुंबरछदा ।। ३६ ।। श्राखुकर्णी वृषैरंडा द्रवंती संवरी मता । 20
मूषिकाह्वा सुतश्रोणी प्रत्यक्श्रोणी कफंजिका ।।४०।।

Dantī

Dantī, ghuṇa priyā, nāga dantī, sighra mukūlaka, upacitrā, nikumbha, visalyā, udumbara cchadā, ākhu karṇī, vṛṣā, eraṇḍā, dravantī, samvarī, muṣikāhvā, suta śreṇī, pratyak śreṇī and kaphañjikā—these are synonymous.

जयपाल

जयपालो दंतिबीजं ख्यात तिंचिचिणीफलं ।

Jayapāla

Jayapāla, danti bīja and ciñciņī phala—these are synonymous.

इवेतनिशोथ

21 त्रिवृत्कुंभोऽरुणा त्र्यस्ना भंडी क्टरवाहिनी । 22 सर्वानुभूतिस्त्रिवृता त्रिपुटा सरलासिता ।। ४१ ।।

Śveta niśotha

Trivṛt, kumbha, aruṇā, tryasrā, bhaṇḍī, kuṭara vāhinī,

sarvānubhuti, trivṛtā, tripuṭā, saralā and sitā—these are the synonyms of the white variety of trivṛt.

इयामनिशोथ

त्रिवृत्काला कालमेषी कालपर्ण्यर्द्धचंद्रिका । सुषेणा स्थान्मालविका मसुरा विदला मता ॥ ४२ ॥

Śyāma niśotha

Trivṛt, kālā, kāla meṣī, kāla parṇī, ardha candrikā, suṣeṇā, mālavikā, masūrā and vidalā—these are the synonyms of black variety of trivṛt.

इन्द्रवारुगी द्वय

23 24 इंद्रवारुण्यथें द्राह्वा वृषभाक्षी गवादनी । इंद्रैविष्ठिः क्षुद्रफला विशालेद्री विषादिनी ॥ ४३ ॥ ग्रन्थेद्रवारुणी चित्रफला चित्रा महाफला । ग्रात्मरक्षा नागदती त्रपुसी गजचिभिटा ॥ ४४ ॥

Indra vāruņī — two varieties

Indra vārunī, indrāhvā, vṛṣabhāksī, gavādanī, indrairvāru, kṣudra phalā, viśālā, aindrī and visādanī—these are the synonyms of indra vārunī.

There is another variety of indra vāruņī whose synonyms are citra phalā, citrā, mahā phalā, ātma rakṣā, nāga dantī, trapusī and gaja cirbhiṭā.

ग्रारग्वध

ग्रारग्वधो राजवृक्षः शम्पाकः कृतमालकः ।
व्याधिधातः कणिकारः प्रग्रहश्चतुरंगुलः ।
श्रारोग्यशिबी स्वर्णद्रः कर्णी दीर्घफलो मतः ॥ ४५ ॥

\overline{A} ragvadha

Āragvadha, rājavṛkṣa, sampāka, kṛta mālaka, vyādhi ghāta,

karņikāra, pragraha, caturangula, ārogya śimbi, svarņadru, karņī and dīrgha phala—these are synonymous.

नीलिनी

नीलिनी नीलिका ग्राम्या श्रीफला भारवाहिनी । रंजनी कालिका मेला तुनी तुत्था विशोधनी ॥४६॥

Nīlinī

Nīlinī, nīlīkā, grāmyā, śrī phalā, bhāra vāhinī, rañjanī, kālikā, melā, tunī, tutthā and viśodhanī—these are synonymous.

कट्की

कटुका रोहिणी तिक्ता चक्रांगी कटुरोहिणी । मत्स्यिपत्ता कांडरुहा वष्णभद्रा द्विजांगिका ॥ ४७ ॥

Kaţukī

Kaţukā, rohinī, tiktā, cakrāngī, kaţurohinī, matsya pittā, kānda ruhā, vṛṣṇa bhadrā and dvijāngikā—these are synonymous.

ग्रंकोल

अंकोलकस्ताम्रफलः पीतसारो निकोचकः । गुप्तस्नेहो विरेचीस्याद्भूसिता दीर्घकीलकः ॥ ४८॥

Ankola

Ankolaka, tāmra phala, pīta sāra, nikocaka, gupta sneha, virecī, bhūsitā, dīrgha kīlaka—these are synonymous.

सेहुं ड

सेहुंडो वज्रतुं डस्तु गंडीरो वज्रतुंडकः । स्नुही सामंतदुग्धासिपत्रा वज्री महातरुः ॥ ४६॥

Sehunda

Sehunda, vajra tunda, gandīra, vajra tundaka, snuhī, sāmanta dugdhā, asi patrā, vajrī and mahā taru—these are synonymous.

ਜਿਵ

निंबो नियमनो नेतारिष्टः स्यात्पारिभद्रकः ।

27

स्तिक्तः सर्वतोभद्रः पिचुमर्दः प्रभद्रकः ॥ ५०॥

Nimba

Nimba, niyamana, netā, ariṣṭa, pāribhadraka, sutikta, sarvatobhadra, picu marda and prabhadraka—these are synonymous.

महानिब

28
महानिबो निबरकः काम्मुंको विषमुष्टिकः ।
रम्यको गिरिकोद्रेको क्षीरः स्यात्केशमण्टिकः ।।५१।।

Mahā nimba

Mahā nimba, nimbaraka, kārmuka, viṣa muṣṭika, ramyaka, girika, udreka, kṣīra and keša muṣṭika—these are synonymous.

कराततिक

29
किरातिकः कैरातो भूनिबः रामसेनकः ।
किरातकोन्यो नैपालो नारीतिक्तो ज्वरांतकः ।
कांडितक्तोर्ध्वतिकः स्यान्निद्रारिः सिन्नपातहा ॥ ४२॥

Kirāta tikta

Kirāta tikta, kairāta, bhūnimba and rāmasenaka—these are the synonyms of kirāta tikta.

There is another variety of kirāta tikta whose synonyms are naipāla, nārī tikta, jvarāntaka, kāṇḍa tikta, urdhva tikta, nidrāri and sannipātahā.

कुटज

कुटजो मल्लिकापुष्पः कलिंगो गिरिमल्लिका ।

वत्सकः कुटजः कोटीवृक्षकः शक्रभूरुहः ॥ ५३ ॥

Kuṭaja

Kutaja, mallikā puspa, kalinga, giri mallikā, vatsaka, kotī vrksaka and śakra bhūruha—these are synonymous.

इन्द्रयव

ऐन्द्रयवस्तस्य फलं कालिंगः कौटजो मतः । शक्राह्वः पुरुहुतश्च प्रोक्तो भद्रयवस्तथा ॥ ५४॥

Indra yava

The fruit of kuţaja is called indra yava. Its synonyms are kālinga, kauţaja, śakrāhva, puruhuta and bhadra yava.

मदनफल

मदनः छर्द् नः पिडी राठः पिडीतकः फलम्। करहाटश्च तगरः शल्यको विषपुष्पकः ॥ ४५॥

Madana phala

Madana, chardana, piṇḍī, rāṭha, piṇḍītaka phala, karahāṭa, tagara, śalyaka and viṣa puṣpaka—these are synonymous.

कंक्रुष्ठ

कंकुष्ठकं काककुष्ठ रेचनं रंगनायकम् । 30 31 शोभनं चुलकं रासं वरागं किनुबालकम् ॥ ५६॥

Kamkustha

Kamkuşthaka, kāka kuştha, recana, ranga nāyaka, śobhana, culaka, rāsa, varānga and kimnubālaka—these are synonymous.

स्वर्णक्षीरी

हेमाह्वा कनकक्षीरी हेमदुग्धा हिमावती । क्षीरिनी कांचनक्षीरी कटुपर्णी च कर्षिणी ।। ५७ ।।

Svarņaksīrī

Hemahvā, kanaka kṣīrī, hema dugdhā, himāvatī, kṣīrinī, kāñcana kṣīrī, kaṭu parnī and karṣīṇī—these are synonymous.

सातला

32 सातला विमला सारी सप्तला वहुफेनिका। 33 चर्मसाह्या चर्म्मकसा फेना दीप्ता च नालिका ॥५८॥

Sātalā

Sātalā, vimalā, sārī, saptalā, vahu phenikā, carmasāhvā, carma kasā, phenā, dīptā and nālika—these are synonymous.

अञ्चली

ग्रश्मंतो मालुकापत्रो युग्मपत्रोऽम्लपत्रकः । इलक्ष्णत्वगश्मयोनिः स्यात्कुशली पापनाशनः ॥५६॥

Aśmanta

Aśmanta, mālukā patra, yugma patra, amla patraka, ślakṣṇa tvak, aśma yoni, kuśalī and pāpa nāśana—these are synonymous.

कांचनार

कांचनारः काचनकः पाकारी रक्तपुष्पकः ।

कोविदारोऽस्यभेदः स्यात्कुद्दालः कुडली कुली ।

34

आस्फोतोद्यलकः स्वल्पः केशरी श्रीमरी हितः ॥६०॥

Kāñcanāra

Kāñcanāra, kāñcanaka, pākārī and rakta puṣpaka—these are the synonyms of kāñcanāra. A variety of this plant is called kovidāra. Its synonyms are kuddāla, kuṇḍalī, kulī, āsphotā, udyalaka, svalpa, keśarī, śrīmarī and hita.

निगु डी

35 निगुँडी श्वेतकुसुमः सिंदुकः सिंदुवारकः ।

Nirguṇḍī

Nirgundī, śveta kusuma, sinduka and sindu vāraka—these are synonymous.

सेफालिका

३६ भूतकेश्यपरो नीलसिंदुको नीलपुष्पक: ।

शेफालिका शीतभीरु धनको नीलमंजरी ॥ ६१॥

Sephālikā

The blue variety of nirguṇḍī is called bhūta keśī, nīla sınduka, nīla puṣpaka, śephālikā, śīta bhīru, dhanaka and nīla mañjarī.

मेषश्रं गी

मेषश्रंगी मेषवंत्ली सर्पदंष्ट्राजश्रंगिका । अन्या च दक्षिणावर्ति वृश्चिकाली विषाणिका ॥६२॥

Meşa srngī

Meṣa śṛṅgī, meṣa vallī, sarpa damṣṭrā and aja śṛṅgikā these are the synonyms of meṣa śṛṅgī. There is another variety of it whose synonyms are dakṣiṇāvarti, vṛścikālī and viṣānikā.

श्वेतपूनर्नवा

पुनर्नवा श्वेतम्ला पृथ्वीको दीर्घपत्रकः । विशाखो दीर्घवर्षामुः पुनर्भूम्मं डलच्छदः ॥ ६३॥

Sveta punarnavā

Punarnavā, sveta mūlā, pṛthvīka, dīrgha patraka, viśākha, dīrgha varṣābhū, punarbhū and maṇḍala chada—these are synonymous.

रक्त पुनर्नवा

पुनर्नवाऽपरारक्ता रक्तपुष्पः कठील्लकः ।

Rakta punarnavā

Synonyms of the red variety of punarnavā are rakta puṣpa and kaṭhīllaka.

क्षुद्रवर्षाभुः

क्रूरकः क्षुद्रवर्षाभूः वर्षकेतुः शिवाटिका ।। ६४ ।।

Kşudra varşābhū

Kruraka, kṣudra varṣā bhū, varṣa ketu and śivāṭikā—these are the synonyms of the small variety of punarnavā.

रास्ना

रास्ना रस्या युक्तरसा रसना गंधनाकुली । सुगन्धमूलातिरसा श्रीयसी सुवहा रसा ॥ ६५ ॥

Rāsnā

Rāsnā, rasyā, yukta rasā, rasanā, gandha nākulī, sugandha mūlā, atīrasā, śreyasī, suvahā and rasā—these are synonymous.

प्रश्वगन्धा

ग्रश्वगन्धा तुरङ्गाह्वा गोकर्णाश्वावरोहकः । वराहकर्णी वरदा बल्या वाजीकरी वृषा ॥ ६६ ॥

Aśva gandhā

Aśva gandhā, turangāhvā, gokarṇā, aśvāvarohaka, varāha karṇī, varadā, balyā, vājikarī and vṛṣā—these are synonymous.

प्रसारगी

प्रसारणी राजबला चारुपणीं प्रतानिका । सरणी सारणी भद्रपणीं सूप्रसरा सरा ॥ ६७ ॥

Prasāraņī

Prasāraņī, rāja balā, cāru pai ņī, pratānikā; saraņī, sāraņī, bhadra parņī, suprasarā and sarā—these are synonymous.

शतावरी

शतावरी भीरुपत्री द्वीपिकाघरकंटकी । 37 नारायणी शतपदी शताह्वा वहुपुत्रिका ॥ ६८॥

Śatāvarī

Śatāvarī, bhīru patrī, dvīpīkā, adhara kantakī, nārāyanī, sata padī, satāhvā and vahu pūtrikā—these are synonymous.

महाशतावरी

शतावर्य्याश्चकठोन्या पीवरी दीवरी वरी । ग्रभीरुर्वेहुपुत्रा च महापुरुपदितका । सहस्रवीर्या केशी स्यात्तूगिनी सूक्ष्मपत्रिका ।।६**१**।।

Mahā śatāvarī

Pīvarī, dīvarī, varī, abhīru, valu putrā, mahā puruṣa dantikā, sahasra vīryā, keśī, tūnginī and sūkṣma patrikā—these are the synonyms of mahā śatāvarī (bigger variety of śatāvarī).

बला

वला वाट्यालकः शीनपाकी पाद्योदनाह्वयः । भद्रौदनी सभंगा स्यात्समासा खरयष्टिका ॥ ७० ॥

Balā

Balā, vāṭyālaka, śīta pākī, pādyodana, bhadraudanī, sabhaṅgā, samāṁsā and khara yaṣṭikā—these are synonymous.

महाबला

महाबला वीरपुष्पा सहदेवा वृहद्भला । वाट्यायनी देवसहा वाट्यास्यात्पीतपुष्पकः ।। ७१ ।।

Mahā b**a**lā

Mahā balā, vīra puṣpā, sahadevā, bṛhadbalā, vāṭyāyanī, deva sahā, vaṭyā and pīta puṣpaka—these are synonymous.

ग्रतिबला

विलकातिबला भारद्वाजी स्याद्वक्षगंधिनी । गांगेरुकी नागबला विश्वदेवा गवेधुका ॥ ७२ ॥

Ati balā

Vālikā, ati balā, bhāradvājī, vṛkṣa gandhinī, gāṅgerukī, nāga balā, viśva devā and gavedhukā—these are synonymous.

तेजवती

तेजस्विनी तेजवती तेजन्यश्च कवल्कला । 38 महौजसी पारिजाता शीता तेजातितेजिनी ।। ७३ ।।

Tejavatī

Tejasvinī, tejavatī, tejanya, kavalkalā, mahaujasī, pārijātā, sītā, tejā and ati tejinī—these are synonymous.

ज्योतिष्मति

ज्योतिष्मती वह्निरुचिः कंगुणी कट्भी तथा ।

Jyotismati

Jyotismati, vahni ruci, kangunī and katubhī—these are synonymous.

देवदारु

देवदारु सुराह्वा स्याद्भद्रदारुः सुरद्रुमः । भद्रकाष्ठं स्नेहवृक्षः किलिम शक्रदारु च ॥ ७४॥

Deva dāru

Deva dāru, surāhvā, bhadra dāru, sura druma, bhadra kāṣṭha, sneha vṛkṣa, kilīma and śakra dāru—these are synonymous.

सरल

अश्व सरलो नंदनश्चीत्रानमेरुदीपवृक्षकः ।
40
पूतिदारु: पूतिवृक्षो महादीर्घः कीलद्रुमः ॥ ७५ ॥

Sarala

Sarala, nandana, cītrā, nameru, dīpa vṛkṣaka, pūti dāru, pūti vṛkṣa, mahā dīrgha and kīla druma—these are synonymous.

पुष्कर मूल

पौष्कराह्वं पद्मपत्रं पौष्करं पौष्करां ब्रिका ।

काश्मीरं पुष्करजटा मूलं वीरं सुगंधिकम् ॥ ७६॥

Pușkara müla

Pauṣkarāhva, padma patra, pauṣkara, pauṣkarāṅghrikā, kāśmīra, puṣkara jaṭā, mūla, vīra and sugandhika—these are synonymous.

क्छ

कुष्ठं रोगाह्वयं वाप्यं कौवेरं पारिभद्रकम् । पारिहार्य्यं पारिभाव्यम्ह्यल हरिभद्रकम् ॥ ७७ ॥

Kuştha

Kuṣṭha, rogāhvaya, vāpya, kauvera, pāribhadraka, pārihārya, pāribhāvya, utpala and hari bhadraka—these are synonymous.

कर्कटशूं गी

श्रृंगी कुलिरश्रृंगी स्याद्वका कर्कटश्रृंगिका । 41 कर्क्कटाख्या महाघोरा श्रृंगीनाम्नी नतांग्यपि ॥७८॥

Karkata śrngī

Šṛṅgī. kulira śṛṅgī, vakrā, karkaṭa śṛṅgikā, karkaṭākhyā, mahā ghorā, śṛṅgīnamnī and natāṅgī—these are synonymous.

रोहिषतृण

भूतं रोहिषकं भूतीर्भूतीकं सरलं तृणम् । इलामकं युगलं पौरं व्यामकं देवगंधकम् ॥ ७६॥

Rohişa trņa

Bhūta, rohiṣaka, bhūtī, bhūtīka, sarala, tṛṇa, śyāmaka, yugala, paura, vyāmaka and deva gandhaka—these are synonymous.

कट्फल

42 कट्फलं कुमुदा कुंभी श्रीपर्णी सोमपादपः । 43 सोमवल्को महाकुंभी भद्रा भद्रवती शिवा ।। ५०॥

Kaṭphala

Katphala, kumudā, kumbhī, śrīparņī, soma pādapa, somavalka, mahā kumbhī, bhadrā, bhadravatī and śivā—these are synonymous.

भागों

भागी भृगुभवा वासा काशघ्नी भागेपर्व्वणी ।
45
खरशाकं शुक्रमाता फंजी ब्राह्मणयष्टिका ॥ द१॥

Bhārgī

Bhārgī, bhrgu bhavā, vāsā, kāśaghnī, bhārga parvanī, khara śaka, śukra mātā, phañjī and brāhmana yaṣṭikā—these are synonymous.

पाषाणभेद

पाषाणभेदः पाषाणोऽष्रमरीभेदोश्मभेदकः । शिलाभेदो दृषद्भेदो नगभिन्नगभेदनः ॥ ५२॥

Pāsāṇa bheda

Pāṣāṇa bheda, paṣāṇa, aśmarī bheda, aśma bhedaka, śilā bheda, dṛṣad bhedu, naga bhid and naga bhedana— these are synonymous.

मुस्ता

मुस्तं वारिधरो मुस्ता मेघाल्यः कुरुविंदकः । वराहोऽव्यो घनो भद्रमुस्तं राजकसेरुकः । पिण्डमुस्तं विष्ध्वंसी नागरोन्य प्रकीत्तितः ।। ५३ ।।

Mustā

Musta, vāri dhara, mustā, meghākhya, kuru vindaka, varāha, avya, ghana, bhadra musta, rāja kaseruka, piņḍa musta, viṣa dhvaṁsī.—these are the synonyms of mustā. Another variety of it is called nāgara.

घातकी

धातको कुंजरी सिन्धुपुष्पा प्रमोदिनी मता ।

पार्वतीया ताम्रपुष्पी सुराख्या मद्यवासिनी ॥ ५४ ॥

Dhātakī

Dhātakī, kunjarī, sindhu puṣpā, pramodinī, pārvatīyā, tāmra puṣpī, surākhyā and madya vāsinī—these are synonymous.

विदारीकंद

विदारिका वृक्षवल्ली वृक्षकं दाविडालिका ।
श्रृंगालिका कंदवल्ली स्वादुकं पापनाशकः ॥ ८५ ॥
श्रन्या शुक्ला क्षीरशुक्ला क्षीरवल्ली पयस्विनी ।
इक्षुवल्ली महाश्वेता क्षीरगंधेक्षुगिधका ॥ ८६ ॥

Vidārī kanda

Vidārikā, vṛkṣa vallī, vṛkṣaka, dāvīḍālikā, śṛgālikā, kaṅda vallī, svāduka, pāpa nāśaka—these are the synonyms of vidārikanda. It has another variety whose synonyms are śuklā, kṣīra śuklā, kṣīra vallī, payasvinī, ikṣu vallī, mahā śvetā, kṣīra gandhā and ikṣu gandhikā.

मायिका

48 49 50 51
मायिका वालिका दष्टा शचीदंत सठंविका ।
ग्रंबष्टकी सूचिमुखी कषाया शाकटमुखम् ।। ८७ ।।

Māvikā

Mūyikā, vālikā, duṣṭā, śacī danta, saṭhaṁvikā, aṁvaṣṭhakī, sūcī mukhī, kasāyā and śākaṭa mukha—these are synonymous.

वाराही कद

वाराती माधवी गृष्टिः शौकरी वनमालिका । तस्याः कदः कटिक्रोडनाम सवरनामकः ॥ ८ ॥

Vārāhī kanda

Vārāhī, mādhavī, gṛṣṭi, śaukarī and vana mālikā—these are the synonyms of the plant vārāhī kanda.

Its root (tuber) is called kaţi kroda and samvara.

पाठा

पाठांवष्ठा वृहित्तिक्ता प्राचीनांवष्ठकी रसा । वरितक्ता पापचेली श्रोयसी विद्वकर्णिका ॥ ८६ ॥

Pāţhā

Pāṭhā, amvaṣṭhā, vṛhattiktā, prācīnāmbaṣṭhakī, rasā, vara tiktā, pāpa celī, śreyasī and viddha karnikā—these are synonymous.

मुर्वा

मूर्व्वा देवी मधुरसा देवश्रेणी मधुस्रवा। स्निग्धपणी पृथक्पणी मोरटा पीलुपणिका ।। ६० ।।

Mūrvā

Mūrvā, devī, madhu rasā, deva śreņī, madhu sravā, snigdha parņī, pṛthak parņī, moraṭā and pīlu parṇikā—these are synonymous.

मंजिष्ठा

मंजिष्ठा विजयरक्ता रक्तांगी कालमेषिका । रक्तयष्टिस्ताम्रवल्ली समंगा वस्त्रभूषणा । मंजुला विकसा भंडी छद्मिका ज्वरनाशिनी ।। ६१ ।।

Mañjiṣṭhā

Mañjiṣṭhā, vijaya raktā, raktāngī, kāla meṣikā, rakta yaṣṭi, tāmra vallī, samangā, vastra bhūṣaṇā, mañjulā, vikasā, bhaṇḍī, chadmikā and jvara nāśinī—these are synonymous.

हरिद्रा

52 53 हरिद्रा रंजनी गौरी रजनी वरवर्णिनी । पिंडी पीता वर्णवती निशा वर्णविनाशिनी ।। ६२ ॥

Haridrā

Haridrā, ranjanī, gaurī, rajanī, vara varņinī, piņdī, pītā, varņa vatī, niśā and varņa vināśinī— these are synonymous.

वारुहरिद्रा

दार्वी दारुहरिद्रान्या पीतदारु पचंपचा । कटंकटेरी पीतद्र: स्वर्णवर्णा कटंकिटः ॥ ६३॥

Dāruharidrā

Another variety of haridrā is called dāru haridrā and its synonyms are dārvī, pīta dāru, pacampacā, kaṭankaṭerī, pītadru, svarņa varņā and kaṭankaṭi.

चक्रमर्व

प्रपुन्नाटस्त्वेडगजश्चक्रमर्दः प्रपुन्नटः । दद्ग्नो मर्दको मेषकुसुमः कुष्ठकृतनः ॥ ६४॥

Cakra marda

Prapunnāḍa, eḍagaja, cakra marda, prapunnaṭa, dadrughna, mardaka, meṣa kusuma and kuṣṭha kṛntana—these are synonymous.

वाक्ची

वाकुची चंद्रिका सोमवल्ली पूतीफलांबरा । सोमराजी कृष्णफलावल्गुजः कालमेषिका ।। ६५ ।।

Vākucī

 $V\bar{a}kuc\bar{i}$, candrik \bar{a} , soma vall \bar{i} , p $\bar{u}t\bar{i}$ phal \bar{a} , ambar \bar{a} , somar $\bar{a}j\bar{i}$, $k_{I}sna$ phal \bar{a} , avalguja and k \bar{a} la meṣik \bar{a} —these are synonymous.

भूगराज

भृंगराजो भेकराजो मार्क्कवः केशरंजनः । 54 स्रृंगारको भृंगराजो भृंगाह्नः सूर्यंवल्लभः ॥ ६६॥

Bhṛṅga rāja

Bhringa rāja, bheka rāja, mārkava, keśa reñjana, angāraka, bhringāhva and sūrya vallabha—these are synonymous.

पर्पट

पप्पेटः कवचो रेणुः पित्रहा यवकंटकः । , 56 वरतिक्तः पर्प्पटकः स्पृष्टीकश्चम्मंकंटकः ॥ ६७ ॥

Parpața

Parpaţa, kavaca, reņu, pitrahā, yava kanţaka, vara tikta, parpaţaka, spṛṣṭīka and carma kanṭaka—these are synonymous.

शरापुष्पी

57 शणपुष्पी माल्यपुष्पी धावनी सणघंटिका । वृहत्पुष्पी स्वल्पघंटा घंटाशब्दोरुपुष्पिका ॥ ६८ ॥

Šana puspī

Ṣaṇa puṣpī, mālya puṣpī, dhāvanī, saṇa ghaṇṭikā, vṛhat puṣpī, svalpa ghaṇṭā, ghanṭā śabda and uru puṣpikā—these are synonymous.

त्रायमाराा

त्रायमाणा सुहृत्त्राणा त्रायती गिरीशानुजा । वलभद्रा कृतत्राणा वार्षिकं त्रायमानकम् ।। ६६ ॥

Trāya māṇā

Trāya māṇā, suhṛt trāṇā, trāyantī, girī śānujā, bala bhadrā, kṛta trāṇā, vārṣika and trāya mānaka—these are synonymous.

महाजालिनी

महाजालिनीका चर्मारंगा स्यात्पीतकलिका । 58 आवर्त्तकी तिंदुकिनी विभांड रिक्तपुष्पिका ॥ १००॥

Mahā jālinī

Mahā jālinīkā, carma rangā, pīta kalikā, avarttakī, tindu-

kinī, vibhāṇḍa and rikta puṣpikā—these are synonymous.

ग्रतिविषा

अतिविधा शुक्लकंदा विधा प्रतिविधाऽपरा । इयामकदा सिताश्रंगी भंगुरोपविधाणिका ॥ १०१॥

Ati vişā

Ati viṣā, śukla kandā, viṣā and prati viṣā—these are synonyms of ativiṣā.

There is another variety of it whose synonyms are śyāma kandā, sitā śṛṅgī, bhaṅgurā and upa viṣānikā.

काकमाची

काकमाची व्वाक्षमाची कामबीज घनेफला । रसायनवरा सर्व्वतिक्ता स्यात्काकिनी कटुः ।।१०२॥

Kākamācī

Kākamācī, dhvānkṣa mācī, kāma bīja, ghane phalā, rasāyana varā, sarva tiktā, kākinī and kaṭu—these are synonymous.

काकजघा

काकजंघा नदीकांता काकतिक्ता सुलोमशा । 59 60 पारावतपदी काका मदध्माकर्मणी तथा ।। १०३।।

Kāka janghā

Kāka janghā, nadī kāntā, kākatiktā, sulomašā, pārāvata padī, kākā and madadhmā-karmanī—these are synonymous.

लोध्र

लोध्रस्तिरीटः कामीनस्तित्वकः संतरोद्भवः । ग्रन्यो घनस्त्वक्सारक्चेतरोलोधाक्षिभेषजम् ॥ १०४॥

Lodhra

Lodhra, tirița, kānīna, tilvaka and santarodbhava—these are the synonyms of lodhra.

It has another variety whose synonyms are ghana tvaksāra and akṣi bheṣaja.

वृद्धदारु

वृद्धदारुम्मंहाश्यामा जांगलो जीर्णवालुकः । 62 अंतःकोटरपृष्पी स्यादावेगी छागलो ग्रपि ॥ १०५ ॥

Vrddha dāru

Vṛddha dāru, mahā śyāmā, jāṅgala, jīrṇa vāluka, antaḥ koṭara puṣpī, āvegī and chāgala—these are synonymous.

देवदाली

देवदाली वृंतकोशो देवतांगो गरागरी । 64 जीमूतो तारकी वेणी जालिन्याखुविषापहः ॥१०६॥

Devadālī

Deva dālī, vṛnta kośa, devatāṅga, garāgarī, jīmūta, tārakī, venī, jālinī and ākhu viṣāpaha—these are synonymous.

हंसपदी

हंसपादी हंसपदी रक्तपादी त्रिपादिका । 65 प्रह्लादिनी कीटमारी कीटनामा मधुस्रवा ॥ १०७ ॥

Hamsa padī

Hamsa pādī, hamsa padī, rakta pādī, tri pādikā, prahlādiņī, kīţa mārī, kīţa nāmā and madhu sravā—these are synonymous.

सोमवल्ली

क्षेमवल्ली यज्ञनेता सोमक्षीरी द्विजिप्रया ।

Somavallī

Soma vallī, yajna netā, soma kṣīrī and dvija priyā—these

are synonymous.

नाकुली

67 नाकुली सुवहा सर्प्पगंधिनी गंधनाकुली । नकुलेष्टा मता सर्प्पनेत्रा चीरितपत्रिका ।। १०८ ।।

Nākulī

Nākulī, suvahā, sarpa gandhinī, gandha nākulī, nakuleṣṭā, sarpa netrā and cīrita patrikā—these are synonymous.

बटपत्री

68 वटपत्री मोहनी स्यात् दीपनी रैवती मता ।

Vața patrī

Vața patrī, mohanī, dīpanī and raivatī—these are synonymous.

लज्जालु

लज्जालुम्मोहिनी स्पृक्का खदिरा गंधकारिणी । नमस्कारी शमीपत्रा समगा रक्तपादिका ।। १०६ ।।

Lajjālu

Lajjālu, mohinī, spṛkkā, khadırā, gandha kāriṇī, namaskarī, samīpatrā, samangā and rakta pādikā—these are synonymous.

मशली

मुशली खलिनी तालपत्रीका चनपुष्पिका । 70 महावृषा वृष्यकंदा खर्जूरी तालमूलिका ।। ११० ।।

Muśalī

Muśalī, khalinī, tāla patrikā, cana puṣpikā, mahā vṛṣā, vṛṣya kandā, kharjūrī and tāla mūlikā—these are synonymous.

कपिकच्छ

कपिकच्छू: स्वयंगप्ता कदला दुरवग्रहा ।

72 73 चंडात्मगुप्ता लांगूली मक्केटी स्याच्च हर्षणी ।

Kapi kacchű

Kapi kacchū, svayam guptā, kandalā, duravagrahā, caṇḍā, ātma guptā, lāṅgūlī, markaṭī and harṣaṇī—these are synonymous.

पुत्रंजीव

पुत्रंजीवो गर्भकरो यष्टिपुष्पोर्थसाधनः ।। १११ ।।

Putrañjīva

Putrañjīva, garbha kara, yaṣṭi puṣpa and artha sādhana—these are synonymous.

वंध्याककोंटी

वध्याकवर्कीटकी देवी कुमारी विषनाशिनी । मनोज्ञा नागदमनी वंध्यायोगेश्वरी मता ॥ ११२ ॥

Vandhyā Karkoţī

Vandhyā karkoṭakī, devī, kumārī, viṣa nāśinī, manojñā, nāga damanī and vandyā yogeśvarī—these are synonymous.

विष्णकांता

74 विष्णुकांता नीलपुष्पी जया वश्यापरा**जिता** ।

Vișnu krāntā

Viṣṇu krāntā, nīla puṣpī, jayā, vaśyā and aparājitā—these are synonymous.

शंखपुष्पी

शंखपुष्पी शंखनाम्नी किरोटी कंबुमालिनी । कंबुपुष्पी स्मृतिहिता मेघ्या वनविलासिनी ।।११३।।

Samkha puşpī

Samkha puṣpī, śamkha nāmnī, kirīţī, kambu mālinī, kambu

puṣpī, smṛti hitā, medhyā and vana vilāsinī—these are synonymous.

दुखिष

दूग्धिका मधुपर्णी स्यात्क्षीरिग्गी स्वादुपुष्पिका ॥१२२॥

Dugdhi

Dugdhikā, madhu parņī, kṣīrīņī and svādu puṣpikā—these are synonymous.

म्रर्कपुष्पी

श्रर्कपुष्पी कूरकम्मा जलकामा भिरिडिका ।

Arka pușpī

Arka puṣpī, krūra karmā, jala kāmā and bhirindikā—these are synonymous.

भल्लातक

भरुलातकोऽनलो भरुली वीरवृक्षोग्निवक्त्रकः । ग्रम्हेकरस्तथारुष्कः तपनोऽग्निमुखी धनुः ॥ १२३॥

Bhallātaka

Bhallātaka, anala, bhallī, vīra vṛkṣa, agni vaktraka, aruskara, āruṣka, tapana, agnī mukhi and dhanu—these are synonymous.

'चेरपोटी

76 77 चेरपोटी दीर्घपत्री कुतली तिक्तका मता ॥ १२४॥

Cerapoţī

Cerapoţī, dīrgha patrī, kuntalī and tiktakā—these are synonymous.

द्रोरापुष्पी

द्रोणपुष्पी श्वसनकः पालिदी कुभयोनिका । छत्रातिछत्रिका द्रोणा कौडिन्यो वृक्षसारकः ॥१२५॥

Drona puspī

Droņa puṣpī, śvasanaka, pālindī, kumbha yonikā, chatrā, atichatrikā, droṇā, kaunḍinya and vṛkṣa sāraka—these are synonymous.

ब्राह्मी

ब्राह्मी सरस्वती सोमा सत्याह्वा ब्रह्मचारिणी।
78
मण्डूकपर्गी मांडूकी त्वष्टी दिव्या महौषधी।
कपोतवंका मुनिका लावण्या सोमवल्लरी।। १२६।।

Brāhmī

Brāhmī, sarasvatī, somā, satyāhvā, brahma cārinī, maṇḍūka parņī, mānḍūkī, tvaṣṭī, divyā, mahauṣadhī, kapota vaṅkā, munikā, lāvaṇyā and soma vallarī—these are synonymous.

सुवर्चला

सुवर्च्चलाक्कंकांता स्यात् सूर्य्यभक्ता सुखोद्भवा । सूर्य्यावर्क्ता रविप्रीया त्वन्या ब्रह्मसुवर्च्चला ।।१२७।।

Suvarcală

Suvarcalā, arka kāntā, sūrya bhaktā, skuhodbhavā, sūryā-vartā and rati piiyā—these are the synonyms of suvarcalā Another variety of this plant is called brahma suvarcalā.

मत्स्याक्षी

ग०

मत्स्याक्षी विह्निका मत्स्यगिधर्मत्स्यादनी तथा ।

तोयपिप्पत्यबुवल्ली पत्त्रं कचटं तथा ।

४०

गोजिह्ना गोजिका गोभी दीिधका खरपणिनी ॥१२८॥

Matsyākṣī

Matsyākṣī, vahlikā, matsya gandhi, matsyādanī, toya pippalī, ambu vallī, pattūra, kacaṭa, gojihvā, gojikā, gobhi, dīrghikā and khara parṇinī—these are synonymous.

नागदमनी

नागाह्वा दमनी नागगंधा भुजगपणिनी ।।१२६।।

Nāga damanī

Nāgāhvā, damanī, nāga gandhā and bhujaga parņinī—these are synonymous.

गुंजा

शुजा शिखंडिका ताम्रा रक्तिका काकणतिका ।
 श्वेतान्या चक्रिका च्डा दुम्मीषा काकपीलुका ।। १३०।।

Guñjā

Guñjā, śikhaṇḍikā, tāmrā, raktikā and kākaṇantikā—these are the synonyms of red variety of guñjā. Synonyms of the white variety of guñjā are cakrikā, cūdā, durmāṣā and kāka pīlukā.

वेल्लंतर

82 83 वेल्लंतरो दीर्घपत्रो वीरद्रुर्वहुपत्रकः ॥ १३१॥

Vellantara

Vellantara, dīrgha patra, vīradru and vahu patraka—these are synonymous.

वंदाक

वदाक स्याद्वृक्षरुहा शेखरी कामवृक्षकः । 84 वक्षादनी कामतरुः कामिन्यापदरोहिणी ।। १३२ ॥

Vandāka

Vandāka, vṛkṣa ruhā, śekharī, kāma vṛkṣaka, vṛkṣādanī kāma taru, kāminī and āpada rohinī—these are synonymous.

पिडालू

85 86 पिंडारः करहाटः स्यात् तीक्ष्णकीलः कुरंगकः।

Piṇḍālū

Piņḍāra, karahāṭa, tīksna kīla and kuraṅgaka—these are synonymous.

छिविकर्गी

छिविकका क्षवकः करो नासासंवेदनः पटुः ॥ १३३ ॥

Chikkinī

Chikkikā, ksavaka, krūra, nāsā samvedana and paṭu—these are synonymous.

रोहितक

रोहितो दाडिमीपुष्पो रुहितो कुटशाल्मिलः ।
प्लीहारी रोहिणो रोही रक्तम्नः पारिजातकः ॥१३४॥

Rohitaka

Rohita, dāḍimī puṣpa, ruhīta, kuṭa śālmali, plīhārī, rohina, rohī, raktaghna and pārijātaka—these are synonymous.

मोचरस

88 मोचकः स्यान्मोचरसः शाल्मलीवेष्टकः स्मृतः । मोचनिर्यासकः पिच्छा मोचास्रावी च पिच्छकः ॥१३५॥

Moca rasa

Mocaka, moca rasa, śālmalī veṣṭaka, moca niryāsaka, picchā, mocāsrāvī and picchaka—these are synonymous.

ग्रजगधी

ग्रजगधी वत्सगधा कवरी प्तिवर्व्वरः ।

Aja gandhī

Aja gandh \bar{i} , vatsa gandh \bar{a} , kavar \bar{i} and $p\bar{u}ti$ varvara—these are synonymous.

सैरेयक

सैरेयकः सह्चर सैरेयः किकिरातक. ॥१३६॥

दासी सहचरो पिडी सैर्य्यको मृदुकटकः। रक्तपुष्पः कुरवकः पीतो ज्ञेयः कुरंटकः । नीलार्त्तगलकः प्रोक्तो वाणउँदानवाक्यपि ॥ १३७॥

Saireyaka

Saireyaka, sahacara, saireya, kımkirātaka, dāsī, piņdī, sairyaka and mṛdu kaṇṭaka—these are the synonyms of saireyaka. This plant with red flowers is called kuravaka, with yollow flowers is called kuranṭaka and with blue flowers is called ārta galaka as well as vāṇa undāna vāki.

गिरिकांगिका

हवेतस्यदा श्वेतपुष्पा कटभी गिरिकणिका । सितापराजिता श्वेता विषद्मी मोहनाशिनी । नीलस्यदाव्यक्तगधा नीलपुष्पा गवादिनी ॥ १३ ॥

Giri karņikā

Šveta syandā, śveta puṣpā, kaṭabhī, giri karṇikā, sitā aparājitā, śvetā, viṣaghnī and moha nāśinī—these are the synonyms of the white variety of giri karṇikā. Its blue variety is called nīla syandā, avyakta gandhā, nīla puṣpā and gavādinī.

कोकिलाक्ष

इक्षुरः क्षुरको ध्वंडः कोकिलाक्षः क्षुरः स्मृतः।
90
तैलकटोऽतिक्षुरक्षः वालिका च सुगंधिका ॥ १३६॥

Kokilākṣa

Iksura, kṣuraka, dhvaṇḍa, kokılākṣa, kṣura, taila kaṇṭa, ati kṣurakṣa, vālikā and sugandhikā—these are synonymous.

कार्प्यास

कार्प्पासः पटदस्तूल छादनो वादर[.] पि**चुः** ।

Kārpāsa

Kārpāsa, paṭada, tūla, chādana, vādara and picu—these are synonymous.

ग्राराम शीतला

Ārāma šītalā

Ārāma śītalā, deva gandhā and kukkuţa mardaka—these are synonymous.

ताम्रचुडः

Tāmra cūda

Kukkura dru, tāmra cūḍa, sūkṣma patra, and mṛdu chada—these are synonymous.

वामी

Vāmī

 $V\bar{a}m\bar{\imath}$, śamkha dharā, vāri, brāhmī and hima mocikā—these are synonymous.

वलामोटा

Valā moţā

Valā moṭā, jayā, sūkṣma patrā and aparājitā—these are synonymous.

शरप् खा

शरपुंखा कालशाकं प्लीहारि कालिका मता ॥१४२॥

Śara puṁk hā

Sara pumkhā, kāla śāka, plīhāri and kālikā—these are synonymous.

मयूर शिखा

मयूराह्वशिखा ज्ञेया साहस्रमधुकछदा ।

Mayūra sikhā

 $May\bar{u}r\bar{a}hva$ śikhā and sāhasra madhuka chadā—these are synonymous.

लक्ष्मणा

नक्ष्मणा पुत्रदा रक्ता विदुपत्रा च नागिनी ॥ १४३ ॥

Lakşmanā

Lakṣmaṇā, putradā, raktā, vindu patrā and nāginī—these are synonymous.

मांसरोहिएगि

भासरोहिण्यतिरुहा वृन्ता चम्मंकशा कशा ।

Māṁsa ≀ohiṇī

 $M\bar{a}msa\ rohin\bar{i},\ atiruh\bar{a},\ vrnt\bar{a},\ carma\ kaśā$ and kaśā—these are synonymous.

श्रस्थिसहार

म्रस्थिसहारको वज्रवल्लरी कोष्ट्घटिका ॥ १४४ ॥

Asthi samhāra

Asthi samhāraka, vajra vallarī and kroṣṭu ghaṇṭikā—these are synonymous.

अक्कं

श्रवकः सूर्याह्वयः क्षीरी सदापुष्पा विकीरणः । 100 मंदारो वसुकोन्याक्को राजाहीं दीर्घपुष्पकः ॥ १४५ ॥

Arka

Arka, sūryāhvaya, kṣīrī, sadā puspā, vikīrana, mandāra and vasuka—these are the synonyms of arka. It has another variety which is called rājārha and dīrgha puspaka.

करवीर

करवीरोऽरुवहा श्वेतपुष्पा स्यात् शतकुंभकः । रक्तपृष्पोऽपरश्चंडो लगुडः करवीरकः ॥ १४६॥

Karavīra

Karavīra, aśvahā, śveta puṣpā and śata kumbhaka—these are the synonyms of karavīra having white flower. The other variety having red flower has synonyms like caṇḍa, laguḍa and karavīraka.

धस्तूर

धत्त्ररः कितवो धूर्त्तो देवता मदनः शठः । उन्मत्तो मानुलस्तुरी तरलः कनकाह्वयः ॥ १४७ ॥

Dhattūra

Dhattūra, kitava, dhūrta, devatā, madana, śaṭha, unmotta, mātula, turī, tarala and kanaka—these are synonymous.

कलिहारी

विह्नमुखी लागली गर्भपातनी । विह्नमुखी लागली गर्भपातनी । 103 विद्याल्या हलिनी सीरीक्रमा वा शुक्रपुष्टिपका ।।१४८।।

Kalihārī

Kalihārī, vahni mukhī, lāngalī, garbha pātanī, viśalyā, halinī, sīrīkramā and śukra puṣpikā—these are synonymous.

कुमारी

कुमारी मंडला माता गृहकन्या सपिच्छला ॥ १४६ ॥

Kumārī

Kumārī, maṇḍalā, mātā, grha kanyā and sapicchalā—these are synonymous.

भंगा

भंगा गंजा मातुलानी मोहिनी विजया जया।

Bhangã

Bhangā, gañjā, mātulānī, mohinī, vijayā and jayā—these are synonymous.

कांचनी

7 04

कांचनी शोणफलिनी काकायुः काकवल्लरी ॥ १५० ॥

Kāñcanī

 $K\bar{a}\tilde{n}can\bar{i}$, $\dot{s}ona\ phalin\bar{i}$, $k\bar{a}k\bar{a}yu$, and $k\bar{a}ka\ vallar\bar{i}$ —these are synonymous.

दूर्वा

105

दूर्वा शिष्टा शीतकरी गोलोमी शतपिंवका । श्रन्या श्वेता श्वेतदडा भागंवी दुम्मेंना रुहा । १५१॥

Dūrvā

Dūrvā, śiṣtā, śīṭa karī, golomī and śata parvikā—these are the synonyms of one variety of dūrvā. Synonyms of the other variety are śveta, śveta daṇḍā, bhārgavī, durmanā and ruhā.

गंडदृष्वी

गडद्व्वा मत्स्यगंधा मत्स्याक्षी शक्लादनी।

Ganda dūrvā

Ganda dūrvā, matsya gandhā, matsyākṣī and śakulādanī—these are synonymous.

कास

106

कासः सुकांडः कासेक्षुरिषकः श्वेतचामरः ॥ १५२ ॥

Kāsa

Kāsa, sukānḍa, kāsekṣu, isaka and śveta cāmara—these are synonymous.

वर्भ

107 दर्भो बहिः कुञस्तीक्ष्णः सच्यग्रो यज्ञभवणः ।

Darbha

Darbha, barhi, kuśa, tīkṣna, sūcyagra and yajña bhūṣaṇa—these are synonymous.

मुं ज

Muñja

Muñja, kṣura, sthūla garbha, vānāhva, and brahma mekhala—these are synonymous.

नल

Nala

Nala, randhrī, puṣpa mṛtyu, dhamana, narttaka and naṭa—these are synonymous.

वश

Vaṁśa

Vamsa, veņu, kīcaka, karmāra and tvacī sāraka—these are synonymous.

खुरासानी यवानी

Khurāsāni yavāni

Yavānī, yāvanī, tīvra, turuṣkā and mada kāriṇi—these are synonymous.

खसखस

Khasa Khasa

Tila bheda, khasa tila, sukra puspa and latatphala—these are the synonyms of khasa khasa.

ग्राफ़ू

आफुकं तद्रसोद्भूत ग्रहिफेनमफेनकं ।

 $ar{A}phar{u}$

Āphūka, ahiphena and aphenaka—these are the synonyms of the drug prepared out of the juice of khasa khasa.

पातालगरुड

117 118 119 चिलहटो महामूल पातालगरुडाह्वयः ॥ १५६॥

Pātāla garuda

Cilahaţa, mahā mūla and pātāla garuḍa—these are synonymous.

NOTES AND REFERENCES

This is the 90th chapter of Ayurveda Śaukhyam in Todarānanda and the opening invocation reads as below:

यस्यानुरागातिशयेन पूर्णा गोपागना उद्धवमूचुरु.कौ।

प्राणप्रियैष्टोडरमल्लसज्ञं सर्वार्थपूर्णं कुरुतात् सभूपम् ॥

- 1. 'तस्मात् द्रव्यस्य' इति षष्ठपुस्तके पाठः ।
- 2. 'प्रमथ्या' इति षष्ठपुस्तके पाठ. ।
- 3. 'प्राणदास्मृता' इति षष्ठपुस्तके पाठ.
- 4. 'धात्रि' इति षष्ठपुस्तके पाठः।
- 5. 'स्याच्चटा' इति षष्ठपूस्तके पाठः ।
- 6. 'श्योनाकः' इति षष्ठपुस्तके पाठः ।
- 7. 'शल्यकारलु' इति षष्ठपुस्तके पाठः ।
- 'दुबिका' इति षष्ठपुस्तके पाठः ।
- 9. 'पुग' इति षष्ठपूस्तके पाठः ।
- 10. 'सोली' इति पचमषष्ठपुस्तकयोः पाठः।

- 11. 'देवतामणी' इति प्रथमपुस्तके पाठा ।
- 12 'स्वादु दुर्मुखी च' इति षष्ठपुस्तके पाठ.।
- 13. 'वनसा' इति षष्ठपुस्तके पाठः।
- 14. 'उरव्वातवैरोति चंचलः' इति पञ्चमपूस्तके पाठः ।
- 15 'विवंतुल' इति षष्ठपुस्तके पाठः ।
- 16. 'चूतफलो' इति षष्ठपुस्तके पाठः।
- 17. 'लम्बा' इति पञ्चमपुस्तके पाठः ।
- 18.. 'वशिर.' इति षष्ठपुस्तके पाठ ।
- 19. 'रेचि' इति षष्ठपुस्तके पाठ'।
- 20. 'सृत' इति प्रथमपुस्तके पाठः ।
- 21. 'अस्त्रा' इति प्रथमपुस्तके पाठः।
- 22. 'त्रिपुरा' इति षष्ठपुस्तके पाठः ।
- 23. 'वृषभाख्या' इति षष्ठपुस्तके पाठः ।
- 24. 'गवादिनी' इति षष्ठपुस्तके पाठः ।
- 25. 'विषादनी' इति प्रथमपुस्तके पाठ ।
- 26. 'कर्णी' इति प्रथमपुस्तके पाठ ।
- 27. 'पचुमन्द.' दति पञ्चमषष्ठपुस्तकयोः पाठः ।
- 28. 'निवकरः' इति षष्ठपुस्तके पाठः ।
- 29. 'समसेनक.' इति प्रथमपुस्तके पाठ.।
- 30. 'पूलक' इति पञ्चमषष्ठपुस्तकयोः पाठ: ।
- 31. 'हास' इति पञ्चमपष्ठपुस्तकयोः पाठ ।
- 32. 'सीरी' इति प्रथमपुस्तके पाठ.।
- 33. 'नाडिका' इति पञ्चमपुस्तके पाठः । 'नोलिका' इति षष्ठपुस्तके पाठः ।
- 34. 'केसरीश्रीमरी' इति प्रथमपुस्तके पाठः।
- 35. 'सिंधुवारकः' इति पञ्चमपुस्तके पाठः ।
- 36. 'सिंधुको' इति पञ्चमपुस्तके पाठ.।
- 37. 'शतपाद्' इति प्रथमपुस्तके पाठ.।
- 38. 'तिक्तातितेजिनी' इति प्रथमपुस्तके पाठ: ।
- 39. 'नंदनष्चीढानमेरुर्दीपवृक्षकः' इति पञ्चमपुस्तके पाठः । 'नंदनश्चीडानमेरुर्दीपवृक्षकः' इति प्रथमपुस्तके पाठः ।

- 40. 'महावृक्षः' इति षष्ठपुस्तके पाठः।
- 41. 'महाघोषा' इति घष्ठपुस्तके पाठः।
- 42. 'कुभिका' इति षष्ठपुस्तके पाठः ।
- 43. 'महा' इति षष्ठपुस्तके पाठः ।
- 44. 'भृगुद्भवा' इति षष्ठपुस्तके पाठः ।
- 45. 'शुष्क' इति षष्ठपुस्तके पाठः ।
- 46. 'कशेरकः' इति पञ्चमपुस्तके पाठः ।
- 47. 'दाविदालिका' इति षष्ठपुस्तके पाठः।
- 48. 'माचिका' इति पञ्चमपुस्तके पाठः । 'माविका' इति प्रथमपुस्तके पाठः ।
- 49. 'चालिका' इति षष्ठपुस्तके पाठः ।
- 50. 'वष्टा' इति प्रथमपुस्तके पाठः ।
- 51. 'शटीदत' इति षष्ठपुस्तके पाठः।
- 52. 'रंजिनी' इति षष्ठपुस्तके पाठः।
- 53. 'गौरि' इति षष्ठपुस्तके पाठः ।
- 54. 'म्र'कारको' इति षष्ठपुस्तके पाठः ।
- 55. 'वयकंटकः' इति षष्ठपुस्तके पाठः।
- 56. 'स्पष्टी' इति षष्ठपुस्तके पाठः।
- 57. 'सनपुष्पी' इति षष्ठपुस्तके पाठः।
- 58. 'आवर्त्तिका' इति षष्ठपुस्तके पाठ: ।
- 59. 'मदध्या' इति पष्ठपुस्तके पाठः ।
- 60. 'कम्माणी' इति षष्ठपुस्तके पाठः ।
- 61. 'सतसोद्भवः' इति पञ्चमपुस्तके पाठ ।
- 62 'छागला' इति प्रथमपुस्तके पाठः।
- 63. 'स्वरागरी' इति षष्ठपुस्तके पाठः ।
- 64. 'जालिन्यास्तुविषापह' इति प्रथमपुस्तके पाठः ।
- 65. 'कोटमादी' इति प्रथमपुस्तके पाठ.।
- 66. 'सोमक्षीरि' इति पष्ठपुस्तके पाठ.
- 67. 'वा दुली' इति प्रथमपुस्तके पाठः ।
- 68. 'मोहि' इति षष्ठपुस्तके पाठ'।
- 69 'खदिरी' इति षष्ठपुस्तके पाठ.।
- 70. 'वृषकदा' इति षष्ठपुम्तके पाठः।

- 71. 'कंदली' इति षष्ठपुस्तके पाठः।
- 72. 'लागुली' इति षष्ठपुस्तके पाठः।
- 73. 'स्याच्चहर्षभी' इति प्रथमपुस्तके पाठ.।
- 74. 'नया' इति षष्ठपुस्तके पाठः ।
- 75. 'विरवृक्षोग्निवनत्रकः' इति षष्ठपुस्तके पाठः ।
- 76. 'चिरपोटी' इति पंचमपुस्तके पाठः । चिरपोटी' इति षष्ठपुस्तके पाठः ।
- 77. 'कु तला' इति षष्ठपुस्तके पाठः।
- 78. 'लष्टी' इति षष्ठपुस्तके पाठः ।
- 79. 'मत्स्यगंधिर्मत्स्यादिनी' इति षष्ठपुस्तके पाठः ।
- 80. 'खरपणिका' इति षष्ठपुस्तके पाठः ।
- 81. 'शिखिडिनी' इति षप्ठपुस्तके पाठः ।
- 82. 'दीर्घपत्री' इति षष्ठपुस्तके पाठः।
- 83. 'वीरद्रुर्वहुपुत्रकाः इति षष्ठपुस्तके पाठः ।
- 85. 'पिंडाक.' इति षष्ठपुस्तके पाठः।
- 86. 'कुलंगकः इति षष्ठपुस्तके पाठः।
- 87. 'कुटशाल्मली' इति पञ्चमपुस्तके पाठः।
- 88. 'शाल्मलीचेष्टकः' इति प्रथमपुस्तके पाठ ।
- 89. 'कटसी' इति प्रथमपुस्तके पाठः । 'कटली' इति षष्ठपुस्तके पाठ ।
- 90. 'तैलकंटोतिक्षुरिक्ष.' इति पष्ठपुस्तके पाठः।
- 91. 'वोदनः' इति षष्ठपुस्तके पाठ.।
- 92. 'कृक्कुरमर्द् क' इति षष्ठपुस्तके पाठः ।
- 93. 'कुवकुटद्रुस्ताम्रचूडः' इति षष्ठपुस्तके पाठ ।
- 94. 'वासी' इति षष्ठपुस्तके पाठः।
- 95. 'पुत्रा' इति प्रथमपुस्तके पाठः।
- 96. 'चर्मांकसा' इति प्रथमपुस्तके पाठः।
- 97. 'कसा' इति प्रथमपुस्तके पाठः ।
- 98. 'क्रोष्ट्घडिका' इति पचमपुस्तके पाठः ।
- 99. 'वकीरण.' इति प्रथमपुस्तके पाठः।
- 100. 'वसुकान्योक्कों' इति प्रथमपुस्तके पाठः ।

- 101. 'वाठः' इति प्रथमपुस्तके पाठः ।
- 102. 'गर्भघातनी' इति षष्ठपुस्तके पाठ: ।
- 103 'शुक्तिपृष्टिपका' इति पञ्चमपृस्तके पाठः ।
- 104. 'कावोनी' इति प्रथमपुस्तके पाठः ।
- 105. 'शतपण्वंका' इति पंचमपुस्तके पाठः।
- 106. 'श्वेतवामर.' इति षष्ठपुस्तके पाठः ।
- 107. 'सून्यग्रो' इति पष्ठपुस्तके पाठः ।
- 108. स्थूलदभों' इति पञ्चमपुस्तके पाठः । स्थूलगभीं' इति षष्ठप्स्तके पाठः ।
- 109. 'वाताह्वो' इति षष्ठपुस्तके पाठः ।
- 110. 'तलो' इति प्रथमपुस्तके पाठः।
- 111 'गध्री' इति प्रथमपुस्तकं पाठः।
- 112. 'विट.' इति प्रथमपुस्तके पाठः ।
- 113. 'किचकः' इति पञ्चमपुस्तके पाठ ।
- 114. 'स्यात्कम्मीरम्भस्त्वविसारकः' इति षष्ठपुस्तके पाठः ।
- 115. 'यवानी' इति प्रथमपुस्तके पाठः ।
- 116. 'लमफल.' इति पञ्चमपुस्तके पाठः ।
- 117. 'ख़िलहटो' इति पञ्चमपुस्तके पाठः ।
- 118. 'महीम्ल इति षप्ठपुस्तके पाठ'।

This is the end of the 90th chapter of Ayurveda Sau-khyam in Todarānanda and colophon reads as below:

इति श्री महाराजाधिराज श्री टोडरमल्लविरिचते श्री टोडरानन्दे म्रायुर्वेदसौख्ये निघण्टौ स्रभयादिको हर्षो चतुरशीतितम (?)।

CHAPTER 32

शुण्ठी

शुण्ठी विश्वौषध विश्वं कटुभद्रं कटूत्कटम् । महौषध प्रृंगवेर नागरं विश्वभेषजम् ॥ १॥

Śunthī

Śunthī, viśauṣadha, viśva, kaţu bhadra, kaţūtkaţa, mahauṣadha, sṛṅgavera, nāgara and viśva bheṣaja—these are synonymous.

ग्राईकं

आर्द्रक शृगवेर तु कंदौषधमुदाहृतम् ।

 $\bar{A}rdraka$

Ārdraka, śṛngavera and kandauṣadha—these are synonymous.

मरिच

मरिचं विल्लिज तीक्ष्ण मिलनं श्यामभूषण ॥ २॥

Marica

Marica, vallıja, tīkṣṇa, malina and śyāma bhuṣana—these are synonymous.

पिप्पली

पिष्पली चपला कृष्णा मागधी मगधा कणा। कृष्णोपकुल्या वैदेही शौंडी स्यात्तीक्ष्णतंडुला॥ ३॥

Pippalī

Pippali, capalā, kṛṣṇā, māgadhī, magadhā, kaṇā, kṛṣṇā, upa-kulyā, vaidehī, śauṇḍī and tīkṣṇa tanḍulā—these are synonymous.

त्र्यूषरा, चतुरुषरा

विश्वोपकुल्यामिन्चैम्ब्यूषणं कटुकं कटु । ब्योपं कटुत्रय तत्स्यात्सग्रंथिः चतुरुषणम् ॥ ४॥

Tryūşana and Caturuşana

Viśva, upakulyā and marica, taken together, are called tryūṣaṇa and its synonyms are kaṭuka, kaṭu, vyoṣa and kaṭutraya. Along with granthi, they are called caturuṣaṇa.

विष्यली मल

कणामूलं कटुग्रंथि पिष्पलीमृल भूषणम् । पडग्रथि ग्रंथिकमलं मागधं वटिकाशिरः ।। ५ ॥

Pippalī mūla

Kaņā mūla, katu granthi, pippalī mūla, bhūṣaṇa, ṣaḍgranthi, granthika mūla, māgadha and vaṭikā śira—these are synonymous.

चव्य

चव्य चव्यनम्हिष्टं चिवका कोलविल्लका ।

Cavya

Cavya, cavyana, cavik \bar{a} and kola vallik \bar{a} —these are synonymous.

498 Materia Medica

गजपिप्पली

तत्फलं श्रोयमी हस्तिमगधा गजपिष्पली ॥६॥

Gaja pippalī

The fruit of cavya is called śreyasī, hasti magadhā and gaja pippalī.

चित्रक

1 चित्रको हुतभुग्व्यालः दारुणो दहनोऽरुणः । 2 ग्रग्निपाली हुविः पाठी विह्निनामा विशेषतः ॥ ७ ॥

Citraka

Citraka, hutabhuk, vyāla, dāruņa, dahana, aruņa, agni pālī, havis, pāṭhī and vahnināma—these are synonymous.

पंचकोल, षडुषरा

पिष्पली मगधामुल चव्यनागरचित्रकै: । पंचकोलं समरिचं पड्षणमुदाहतम् ॥ ८॥

Pañcakola & Şadūşaņa

Pippalī, magadhā mūla, cavya, nāgara, and citra, taken together, they are called pañca kola. Along with marica, they are called sadūsana.

शतपृष्पा

उ 4 5 जनपुष्पा शिफा घोषा शताह्व कारवी मिशी। 6 ग्रवाकपुष्पी त्वचिछत्रा सेविका मगधी परा ॥ ६ ॥

Śatapuşpā

Satapuṣpā, śiphā, ghoṣā, śatāhva, kāravī, misī, avāk puṣpī, tvaci chatrā, sevikā and māgadhi—these are synonymous.

मिश्र ग

7 मिश्रेया मिश्रा बालीनो बाली बोतबिवा मना ।

Miśreyā

Misreyā, miśra. śālīna, śalī and śita śivā—these are synonymous.

मेथी

भेथिका वस्तिका सेलुराहित्थो वनमेथिका ।
 अहित्थोल्पगुणस्तस्माद्वाजिनां स त पूजितः ॥ १० ॥

Methī

Vastikā and selu are the synonyms of methikā. Vana methikā (wild variety) is called $\bar{a}hittha$. The latter is inferior in quality but it is very useful for horses.

ग्रजमोदा

अजमोदात्युग्रगंधा मोदा हस्तिमयूरकः । खराह्या कारवी वल्ली वस्तिमोदा च मक्कंटी ॥११॥

A jamodā

Ajamodā, atyugra gandhā, modā, hasti mayūraka, kharāhvā, kāravī, vallī, vasti modā and markaṭī—these are synonymous.

जीरा (क्षेत)

जीरकं दीर्घकं शुक्लमजाजी कणजीरकम् ।

Jīraka (śveta)

Jīraka, dīrghaka, śukla, ajājī and kaņa jīraka—these are synonymous.

ंजीरा (कृष्स्)

जीरकं जारणं कृष्णं वर्षाकालसुगंधिका ॥ १२ ॥

Jīrā (kṛṣṇa)

Jīraka, jāraņa, kṛṣṇa and varṣākāla sugandhikā—these are synonymous.

उपक् निका

कालिका वापिका कुंची कारवी चोपकुंचिका । 10 पृथ्वीका सुपवी पृथ्वी स्थूलाजाज्युपकालिका ॥ १३॥

Upakuñcikā

Kālikā, vāpikā, kuñcī, kāravī, upa kuācikā, pṛthvīkā, suṣavī, pṛthvī, sthūlājāji and upa kālikā—these are synonymous.

यवानी

11 यवानी दीप्यको दीप्यो दीपनीया यवानिका । 12 जयसाह्वोग्रगंधिः स्यात् जवह्वा भूकदंबकः ।। १४ ॥

Yavānī

Yavānī. dīpyaka, dīpva, dīpanīyā, yavānikā, javasāhvā. ugra gahdhi, javahvā and bhūkadambaka—these are synonymous.

चौहारी यवानी

13 जवानीया जवानी स्याच्चौहारी जंतुनाशन: ॥ १५ ॥

Cauhārī yavānī

Javānīyā, javānī, cauhārī and jantu nāśana—these are synonymous.

ग्रजगंधा

म्रजगंधा पूर्ति कीटी वर्ष्वरी पूर्तिवर्द्धनः । कारवी खरपुष्पा च तृंगी पृतिमय्कः ॥ १६ ॥

Ajagandhā

Ajagandhā, pūti, kīţī, vervarī, pūti vardhana, kāravī, khara puṣpā, ruṅgī, pūti mayūraka—these are synonymous.

वचा

वचोग्रगंधा गोलोमी पड्ग्रथा जटिला तथा । जटिला शतपव्यस्थि लोमशा हैमवस्यपि ॥ १७॥

Vacā

Vacā, ugra gandhā, golomī, ṣaḍgranthā and jaṭilā—these are the synonyms of vacā. There is another variety of vacā whose synonyms are jaṭilā, śata parvā, lomaśā and haimavatī.

हपुषा

हपुषा बपुषा विस्ना विगन्धा विश्वगंधिका । 14 ग्रन्या स्वच्छफला ध्वांक्षनाशिनी मत्स्यगंधिका ॥१८॥

Hapuşā

Hapuṣā, vapuṣā, visrā, vigandhā and viśva gandhikā—these are the synonyms of hapusā.

Another variety of hapuṣā is called svaccha phalā, dhvāmkṣa nāśinī and matsya gandhikā.

विद्धंग

विडंगं जंतुहननं कृमिध्नं क्षुद्रतंडुलम् । 15 16 भूतध्नी तंडुला घोषा करालं भृङ्गमालिका ॥ १६ ॥

Viḍaṅga

Vidanga, jantu hanana, kṛmighna, kṣudra taṇḍula, bhūtaghnī, taṇḍulā, ghoṣā, karāla and bhṛṅga mālikā—these are synonymous.

धान्यक

भान्यकं धान्यका धान्यं धानेयं चतुरन्नकम्।

१८
कुस्तुंबुरुस्तदार्द्रतुधाने धानेय कालिका ॥ २०॥

Dhānyaka

Dhānyaka, dhānyakā, dhānya, dhāneya, caturannaka and kustumburu—these are the synonyms of the dried variety of dhānyaka. When green, this is called dhāne, dhāneya and kālikā.

हिंगुपत्री

हिंगुपत्री पृथुस्तन्वी पृथ्वीका चारुपत्रिका । वाष्पिका कारवी तंद्री बिल्विका दीर्घिका तथा ॥२१॥

Hingu patrī

Hingu patrī, prthustanvī, prthvīkā, cāru patrikā, vāspikā, kāravī, tandrī, bilvikā and dīrghikā—these are synonymous.

हिंग

हिंगु वाह्नीकमत्युग्नं रामठं भूतना**शनम्** । ग्रान्टगंध जरण जंतुकं सूपध्यनम् ॥ २२ ॥

Hiṅgu

Hingu, vāhlīka, atyugra, rāmaṭha. bhūta nāśana, āruṭa gandha, jaraṇa, jantuka and sūpadhūnana—these are synonymous.

व्रशरोचना

वंशजा वैणवीक्षीरी त्वक्क्षीरी वंशरोचना । नुगाक्षीरी नुगावंशी वंशक्षीरी शुभा मिता ॥ २३ ॥

Vamsa rocanā

Vamsajā, vaiņavī kṣīrī, tvak kṣirī, vamsa rocanā, tugā kṣiri, tugā vamsī, vamsa kṣīrī subhā and sitā—these are synonymous.

सैन्धव

सैन्धवं सिंधुजं शुद्धं मणिमंथं पटूत्तमम् ।

Saindhava

Saindhava, sindhüja, śuddha, mani mantha and patüttama—these are synonymous.

सौवर्चल

सौवर्च्चल सुगधाक्षं रुचकं हृद्यगंधकम् ॥ २४॥

Sauvarcala

Sauvarcala, sugandhākṣa, rucaka and hṛdya gandhaka—these are synonymous.

विड

20 विडं कृत्रिमकं पाक्यं धूर्तं द्राविडमासुरम् ।

Viḍa

Vida, kṛtrimaka, pākya, dhūrtta, drāvida and āsura—these are synonymous.

सामुद्र लवरा

21 सामुद्र वारिसंभूतमक्षीवं वशिरं तथा ॥ २५ ॥

Samudra lavana

Sāmudra, vārisambhūta, akṣīva and vasira—these are synonymous.

ग्रीद्भिदलवण

स्रौद्भिदं भूमिज भौमं पार्थिवं पृथिवीभवम्।

Audbhida lavana

Audbhida, bhūmija, bhauma, pārthiva and pṛthivī bhava—these are synonymous.

रोमकलवरा

गंडाख्य रोमलवणं रोमसाकंभरीभवम् ॥ २६॥

Romaka lavaņa

Gandākhya, roma lavaņa and roma sākambharī bhava—these are synonymous.

पांशलवरा

क्षार पांश्भवं त्वोषमीषं पाशवनं वस्।

Pāmśu lavaņa

Kṣāra, pāmśu bhava, oṣa, auṣa, pāśavana and vasu—these are synonymous.

504 Materia Medica

काच लवरा

काचं त्रिक्टं पाक्याह्वं लवणं काचसंभवम् ॥ २७ ॥

Kāca lavaņa

Kāca, trikūţa, pāk yāhva, lavaņa and kāca sambhava—these are synonymous.

यवक्षार

यवक्षारः सूक्ष्मणको यावशूको यवाग्रजः ।

Yava kṣāra

Yava kṣāra, sūkṣmaṇaka, yāvaśūka and yavāgraja—these are synonymous.

स्वजिक्षार

स्वर्जिका स्वर्जिकः पाक्यः सुखवर्च्चःसुवर्ज्विका ।। २८ ॥

Svarji ksāra

Svarjikā, svarjika, pākya, sukhavarca and suvarcikā—these are synonymous.

टंकरग

22 टंकणो मालतीजातो द्राविलोह विशुद्धिद.।

Tankana

Tankaņa, mālatī jāta, drāviloha and visuddhida—these are synonymous.

सुघाक्षार

मुधामृताह्वयः शौधः भूषणं कटुशक्करा ॥ २६ ॥

Sudhā kṣāra

Sudhā, amṛtā, śaudha. bhūṣaṇa and kaṭu śarkarā—these are synonymous.

सर्वक्षार

पलाशतिलनालश्वदंष्ट्रक: कदलीभवः

ग्रपामार्गोऽक्कं सेहुंड मोक्षकादिसमुद्भवः ॥ 23 क्षारा विद्विसमा सर्व्ेपाचना भेदि दारणाः ॥ ३०॥

Kṣāras in general

Kṣāras collected from palāśa, tila nāla, śvadamṣṭrā, kadalī, apāmārga, arka, sehuṇḍa and mokṣaka are all like fire. They promote digestion. They have the property of penetrating and scraping.

NOTES AND REFERENCES

1. This is the 91st chapter of Ayurveda Saukhyam in Todarā-nanda, and the opening invocation read as below:

मनोरथान् माथुरसज्जनानां यो माधवो पूरयद्वजनेत्रः । कत्ता तथा टोडरमल्लभूपे भूयात्कृपालुर्जनताहिताथें ।।

- 2. 'हतभुकालो' इति षष्ठपुस्तके पाठः ।
- 3. 'पाली' इति षष्ठपूस्तके पाठः ।
- 4. 'शफा' इति प्रथमपुस्तके पाठः ।
- 5. 'व्योषा' इति षष्ठपुस्तके पाठः ।
- 6. 'मिसि' इति प्रथमपुस्तके पाठः ।
- 7. 'त्वविछित्रा' इति षष्ठपूस्तके पाठः ।
- 8. 'शितशिवा**' इ**ति प्रथमपुस्तके पाठः ।
- 9. 'सेलुर इथो' इति प्रथमपुस्तके पाठ: ।
- 'वर्षाकालीसुगंधिका' इति प्रथमपुस्तके पाठः ।
 'वर्षाकालस्गधिकम्' इति पष्ठपुस्तके पाठः ।
- 11. 'सुखटी' इति षष्ठपुस्तके पाठ: ।
- 12. 'जवानी' इति प्रथमपुस्तके पाठः ।
- 13. 'स्यात् द्यवह्वा' इति षष्ठपुस्तके पाठ: ।

- 14. 'यवानीया' इति पंचमपुस्तके पाठः ।
- 15. 'ध्वाक्षनाशनी' इति प्रथमपुस्तके पाठः ।
- 16. 'कमलं' इति प्रथमपुस्तके पाठः ।
- 17. 'मृगमालिनी' इति प्रथमपुस्तके पाठः।
- 18. 'च वितुन्नकं' इति पंचमपुस्तके पाठः । 'चतुस्रकं' षष्ठपुस्तके पाठः ।
- 19. 'धानी' इति षष्ठपुस्तके पाठः।
- 20 'लवणोत्तमम्' इति प्रथमपुस्तके पाठः ।
- 21. 'द्राविडमासिरम्' इति प्रथमपुस्तके पाठः ।
- 22. 'वारिजं' इति प्रथमपुस्तके पाठ: ।
- 23. 'मारती' इति षष्ठप्रतके पाठः ।
- 24. This is the end of 91st chapter Ayurveda Saukhyain Toḍarā-nanda and the colophon reads as below:

इति श्रीमहाराजाधिराज श्रीटोडरमल्लविरिचते टोडरानंदे श्रायुर्वेद-सौस्ये निघटौ सुपादिकोहर्षः पंचाशीतितमः (?) ।

CHAPTER 33

कर्ष्यु रः

कर्पूर स्फटिकश्चद्रः सिताभ्रो हिभवालुका । 1 हिमोपलः शीतरजो भतिकस्तु सिताह्वयः॥१॥

Karpūra

Karpūra, sphaṭika, candra, sitābhra, hima valukā, himopala, sīta raja, bhutika and sitāhvaya—these are synonymous.

कस्तूरी

2
करतूरिका मृगमदो वेघ्येमुख्या मृगांडजा ।
मृगनाभिरथान्था स्याल्लताकस्तूरिकामदः ।
3 4 5
मार्जारी प्रीतिका प्तीवासः स्याद्गंधिवेलिका ॥२॥

Kastūrī

Kastūrikā, mṛga mada, vedhye mukhyā, mṛgāṇḍaja and mṛga nābhi—these are the synonyms of kastūrī.

Another variety of it (which is derived from a plant) is called latā kastūrikā-mada, mārjārī, prītikā, pūtīvāsa and gandhi velikā.

चंदन

चंदन तिलपणं स्यान्महाहँ श्वेतचंदनम् । भद्रश्रीयं मलयज गोशीर्षं गधसारकम ॥३॥

Candana

Candana, tila parṇa, mahārha, śveta candana, bhadra śrīya, malayaja, gośīrṣa and gandha sāraka—these are synonymous.

रक्तचंदन

रक्त चंदनमृहिष्टं लोहितं क्षुद्रचदनम् । ताम्रसारं रक्तमारं ज्योतिसोमं च रंजनम ॥ ४॥

Rakta candana

Rakta candana, lohita, kṣudra candana, tāmra sāra, rakta sāra, jyoti soma and rañjana—these are synonymous.

पीतचन्दन

कालीयकं पीतसार पीतं नारायणप्रियम् ॥ ५ ॥

Pīta candana

Kālīyaka, pīta sāra, pīta and nārāyaņa priya—these are synonymous.

कृष्णागुरु

क्रष्णागुरुः स्वादुगुरु राजार्ह विश्वरुपकम् । जांगलं शीतजलिनं कृमिघ्नममलार्यकम् ॥ ६॥

Kṛṣṇāguru

Kṛṣṇāguru, svādvaguru, rājārha, viśva rūpaka, jāṅgala, śīta nalina, kṛmighna and amalāryaka—these are synonymous.

क कुम

कंकुम चार्ग्वाह्नीकं वर्ण्यमग्निशिखं वरम् । 7 8 काश्मीरंपीतवस्त्राह्वं संकोचं पिशुनं शठम् ॥ ७ ॥

Kumkuma

Kumkuma, cāru vāhlīka, varņya, agni śikha, vara, kāśmīra, pīta vastrāhva samkoca, piśuna and śoṭha—these are synonymous.

शीलारस

सिल्हकः कपिलो धुम्रः तुरुष्कः पिंडितः कपिः ।

Śilārasa

Silhaka, kapila, dhūmra, turuṣka, piṇḍita and kapi—these are synonymous.

एलवालक

10 एवालुकमेलवालु वालुकं हरिवालुकम् ।। ८ ।।

Ela vāluka

Evāluka, elavālu, vāluka and hari-vāluka—these are synonymous.

जातीफल

11 12 जातीफलं जातिसुतं शालुकं मालतीसुतम् ।

Jātī phala

Jātī phala, jāti suta, śālūka and mālatī suta—these are synonymous.

जातीपत्री

13 जातीपत्री जातिकोशो मालतीपत्रिका तथा।। ६ ॥

Jātī patrī

 $J\bar{a}t\bar{\imath}$ $patr\bar{\imath}$, $j\bar{a}ti$ $ko\acute{s}a$ and $m\bar{a}lati$ $patrik\bar{a}$ —these are synonymous.

लवंग

14 लवंगं शिखिरं डिठ्यं लवं चदनपुष्पकम् । श्रीपुष्पं देवकुसुमं श्रृंगारं वारिसंभवम् ॥ १०॥

Lavanga

Lavanga, śikhira, dithya, lava, candana puṣpaka, śrīpuṣpa, deva kusuma, śṛṅgāra and vāri sambhava—these are synonymous.

कंकोल

Kaṁkola

Kamkola, kaţu kamkola, mārīca and mādhavocita—these are synonymous.

सूक्ष्मैला

Sūk șmailā

Elā, truţi, candra vālā, vahulā, niṣkuṭi, dvijā, kapota varṇā sūkṣmailā, varaṭi, drāvidī and sakhī—these are synonymous.

स्थुलैला

Sthūlailā

Sthūlailā, tripuţā, kanyā, bhadroilī and tridivodbhavā—these are synonymous.

त्वक्

Tvak

Tvak, varānga, sakala, tvakoca, tanuka, vara, lāṭa parṇya, ghana, bhṛṅga. guḍa tvak and svarna bhūmika—these are synonymous.

तेजपत्र

ात्र पत्र दलाह्वं तापसं तमालं रोम रोमशम् ।

Teja patra

Patra, dalāhva, tāpasa, tamāla, roma and romaša—these are synonymous.

नागकेसर

20 21 नागकेसरकं नागं चांपेयं केशरंजनम् ॥ १४॥ नागपुष्पं नागिकजिल्कं कनकं हेम कांचनम् । मारुह्यं हाटकं चैव जांवनंद प्रकीत्तितम् ॥ १५॥

Nāga kesara

Nāga kesaraka, nāga, cāmpeya, keśa rañjana, nāga puṣpa, nāga kiñjalka, kanaka, hema, kāñcana, māruhya, hāṭaka and jāmbūnada—these are synonymous.

त्रिसुगंधि, चतुर्जातक

एलादित्रिभिरुहिप्ट त्रिजानं त्रिसुगंधिकम् । चतुरुर्जात सनागं च द्वयं वानकफापहम् ॥ १६ ॥

Trisugandhi and caturjāta

Elā, tvak and patra—these three taken together are known as trijāta and also trisugandhi. Along with nāga, they are called caturjāta. Both of them alleviate vāta and kapha.

तालीस

तालीमपत्रं नालीसं धात्रीपर्ण्यं गुकोदरम् । 22 ग्रगर ग्रथिकापत्र पत्राद्य नुलसीच्छदः ॥ १७॥

Tālīsa

Tālīsa p.tra, tālisa, dhatrī parņī and śukodara—these are the synonyms of tālisa.

It has another variety which is called granthikā patra, patrādhva and tulasī chada.

सरल

Sarala

Sarala, nandana, kheḍa, nameru and pīta vṛkṣaka—these are synonymous.

श्रीवास

Śrīvāsa

Śrīvasa, vestaka, dāsī, śrīnivāsa and kapi druma—these are synonymous,

बाला

Bālā

Bālaka, vāri, hrīvera, pingamāna, mana, kaca, udīcya, vajra manthāhva, variṣṭha and gandhe mūlaka—these are synonymous.

जटामांसी

Jatā māmsī

Māmsī, jaṭā, bhūta keśī, kravyādi, nalada, śikhā—these are the synonyms of jaṭā māmśī.

There is another variety of it which is called $p\vec{u}tan\bar{u}$, $l.e\langle i, gandha m\bar{a}ms\bar{i}$ and $pis\bar{a}cik\bar{a}$.

उशी र

27

उशीरमभयं सेव्यं वीरं वीरणम्लकम् ।

Uśīra

Uśīra, abhaya, sevya, vīra and vīraņa mūlaka—these are synonymous.

रेणुका

रेणुका कपिला कौती पांडुपुत्री हरेणुका ॥ २१ ॥

Renukā

Reņukā, kapilā, kauntī, pāņdu putrī and hareņukā.

प्रियंगु

प्रियंगुः फलिनी श्यामा कांताह्वा नंदिनी लता।

Priyangu

Priyangu, phalinī, śyāmā, kāntāhvā, nandinī and latā—these are synonymous.

पारिपेल

28 29 30 पारिपेल पूट वान्य श्काह्वं पारिपेलवम् ॥ २२॥

Pāripela

Pāripela, puṭa, vānya, śukāhva and pāripelava—these are synonymous.

शैलेय

्रा शैलेय स्थविरं वृद्धं शिलापुष्पं शिलोद्भवम् ।

Śaileya

Saileya, sthavira, vrddha, śilā puṣpa and śilodbhava—these are synonymous.

कुं दुरु

कुंदुरुम्मेंचकः कंडूः खर्जरो भीषणो बली ।। २३ ।।

Kunduru

Kunduru, mecaka, kaṇḍū, kharjara, bhiṣaṇa and balī—these are synonymous.

गुग्गुलु

गुग्गुलु सालनिर्यासो माहिषाक्षः पलंकषा ।

जटायु कौशिकोदुर्गः देवधूपः शिवः पुरः ॥ २४ ॥

Guggulu

Guggulu, sāla niryāsa, mahiṣākṣa, palaṅkaṣā, jaṭāyu, kauśika, durga, deva dhūpa, śiva and pura—these are synonymous.

राल

रालः सर्ज्जरसो यक्षधूप: सर्ज्जोग्निवल्लभः । 33 34 35 क्षणकः शालनिर्यासो लाख्यास्यललनो वरः ॥ २५ ॥

Rāla

Rāla, sarja rasa, yaksa dhūpa, sarja, agni vallabha, kṣaṇaka, śāla niryāsa, lākhyā, āsya lalana and vara—these are synonymous.

स्थौणेयक

स्थौणेयक बहंचूड शुकपर्ण शुक्छद: ।

Sthauneyaka

Sauņeyaka, barha cūḍa, śuka parņa and śuka chada—these are synonymous.

चोरक

चोरकः कितवश्चडो दुःपुत्रः शंकनो रिपुः ॥ २६ ॥

Coraka

Coraka, kıtava, caṇḍa, duḥputra, śamkana and ripu—these are synonymous.

एकांगी

मुरा गधवती दैत्या गंधाढ्या सूरिभः कृटिः ।

Ekāngī

Murā, gandhavatī, daityā, gandhāḍhyā, surabhi and kuṭī—these are synonymous.

कर्चूर

कर्चूरो द्रविडो गंधमूलको दुर्लभः शटी ॥ २७॥

Karcūra

Karcūra, dravida, gandha mūlaka, durlabha and śaţi—these are synonymous.

शटी

37 शठी पलाशी षडंग्रथा सुव्रता गंधमूलिनी ।

Śaţī

Śaţhī, palāśī, ṣaḍgranthā, suvratā and gandha mūlinī—these arė synonymous.

स्पुक्का

38 स्पृक्का सृक् ब्राह्मणी देवी निम्मील्या कूलिला वधुः ॥ २८ ॥

Spṛkkā

Spṛkkā, sṛk, brāhmaṇī, devī, nirmālyā, kūlilā and vadhu—these are synonymous.

ग्रंथिपर्गी

39 **40** ग्रथिपर्णो नीलपुष्प शुकपुष्पं विवर्णकम् ।

Granthi parnī

Granthi parņa, nīla puspa, śuka nusna and vivarņaka—these are synonymous.

नली

निलिका नर्त्तकी शुन्या निर्मेध्या घमनी नटी ॥ २६॥

Nalī

Nalik \bar{a} , nartak \bar{i} , śūny \bar{a} , nīrmedhy \bar{a} , dhaman \bar{i} and naț \bar{i} —these are synonymous.

पव्मक

पद्मकं मलयश्चारः पीतरक्तश्च सुप्रभः।

Padmaka

Padmaka, malaya, cāru, pīta rakta and suprabha—these are synonymous.

पुंडरीक

प्रपौडरीक पौड़ाह्वं शतपुष्पं सुपुष्पकम्।। ३०।।

Puṇḍarīka

Prapaundarīka, paundrāhva, śatapuṣpa and supuṣpaka—these are synonymous.

तगर

तगरं वर्हिणं जिह्यां चक्राह्वं नहुषं नतम्। 41 अपर पिडितगरं दीनं कट्महोरगम्।। ३१।।

Tagara

Tagara, varhina, jihma, cakrāhva, nahuṣa, and nata—these are the synonyms of tagara.

There is another variety of it which is known as piṇḍi tagara and its synonyms are dīna, kaṭn and mahoraga.

गोरोचना

गोरोचना रुचिगौरी रोचना पिगला मता । मगल्या गौतभी मेध्या वध्या गोपित्तसंभवा ॥ ३२॥

Gorocanā

Gorocanā, ruci, gaurī, rocanā, pingalā, mangalyā, gautamī, medhyā, vandhyā and go pitta sambhavā—these are synonymous.

नख

Nakha

Nakhānka, nakhara, śilpī, hanurnāga, hanu, khura, śukti, śankha and vyäghra nakha—these are the synonyms of nakha.

There is another variety (of it) which is known as hyāhya tala and pāda.

पतग

Patanga

Patanga, paṭa rāga, rak ta kāṣṭha, kucandana, surangaka, jagatyāhva, pattūra and paṭa ranjana—these are synonymous.

लाक्षा

Lāksā

Lākṣā, nirbharsana, rakta druma, vyādhi, palamkaṣā, kṛmijā, jantudā, āsyāhvā, yāvaka, raktaka and mala—thrse are synonymous.

पर्पटी

Parpați

Parpaţī, rañjanī, kṛṣṇā, yatukā, jananī and janī—these are synonymous.

पब्म

पिंद्मनी विशिनी ज्ञेया निलनी सूर्य्यवल्लभा ।।३६॥ क्मुद्धती कैरविणी क्मुसुडुपितिप्रिया ।

Padma

Padminī, višinī, nalinī, sūrya vallabhā, kumudvatī kairaviņī kumudi and udupati priyā—these are synonymous.

पव्मचारिएगी

पद्मचारिण्यतिचरा पद्माह्वा चारटी मता।। ३७॥

Padma cāriņī

Padma cāriņī, aticarā, padmāhvā and cāraţī—these are synonymous.

श्वेतकमल

कमलं श्वेतमंभोजं सारस सरसीरुहम् । सहस्रपत्रं श्रीगेहं शतपत्रं कुशेशयम् ॥ ३८ ॥ पंकेरुहं तामरसं राजीवं पुष्करे रुहम् । ग्रन्छमंभोरुहं पद्म पुंडरीकं च पंकजम् ॥ ३६ ॥ सरोजं निलनी नीलमरिवदं महोत्पलम् ।

Śveta kamala

Kamala, śvetamambhoja, sārasa, sarasī ruha, sahasra patra, śrīgeha, śata patra, kuśeśaya, pankeruha, tāmarasa, rajīva, puṣkareruha, accha, ambhoruha, padma, puṇḍarīka, pankaja, saroja, nalinī, nīla, aravinda and mahotpala—these are synonymous.

रक्तोत्पल

तोपलरक्तं कोकनदं हल्लक रक्तगंधिकम् ।। ४० ॥

Raktotpala

Raktotpala, kokanada, hallaka and rakta gandhika—these are synonymous.

मीलोत्पल

नीलोत्पलं कुवलयं भद्रमिदीवरं मतम् । एतदेव सितंकिचित्कुमुदं कैरवं कुमृतु ॥ ४१ ॥

Nīlotpala

Nīlotpala, kuvalaya, bhadra and indīvara—these are the synonyms of nilotgala.

It has another variety which is slightly wh te and its synonyms are kumuda, kairava and kumut.

कल्हार

कह्लारं ह्रस्वपाथोजं सौम्य सौगंधिक मतम् ।

Kalhāra

Kalhāra, hrasva pāthoja, saumya and saugandhika—these are synonymous.

कमल केशर

49 किजलकः केसरं गौरमापीतं कांचनाह्नयम ॥ ४२ ॥

Kamala keśara

Kiñjalka, kesara, gaura, āpīta and kāñcanāhvaya—these are synonymous.

पद्मबीज

पद्मबीजं तु गालोढ पद्माह्वं पद्मककर्तटी ।

Padma bīja

Padma bīja, gāloḍha, padmāhva and padma karkaţi—these are synonymous.

मृगाल

मृणालं विसमंभोजं नालं च नलिनी रुहम् ॥ ४३ ॥

Mrnāla

Mṛṇāla, visa, ambhoja, nāla and nalinī ruha—these are synonymous.

शालुक

पद्मादिमूलं शालूकं शालीनं करहाटक ।

Śālūka

Śālūka, śālīna and karahāṭaka—these are synonymous of the rhizome (mūla) of padma etc.

जाती

जाती प्रियंवदा राजी मालती सुमना मता ।। ४४ ।।
पीतजात्यपरा पीतपुष्पा काञ्चनपुष्पिका ।
स्वेतजाती स्वर्णजाती वधनामा जयंतिका ।। ४४ ।।

Jātī

Jātī, priyambadā, rājī, mālati and sumanā—these are the synonyms of jātī.

There is another variety of it which is yellow in colour and it is called $p\bar{\imath}_{l}a$ puspā and $k\bar{a}\bar{n}cana$ pusp $ik\bar{a}$.

The white variety of it is called śveta jātī, svarņa jāti, vandha nāmā and jayantikā.

मालती

52 53 मल्लिका मेदिनी मुक्ता बंधिनी मदयतिका ।

Mālatī

Mallikā, medinī, muktā, bandhinī and madayantika—these sare ynonymous.

युचिका

यूथिका हरिणी बाला पुष्पगंधा शिखंडिनी ।। ४६ ।। 56 स्वर्णयुथी परापीता गणिका स्वर्णपुष्पिका ।

Yüthikā

 $Y\bar{u}thik\bar{a}$, hariņī, bālā, puṣpa gandhā, sikhaṇḍinī, svarṇa $y\bar{u}th\bar{\iota}$, parā pitā, gaṇikā and svarṇa puṣpikā—thess are synonymous.

सेवती

कुब्जको भद्रतरिण बृहत्पुष्पा महासहा ।। ४७ ।।

57
शतपुष्पा तरुण्युक्ता कर्णिका चारुकेसरा ।

रक्तापरा रक्तपुष्पा लाक्षापुष्पातिमंजुला ।। ४८ ।।

Sevatī

Kubjaka, bhadra taraņi, brhat puṣpā, mahā sahā, śata puspā, taruņī, karnikā and cāru kesarā—these are the synonyms of sevati.

It has another variety having red flower and its synonyms are rakta puṣpā, lākṣā puṣpā and atimañjulā.

केतकी

58 केतकी सूचिका पुष्पा जंबुकः कर्कशछदः । 59 मुवर्णकेतकी चान्या लघुपुष्पा सुगंधिनी ।। ४६ ।।

Ketakī

Ketakī, sūcikā puṣpā, jambuka and karkaśa chada—these are the synonyms of ketakī.

It has another variety which is known as suvarņa ketakī, laghu puspā and sugandhinī.

वासंती

वासती मरला कुंदा प्रहसंती वसतजा ।

Vāsantī

Vasantī, saralā, kundā, prahasantī and vasantajā—these are synonymous.

माधवी

नेपाली ग्रीष्मका लूता म्लायिनी वनमालिका ।।५०।। वार्षिकी त्रिपुटा धन्या श्रीमती षड्पदप्रिया । माधवी मंडपः कामी पुष्पेंद्राभीष्टगंधकः ।। ५१।।

Mādhavī

Nepālī, grīṣmakā, lūtā, mlāyinī, vana mālikā, vārṣikī, tripuṭā, dhanyā, śrımatī, ṣaḍpada priyā, mādhavī, maṇḍapa kāmī, puṣpendra and abhiṣṭa gandhaka—these are synonymous.

पुन्नाग

60 चपकः कांचनो रम्यश्चांपेयः सुरभिश्चलः। 61 पन्नागः पाटलीपष्पः केशरः पट्पदालयः॥ ५२॥

Punnāga

Campaka, kāncana, ramya, cāmpeya, surabhi, cala, punnāga, pāṭalī puṣpa, keśara and ṣaṭpadālaya—these are synonymous.

बकुल

62 वकुलः केसरी मद्यगंध सिहो विशारदः । 63 बुकोवक स्थूलपुष्पो वसुकः शिवशेखरः ॥ ५३ ॥

Vakula

Vakula, kesara, madyagandha, simha and višārada, vūkovaka, sthūla puṣpa, vasuka and śiva śekhara—these are synonymous.

क्र व

कुंदः शुल्कः सदापुष्पो भृगबंधुम्मेनोरमः ।

Kunda

Kunda, śukla, sadā puṣpa, bhṛnga bandhu and manorama—these are synonymous.

मुचकुन्दः

मुचुकुंदः क्षत्रवृक्षः चिवुकं प्रतिविष्णुकः ।। ५४ ॥

Muca kunda

Mucu kunda, ksatra vṛkṣa, civuka and prati visṇuka—these are synonymous.

वेला

64 भूमंडली बिबिकलो द्विपदाष्टपदी तथा ।

तिलका क्षुरकः श्रीमान् विचित्रो मुखमडनः ।। ५५ ॥

गणेरका कणिकारिः कणिश्च गणिकारिका ।

Velā

Bhū maṇḍalī, bimba kila, dvipadā, aṣṭapadī, tılakā, kṣuraka, śrīmān, vicitra, mukha maṇḍana, gaṇerukā, karṇikāra, karṇi and gaṇikārikā—these are synonymous.

बंधजीव

65 बधुजीव: शरत्पुष्पो वंधवंधूक रक्तकः ॥ ५६ ॥

Bandhu jīva

Bandhu jīva, śarat puṣpa, bandha bandhuka and raktaka—these are synonymous.

जपा

जपापुष्प जपारक्तं त्रिसंध्या वरुणाऽसिता ।

$Jap\bar{a}$

Japā puṣpa, japā rakta, tri sandhyā, varuṇā and asitā—these are synonymous.

सिंदूरी

सिंदूरी रक्तबीजा स्याद्रक्तपुष्पा सुकोमला ॥ ५७ ॥

Sindūrī

Šindūrī, rakta bījā, rakta puṣpā and sukomala—these are synonymous.

तुलशी

तुलशी सुरसा गौरी भूतघ्नी वहुमंजरी ।

67

अपेतराक्षसी ग्राम्या सुलला देवदंदुभिः ॥ ५८ ॥

Tula**śī**

Tulaśī, surasā, gaurī, bhūtaghnī, vahu manjarī, apeta rākṣasī, grāmyā, sulalā, deva dundubhi—these are synonymous.

मरुवक

68 मरुवन् मरुकस्तीक्ष्णः खरपत्रः फणिज्जकः ।

Maruvaka

Maruvan, maruka, tīksņa, khara patra, phaņijjaka—these are synonymous.

दमन

दमनो मदनो दातः दमो मुनिसुतो मुनिः ॥ ५६ ॥ गधोत्कटो दमनको विनीतः कूलपत्रकः ।

Damana

Damana, madana, dānta, dama, muni suta, muni, gandhotkaţa, damanaka, vinīta and kula putraka—these are synonymous.

कुठेरक

वर्ध्वरी त्वर्ज्जकः सुठो वैकुठः स्यात्कुठेरकः ॥ ६० ॥
किपित्थार्ज्जक इत्यन्यो वटपत्रः कटिजरः ।
69
कृष्णार्ज्जकः कालमाता करालः कृष्णमल्लिका ॥६१॥

Kutheraka

Varvarī, arjaka, kuntha, vaikuntha, kutheraka and

kapitthārjaka—there are the synonyms of kutheraka.

There is another variety of it which is known as vata patra, katijara, kṛṣṇārjaka, kāla mātā, karāla and kṛṣṇa mallikā.

NOTES AND REFERENCES

1. This is the 92nd chapter of Ayurveda saukhyam in Todarānanda and the opening invocation reads as below;

ब्रह्मांडनाथो वसुदेवसूनुर्वं जांगनावाक्यवशो **मुक**ुंदः

वसुंधरायाः प्रभुतां समस्तां श्रीटोडरे सर्वसुखं विधत्ताम् ॥

- 2. 'भृतिकरक्त' इति षष्ठपुस्तके पाठः ।
- 3. 'वेध्य' इति षष्ठपुस्तके पाठः ।
- 'पूतिका' इति पंचमपुस्तके पाठः ।
 'भूतिका' इति षष्ठपुस्तके पाठः ।
- 'पूतिकर' इति षष्ठपुस्तके पाठः ।
 'प्रीतिकचः' इति प्रथमपुस्तके पाठः ।
- 6. 'स्यङ्गधवेलिका' इति षष्ठपुस्तके पाठः ।'गंधवेलिका' इति पचमपुस्तके पाठः ।
- 7. 'नारायणलय' इति प्रथमपुस्तके पाठः ।
- 8. 'पीतम' श्राह्मम् इति प्रथमपुस्तके पाठः ।
- 9. 'शकं' इति प्रथमपुस्तके पाठः।
- 10. 'स्रुष्क' इति प्रथमपुस्तके पाठः।
- 11 'एवालुकम्' ग्रनवीलु इति प्रथमपुस्तके पाठः ।
- 12. 'सूतं' इति पचमपुस्तके पाठः ।
- 13. 'शालुक' इति पष्ठपुस्तके पाठः ।
- 14. 'जातिपत्री' इति प्रथमपुस्तके पाठः।
- 15. 'लवग' इति प्रथमपुस्तके पाठः।

- 16. 'मारिचं' इति षष्ठपुस्तके पाठः ।
- 17. 'माधवोषितं' इति पंचमपुस्तके पाठः ।
- 18. 'त्रिदिवाद्भिदा' इति षष्ठपुस्तके पाठः ।
- 19. 'ललाटपर्ण्य' इति प्रथमपुस्तके पाठः ।
- 20. 'रोमसं' इति प्रथमपुस्तके पाठः।
- 21. 'नागकेशरकं' इति पंचमपुस्तके पाठः।
- 22. 'नामं' इति प्रथमपुस्तके पाठः ।
- 23. 'तुलसीछदः' इति पंचमपुस्तके पाठः ।
- 24, 'मदन' इति पंचमपुस्तके पाठः ।
- 25. 'पीडा' इति षष्ठपुस्तके पाठः।
- 26. 'पिगल' इति पंचमपुस्तके पाठः ।
- 27. 'मनं' इति पंचमपुस्तके पाठः ।
- 28. 'उसीरमभयं' इति प्रथमपुस्तके पाठः ।
- 29. 'वारिपेलं' इति प्रथमपुस्तके पाठः ।
- 30. 'चाण्यं' इति प्रथमपुस्तके पाठः ।
- 31. 'परिपेलनं' इति षष्ठपस्तके पाठः ।
- 32. 'शिलेयं' इति षष्ठपुस्तके पाठः ।
- 33. 'कट्' इति षष्ठपुस्तके पाठः।
- 34. 'सालनिर्यासो' इति प्रथमपुस्तके पाठः ।
- 35. 'ललवनो' इति प्रथमपुस्तके पाठः ।
- 36. 'चरः' इति प्रथमपुस्तके पाठः ।
- 37. 'सटी' इति प्रथमपुस्तके पाठः ।
- 38. 'शटी' इति पंचमपुस्तके पाठः । 'सटी' इति प्रथमपुस्तके पाठः ।
- 39. 'कृटिला' इति पंचमपुस्तके पाठः।
- 40. 'नालपुष्प' इति पचमपुस्तके पाठः ।
- 41. 'विकर्णकं' इति पष्ठपुस्तके पाठः ।
- 42. 'पिंडतगरं' इति पंचमषष्ठपुस्तकयोः पाठः ।

- 43. 'संखो' इति प्रथमपुस्तके पाठः।
- 44. 'जगन्याह्वं' इति षष्ठपुस्तके पाठः ।
- 45. 'निर्भत्स्वरा' इति पंचमपुस्तके पाठः । 'निर्भत्सरा' इति षष्ठपुस्तके पाठः ।
- 46. 'फलम्' इति प्रथमपुस्तके पाठः ।
- 47. 'नालको' इति पंचमपुस्तके पाठः ।
- 48. 'नलः' इति षष्ठपुस्तके पाठः ।
- 49. 'जतुका' इति षष्ठपुस्तके पाठः।
- 50 'केशरं' इति पंचमपुस्तके पाठः ।
- 51. 'विषमंभोजम्' इति प्रथमपुस्तके पाठः ।
- 52. 'शालीनी' इति षष्ठपुस्तके पाठः ।
- 53. 'मेदनी' इति पंचमपुस्तके पाठः । 'नंदनी' इति षष्ठपुस्तके पाठः ।
- 54. 'वंधनं' इति प्रथमपुस्तके पाठः ।
- 55. 'हरणी' इति प्रथमपुस्तके पाठः ।
- 56. 'सिखंडिनी' इति प्रथमपुस्तके पाठः ।
- 57. 'स्वर्णयूथिका' इति प्रथमपुस्तके पाठः ।
- 58. 'केशरा' इति षष्ठपुस्तके पाठः।
- 59. 'सूतिका' इति पचमपुस्तके पाठः । 'सूविका' इति षष्ठपुस्तके पाठः ।
- 60 'सुगंधिका' इति पंचमपुस्तके पाठः
- 61. 'सुरभीश्चलः' इति षष्ठपुस्तके पाठः।
- 62. 'केसर.' इति प्रथमपुस्तके पाठः।
- 63. 'केशरो' इति पंचमपुस्तके पाठः।
- 64 'चूकोवक' इति षष्ठपुस्तके पाठः ।
- 65. 'विचिकलो' इति पंचमपुस्तके पाठः।
- 66. 'वधवंधुक' इति षष्ठपुस्तके पाठः ।
- 67. 'तुलसी' इति षष्ठपुस्तके पाठः।

- . (सुरला' इति षष्ठपुस्तके पाठः । 'सुलभा' इति पंचमपुस्तके पाठः ।
- 69. 'मखन्' इति षष्ठप्रतके पाठः।
- 70. 'कालभाला' इति पंचमपुस्तके पाठः । 'कालभाना' इति षष्ठप्स्तके पाठः ।
- 71. This is the end of 92nd chapter of Ayurveda Saukhyam in Todarānanda and the Colophon reads as below;

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानंदे श्रायुर्वेदसौढंये कर्पूरादिवर्गे निघंटौ षडशीतितमो (?) हर्षः ।

CHAPTER 34

1 सुवर्ग

सुवर्ण कनक हेम हाटकं ब्रह्मकांचनम् । चामीकरं रातकुंभ तपनीय च रुक्मकम् । अ जाबूनद हिरण्य च सुरल जातरुपकम् ॥ १॥

Suvarna

Suvarṇa, kanaka. hema, hāṭaka, brahma kāñcana, cāmikara, śata kumbha, tapanīya, rukmaka, jāmbū nada, hiraṇya, suratna and jāta rūpaka—these are synonymous.

रुप्यक

४ रुप्यक रजत कुष्ठ तार भ्वेत वसूत्तमम् ।

Rupyaka

Rupyaka, rajata, kuṣṭha. tāra, śveta and vasūtīama—these are synonymous.

ताम्र

ताम्रं म्लेछमुख शुल्वं नैपाल रविनामकम् ॥ २ ॥

Tāmra

Tāmra, mlecha mukha, śulva, naipāla and ravi nāmaka—these are synonymous.

कांस्य

कांस्यं लोह निजघोष पंचलोहं प्रकाशनम् ॥ ३॥

Kāṁsya

Kāmsya, loha, nija ghoṣa, pañca loha and prakāśana—these are synonymous.

पित्तल

5 पीतलोहं कपिलोहं कपिलं सौख्यमारकम् । वर्त्तौलोहं नुलोहं च रजनी निम्महैरवरी ॥ ४ ॥

Pittala

Pīta loha, kapi loha, kapila, saukhya māraka, varia loha, nṛloha, rajanī and nīrmaheśvarī—these are synonymous.

वंग

रंगस्तु खुरक वंग त्रपुस्यात्करटी घनम् ।

Vaṅga

Ranga, khuraka, vanga, trapu, karaţī and ghana—these are synonymous.

नाग

सीसं धातुभवं नागमुरगं परिपिष्टकम् ॥ ४ ॥

Nāga

Sīsa, dhātu bhava, nāga, uraga and parī pisṭaka—these are synonymous.

लौह

7 लोहं शस्त्रमयः कुष्टं खंड पारावत घनम्।

Lauha

Loha, śastra, ayaḥ, kuṣṭha. khaṇḍa, pārāvata and ghana—these are synonymous.

मंडूर

कृष्णायस्तन्मल किट्टं मड्र लोहजं रजः ॥ ६॥

Maṇḍūra

Kṛṣṇāyaḥ mala, kiṭṭa, maṇḍūra, lohaja and rajas—these are synonymous.

पारद

पारदश्चपलो हेमनिधिः सूतो रसोत्तमः ।

त्रिनेत्रो रोषण स्वामी हरबीजं रसः प्रभुः ॥ ७॥

Pārada

Pārada, capala, hema nidhi, sūta, rasottama, trinetra, roṣaṇa, svāmīn, hara bīja, rasa and prabhu—these are synonymous.

双升

श्रभ्रकं स्वच्छमाकाश पटलं वरपीतकम् ।

Abhra

Abhraka, svaccha, ā'cāśa, paṭala and vara pītaka—these are synonymous.

गंधक

गधः सौगधिको लेली गधास्मा गंधपीतक ॥ ८॥

Gandhaka

Gandha, saugandhika, lelī, gandhāsma and gandha pītaka—these are synonymous.

माक्षीक

माक्षीक धातुमाक्षीक ताप्य तापीजमुच्यते ।

Māksīka

Māksīka, dhātu mākṣīka, tāpya and tāpīja—these are synonymous.

मन:शिला

मनःशिला शिला गोला नैपाली कुनटी कुला। दिव्यौषधिन्नांगमाता मनोगुप्ता मनोह्विका ॥ ६ ॥

Manahśilā

Manah śilā, śilā, golā, naipālī, kunaţī. kulā, divyauṣadhi, nāga mātā, mano guptā and manohvikā—these are synonymous.

हरिताल

हरिताल मल्लं तालं गोदतं नटभूषणम् ॥ १० ॥

Haritāla

Haritāla, malla, tāla, godanta and naţa bhūṣaṇa—these are synonymous.

गैरिक

गैरिक रक्तपाषाणां गिरिमृच्च गवेरुकम् । 9 स्वर्णवर्णं परंवर्ण मडन स्वर्णगैरिकम् ।। ११ ।।

Gairika

Gairīka, rakta pāṣāṇa, giri mṛt, gaveruka, svarṇa varṇa, paraṁ varna, maṇḍana and svarṇa gairīka—these are synonymous.

तुत्थ

तुत्थ खर्परिकातुःथगमृतासंगमुच्यते ।

मयूरग्रीवकं चान्यत् शिखिकंठ च तुत्थकम् ॥ १२ ॥

Tuttha

Tuttha, kharparikā tuttha and amṛtā saṅga—these are synonyms of tuttha.

Another variety of it is called mayūra grīvaka and its synonyms are śikhi kanṭha and tutthaka.

कासीस

कासीसं धात्कासीमं खेचरं तप्तलोमशम् ।

Kāsīsa

Kāsīsa, dhātu kasīsa, khecara and tapta lomaśa.

पुष्प कासीस

10 अपरं पुष्पकासीसं तुवर वस्त्ररागहृत् ॥ १३ ॥

Puspa k**āsīs**a

Another variety of kāsīsa is called puspa kāsīsa and its synonyms are tuvara and vastra rāga hrt.

हिगुल

11 हिगुल दरद म्लेछ सौकत चूर्णपारदम् ।

Hiṅgula

Hingula, darada, mlecha, saukata and cūrņa pārada—these are synonymous.

सिंदुर

सिंदूरं नागजं रक्त श्रीमत् श्रुंगारभूषणम् ।
12
वसंतमंडनं नागगर्भ रक्तरजस्तथा ॥ १४॥

Sindūra

Sindūra, nāgaja, rakta, śrīmat, sṛṅgāra bhūṣana, vasanta mandana, nāga garbha and rakta raja—these are synonymous.

सौवीर श्रंजन

सौवीरमंजनं कृष्णं कालं नीलं सूवीरजम् ।

Sauvīra añjana

Sauvīra, añjana, kṛsna, kāla, nīla and suvīraja—these are synonymous.

स्रोबोऽज्यम

13

स्रोतोंजनं तु स्रोतोजं नदीजं यामुनं वरम् ।। १५ ।।

Srotoñjana

Srotañjana, srotoja, nadīja, jāmuna and vara—these are synonymous.

रसाञ्जन

रसांजन रसोद्भूतं तार्क्षशैलं च वार्षिकम् । रसाग्य कृत्रिमं तार्क्ष्यं दिव्यं दार्व्या रसोद्भवम् ॥१६॥

Rasāñjana

Rasāñjana, rasodbhūta, tārksa śaila, vārṣika and rasāgrya—these are the synonyms of rasāñjana.

It is also prepared artificially which is known as tārksya, divya and dārvī rasodbhava.

पुष्पांजन

पुष्पांजनं पुष्पकेतु रीतिज कुसुमाजनम् ॥ १७॥

Puspāñjana

Puṣpānjana, puṣpa ketu, rītija and kusumānjana—these are synonymous.

शिलाजत्

शिलाजत्वस्मजं शैलनियासी गिरिसाह्वयम् । शिलाह्व गिरिजं शैल गैरेयं गिरिजत्विप ॥ १८॥

Silājatu

Śilājatu, asmaja, śaila niryāsa, girisāhvaya, śilāhva, girija, śaila, gaireya and giri jatu—these are synonymous.

बोल

बोलं गंधरसं पौरं निल्लोंहं वार्व्वरं बलम् ।

Bola

Bola, gandha rasa, paura, nirloha, vārvara and bala—these are synonymous.

स्फटिका

भिक्तां वध्या कांक्षी सौराष्ट्रसभवा । भिक्तां वध्या कांक्षी सौराष्ट्रसभवा । भारतां भारतां सुरमृत्तिका ॥ १६ ॥

Sphaţikā

Sphaţikā, amṛtā, vandhyā, kāmkṣī, saurāṣṭra sambhavā, āḍhakī and tuvarī—these are the synonyms of sphaṭikā.

It has another variety whose synonyms are mṛttikā and sura mṛttikā.

समुद्रफेन

समुद्रफेनो डिंडरि फेनो वारिकफोव्धिज: ।। २०।।

Samudra phena

Samudra phena, dıṇḍari, phena, vari kapha and abdhija—these are synonymous.

प्रवाल

प्रवालं विद्रूमं सिधुलताग्र रक्तवर्णकम्।

Pravāla

Pravāla, vidrūma, sindhu latāgra and rakta varņaka—these are synonymous.

मुक्ता

18 19 मौक्तिकं मोतिक मुक्ताफल मुक्ता च शुक्तिजम् ॥२१॥

Muktā

Mauktika, motika, muktā phala, muktā and śuktija—these are synonymous.

माशिक्य

माणिक्यं पद्मरागं स्याद्वसुरत्नं सुरत्नकम् ।

Māṇikya

Mānikya. padma rāga, vasu ratna and suratnaka—these are synonymous.

सूर्यकांत

सूर्यकांतः सूर्यमणि सूर्याच्यो दहनोपलः ॥ २२ ॥

Sūrya kānta

Sūrya kānta, sūrya mani, sūryākhya and dahanopala—these are synonymous.

चन्द्रकांत

20

चंद्रकांतश्चद्रमणिः स्फटिक स्फटिकोमल ।

Candra kānta

Candra kānta, candra maņi, sphaţika and sphaţikomala—these are synonymous.

गोमेद

गोमेदः सुन्दरं पीतं रक्तं तुणचर तथा ॥ २३॥

Gomeda

Gomeda, sundara, pīta, rakta and tṛṇa cara—these are synonymous.

हीरा

21 हीरक विदुरं वज्जं स्वारिचक्रं च तारकम् ।

Hīrā

Hīraka, vidura, vajra, svāricakra and tāraka—these are synonymous.

वैडूर्य

22 23 नीलरत्न नीलमणिः वेंड्टर्यः वालवज्जनम् ॥ २४ ॥

Vaidūrya

Nīla ratna, nīla maņi, vaidūrya and vāla varjana—these are synonymous.

मरकत

गुरुत्मतं मरकतं दृषद्गर्भो हरिन्मणिः ।

Marakata

Garut mat, marakata, dṛṣadgarbha and harin maṇi—these are synonymous.

शुक्ति

मुक्तास्फोटोव्धिमंडूकी शुक्तिमौक्तिकमदिरम् ॥ २५ ॥

Śukti

Muktā sphoţa, abdhi manḍukī, śuktı and mauktika mandirathese are synonymous.

शंख

शंखं कंबुर्ज्लचरो वारिजो दीर्घनिस्वनः ।

Śaṁkha

Samkha, kambu, jala cara, vārija and dīrgha nisvana—these are synonymous.

लघुशंख

शंखो लघु शखनक शबुको वारिशुक्तयः ॥ २६॥

Laghu śankha

Laghu samkha, śamkhanaka, śambūka and vāri śukti—these are synonymous.

कर्पादका

कपर्दा क्षुरका ज्ञेया खरा च खरवाटिका।

Kapardikā

Kapardā, kṣurakā, kharā and khara vātīkā—these are synonymous.

खटिका

25 खटीमकोलः खटिनी श्वेतानाडी तरंगकः ॥ २७॥

Khaţikā

Khaţī, makola, khaţinī, śvetā nādī and tarangaka—these are synonymous.

गौडपाषारा

तद्भेदो गौडपाषाणः क्षीरपाक उदाहृतः ।

Gauda pāsāna

A variety of khațī is called gauda pāsāņa and its synonym is kṣīra pāka.

पंक, वालुका

पंक कई मको ज्ञेयो वालुका. सिकतास्तथा ॥ २ ॥

Panka and Vālukā

Panka is called kardamaka and vālukā is called sikatā.

चुं वकपाषाण

27 चुंवक कांतपाषाणोऽयस्कातो लोहकर्षक ।

Cumbaka pāṣāṇa

Cumbaka, kānta pāṣāṇa, ayaskānta and loha karṣaka—these are synonymous.

काच

काचः कृत्रिमरत्नं स्यात् पिगणः काचभाजनम् ॥२६॥

Kāca

Kāca, kṛtrima ratna, pingaṇa and kāca bhājana—these are synonymous.

NOTES AND REFERENCES

1. This is the 93rd chapter of Ayurveda Saukhyam in Todarānanda and the opening invocation reads as below:

पद्मालया कृष्णहृदालया सती पादावुज कामयतेन्यसेवितम् । समत्सरा सा तुलसीपदे सदा श्री टोडरेतेलयुतास्तु संस्थिता।

- 2. भम्मंकांचन इति पचमपुस्तके पाठः ।
- 3 सुरन्न इति प्रथमपुस्तके पाठः।
- 4. सूर्यं इति पष्ठपुस्तके पाठः।
- 5 महिद्रनक इति प्रथमपूस्तके पाठ ।
- 6. वंगकतीरक इति प्रथमपुस्तके पाठ ।
- 7. रोध्न इति प्रथमपुस्तके पाठः।
- 8. नपाली इति प्रथमपुस्तके पाठः।
- 9 मंडलं इति षष्ठपुस्तके पाठः।
- 10 वस्त्ररागदुक् इति प्रथमपुस्तके पाठः।
- 11 सौकंदं इति प्रथमपुस्तके पाठः ।
- 12 वसतमंडलं इति वष्ठपुस्तके पाठ ।
- 13. चरं इति पष्ठपुस्तके पाठः।
- 14. रीभिज इति प्रथमपुस्तके पाठः ।
- 15. वर्वरश्चर इति पष्ठपुस्तके पाठः।
- 16. वष्पी इति प्रथमपुस्तके पाठः ।
- 17. ग्राटकी इति षष्ठपुस्तके पाठः ।
- 18. मौलिकं इति पंचमपुस्तके पाठ. । शौक्तिकं इति षष्ठपुस्तके पाठः ।
- 19. सुक्तिजं इति प्रथमपुस्तके पाठ. । शौक्तिक षष्ठपुस्तके पाठ ।
- 20. चद्रकांतभद्रमणिः इति षष्ठपुस्तके पाठः ।
- 21. स्वरि इति षष्ठपुस्तके पाठः।
- 22. वैदूर्य इति षष्ठपुस्तके पाठः ।

- 23. वालवह्वहं इति षष्ठपुस्तके पाठ ।
- 24. इषग्दंभं इति प्रथमप्स्तके पाठः ।
- 55. खटिमकालः इति षष्ठपुस्तके पाठः।
- 26. नरंगतः इति षष्ठपुस्तके पाठः।
- 27. कंवुकः इति षष्ठपुस्तके पाठः ।

This is the end of the 93rd chapter in Ayurveda Saukhyam in Todarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडरमल्लिवरिचते टोडरानंदे आयुर्वेदसौक्ये निघटौ स्वर्णादिवर्गः सप्ताशीतितमोहर्षः (7)।

CHAPTER 35

1 वट

वटो रक्तफलः क्षीरी वहुपादो वनस्पतिः।

यक्षवासः पदरोहि न्यग्रोधः स्कदपा घ्रुवः ॥ १॥

Vața

Vata, rakta phala, kṣīrī, vahu pāda, vanaspati, yakṣa vāsa, rohi, nyugrodha, skandapa and dhruva—these are pāda synonymous.

अइवत्थ

हरिवासक्वलदलो मगल्यो वोधिपादयः।। २।।

Aśvattha

Pıppala, śyāmala, aśvatıha, ksīra vṛkṣa, gajāśana, hari vāsa, cala dala, mangalya and vodhi pādapa—these are synonymous.

उदुंबर

उद्ंबरः क्षीरवृक्षो जतुवृक्षः सदाफलः ।

हेमदुग्धः कृमिफलो यज्ञांगः शीतवल्कलः ॥ ३॥

Udumbara

Udumbara, kṣīra vṛkṣa, jantu vṛkṣa, sadā phala, hema dugdha, kṛmi phala, yajñānga and śīta vālk ala—these are synonymous.

काष्ठोद्रम्बर

5 6 काकोदुंबरिका फल्गुम्मेलयूः श्वित्रभेषजम् ।

Kāsthodumbara

Kākodumbarikā, phalgu, malayu and śvitra bheṣaja—these are synonymous.

प्लक्ष

ग प्लक्षः पृयरुचारुवृक्षः स्वपारवीं गर्द्भांडकः ॥ ४॥

8 वटी कमंडलुः।

Plakṣa

Plakṣa, pṛya, cāru vṛkṣa, svapārśva, gardhabhāṇḍaka, vaṭi and kamanḍalu—these are synonymous.

नंदी

नंदी वृक्षोश्वत्थभेदः प्ररोही गजपादप: ।

Nandī

A variety of aśvattha is called nandī vṛṣṣa. Its synonyms are prarohī and gaja pādapa.

कदम्ब

कदम्बो गंधमत्पुष्पः प्रावृषेण्यो महोन्नतिः ।

अन्यो धूलिकदंबः स्यान्नीपो राजकदंबकः ॥ ५॥

Kadamba

Kadamba, gandhamat puspa, prāvṛṣeṇya, and maho mati—these are the synonyms of kadmaba.

A variety of it is called *dhuli kadamba*. Its synonyms are $n\bar{\imath}pa$ and $r\bar{a}ja$ kadamba.

श्रर्जु न

ककुभोर्ज्ननामस्यान्नदी सर्ज्ः शठद्रमः ॥ ६॥

Arjuna

Kakubha, arjuna, nandī, sarja and śaţha druma—these are synonymous.

शिरीष

शिरीष[.] प्लवगोविप्रः शुकवृक्षः कपीतनः ।

मृदुपुष्पः इयामवर्णो भंडीरनीफलस्तथा ॥ ७ ॥

Śirīṣa

Śirīṣa, plavaga, vipra, śuka vṛkṣa, kapītana, mṛdu puṣpa, syāma varna and bhaṇḍīranī phala—these are synonymous.

ग्रार्तगल

9 अर्गटः स्यादार्त्तगलो वहुकटः प्रतर्षेण: ।

Ārtagala

Argața, ārta gala, vahu kanța and pratarșana—these are synonymous.

वेतस

वेतसो वजुलो नम्रो वानीरो दीर्घपत्रक. । 11 नादेयो मेघपूष्पोन्यस्तोयकामो निक्ंजक. ॥ ८॥

Vetasa

Vetasa, vañjula, namra, vānīra, dīrgha patraka, nādeya and megha puṣpa—these are the synonyms of vetasa.

There is another variety of it which is called toya kāma and nikuñjaka.

जलवेतस

जलीकासंवृतोंऽभोजो निचुलो जलवेतसः ।

Jala vetasa

Jalaukā samvṛta, ambhoja, nicula and jala vetasa—these are synonymous.

समुद्रफल

इज्जलो हिज्जलो गुछाफलः स्यात्कछपालिका ॥ ६ ॥

Samudra phala

Ijjala, hijjala, gucchā phala and kaccha pālikā—these are synonymous.

इलेष्मातक

श्लेष्मातकः कव्वुंदारः पिछिलो भूतपादपः । 13 शेलुः शैलश्च शैलुकः शैलूको द्विजकुत्सकः ।। १० ।।

Śleșmātaka

Ślesmātaka, karvudāra, picchila, bhūta pādapa, śclu, śaila, śailuka, śailūka and dvija lutsaka—these are synonymous

पील्

पीलुः शीत सहस्राक्षी तीक्ष्णद्रुः करभिष्रयः ॥ ११ ॥ 14 सहस्रांगी गुडफला तत्फलपीलु पीलुजम् ।

$P\bar{\imath}lu$

 $P\bar{\imath}lu$, $\dot{s}\bar{\imath}ta$, $sahasr\bar{a}k\dot{s}\bar{\imath}$, $t\bar{\imath}k\dot{s}\underline{\imath}iadru$, $karabha\ priya$, $sahasr\bar{a}ng\bar{\imath}$ and $guda\ phal\bar{a}$ —these are the synonyms of $p\bar{\imath}lu\ tree$.

Its fruits are called pīlu and pīluja.

साक

ाऽ साकः करछदो भूमीसहो दीर्घछदो मतः।। १२।।

Śāka

Sāka, kara chada, bhūmī saha and dī gha chada—these are synonymous.

शाल

शाल सर्ज्जरसः मर्ज्जः श्रीकृन्मारीचपत्रकः ।

Śāla

Śāla, sarja rasa, sarja, śrīkṛt and mārica patraka—these are synonymous.

तमाल

तमाल उक्तस्तापिछः कालस्क घोऽसितद्रुमः ॥ १३ ॥

Tamāla

Tamāla, tāpincha, kāla skandha and asita druma—these are synonymous.

खदिर

खदिरो रक्तसार स्याद्गायत्री वालपत्रिका ।

खदिरः श्वेतसारोन्यः काम्म् कः कृब्जकंटकः ॥ १४ ॥

Khadira

Khadira, rakta sāra, gāyatrī and vāla patrikā—these are the synonyms of khadira.

It has another variety which is known as śveta sāra, kārmuka and kubja kantaka.

विट्खदिर

इरिमेदो विट्खदिरो गोधास्कं धोऽरिमेदकः ।

Vit khadira

Irimeda, viţ khadira, godhā skandha and arimedaka—these are synonymous.

बब्बूल

बब्बूल: किकिरात स्यात् शीतकः पीतपुष्पकः ।।१५।।

Babbula

Babbula, kim kirāta, śītaka and pīta puṣpaka—these are synonymous.

विजय सार

वीजकः सनकः सौरीप्रियः काम्पोलकप्रियः ।

Vijaya sāra

Vījaka, sanaka, saurī priya and kāmpolaka priya—these are synonymous.

तिनिस

18 तिनिसः स्यंदनो नेमी सर्व्वसारोश्मगर्भकः ॥ १६ ॥

$T\bar{\imath}nisa$

Tinisa, syandana, nemī. sarva sāra and aśma garbhaka—these are synonymous.

भूज्ज

19 20 भूर्जोभूयो वहुपुटो मृदुत्वक् सूक्ष्मपत्रकः ।

Bhūrja

Bhūrja, bhūyas, vahu puṭa, mṛdu tvak and sūkṣma patraka—these are synonymous.

पलाश

पलाश किशुकः किम्मी यज्ञको ब्रह्मपादपः । 21 क्षारश्रोष्ठो रक्तपुष्पस्तृवृतः समिदुक्तमः ॥ १७॥

Palāśa

Palāśa, kimśuka, kirmī, yajñaka, brahma pādapa, kṣāra śreṣṭha, rakta puṣpa, tṛvṛta and samiduttama—these are synonymous.

धव

धवो नंदितरुगीरः शकटाख्यो धुरंधरः ॥ १८ ॥

Dhava

Dhava, nandi taru, gaura, śakatākhya and dhurandhara—these are synonymous.

धन्वन

28 धन्वनो गोत्रविटपी धर्मानो गोत्रपुष्पकः ।

Dhanvana

Dhanvana, gotra viṭapī, dharmāna and gotra puṣpaka—these are synonymous.

अजकर्ग

सर्जोऽजकर्णो स्वेदघ्नो लतावृक्षः कुदेह्कम् ॥ १६ ॥

Aja karņa

Sarja, ajakarna, svedaghnu, lutā vrksa and kudehaka—these are synonymous.

व सा

वरुणो वारुण. सेतु. शाकवृक्षः कुमारकः।

Varuṇa

Varuna, vāruņa, setu, śāka vṛkṣa and kumāraka—these are synonymous.

जिंगिए

24 25 26 27 जिगिणी जागिणी जिगा सुनिज्जीसा च मोदकी ॥२००।

Jiṅgini

 $Jingin\bar{i}$, $j\bar{a}ngin\bar{i}$, $jing\bar{a}$, $sunirj\bar{a}s\bar{a}$, and $modik\bar{i}$ —these are synonymous.

शल्लकी

गल्लकी वल्लकी मोचा गजभक्ष्या महेरुणा ।

29 गधवीरा कुद्रकी सुस्रावा वनकणिका ॥ २१ ॥

Śallakī

Šallakī, vallakī, mocā, gaja bhaksyā, maheruņā, gandha vīrā, kundurukī, susrāvā and vana karnikā—these are synonymous.

इंगुदी

इंगुदी भिल्लकोवृक्षः कंटकस्तापसद्रुमः ।

Iṅgudī

Ingudī, bhillaka vṛkṣa, kaṇṭaka and tāpasa druma—these are synonymous.

करहारी

30 31 करंवरवच शुण्डीक कटभी तृणशौडिक: ।। २२ ।।

Karahārī

Karamvara, sundīka, kaṭabhī and tṛṇa śauṇḍika—these are synonymous.

मुष्कक

32 मुष्कको मोषको घटा शिखरी क्षुद्रपाटलि: ।

Muskaka

Muşkaka, moşaka, ghantā sikharī and kşudra pātalī—these are synonymous.

पारिभद्र

पारिभद्रो निबवृक्षो रक्तपुष्पः प्रभद्रकः ।

कंटकीपारिजातः स्यात् मंदारः कंटिकशुकः ॥२३॥

Pāribhadra

Pāribhadra, nimba vṛkṣa, rakta puṣpa, prabhadraka, kaṇṭakī, pārijāta, mandāra and kanṭa kimśuka—these are synonymouṣ,

शाल्मली

शाल्मली तूलिनी मोचा कुक्कुटी रक्तपुष्पिका।

कंटकाढ्या स्थलफला पिछिला चिरजीविनी ॥२४॥

Śālma**l**ī

Śālmalī, tūlinī, mocā, kukkuţī, rakta puṣpikā, kanṭakāḍhyā, sthūla phalā pichilā and cirajīvinī—these are synonymous.

तुणि

गणेरुक श्रीपतिस्तु नकोन नन्दिपादपः ॥ २५ ॥

Tuni

Gaņeruka, śrīpatī, nakona and nandi pādapa—these are synonymous.

सप्तपर्ण

34 सप्तपर्णो गुछपुष्पो छत्री ज्ञाल्मलिपत्रिका।

Sapta parņa

Sapta parņa, gucha puṣpa, chatrī and śālmali patrikā—these are synonymous.

हरिद्रा

हारिद्रकः पीतवर्णः श्रीमान् गौरद्रुमोवरः ॥ २६ ॥

Hari**d**rā

Hāridraka, pīta varņa, śrīmān, gaura druma and vara—these are synonymous.

करंज

करंजो नक्तमालः स्यात् नक्ताह्वो घृतवर्णकः।

पृतिकोन्यः पृतिपर्णः प्रकीर्णश्चिरबिल्वकः ॥ २७ ॥

Karañja

Karañja, nakta māla, naktāhva and ghrta varnaka—these are the synonyms of karañja.

Another variety of it is called pūtika, pūti parņa, prakīrņa and cira bilvaka.

करंजी

35 करंजि: काकतिक्ता च वयस्यांगारवल्लरी। 36 37 तिरिणिक्षिग्जःकंटः कंरजीश्चीरिणी द्विपा ॥ २८॥

Karañjī

Karanji, kāka tiktā, vayasyā, angāra vallarī, tirinikṣi, gaja kanṭa, karanjī, cīrinī and dvipā—these are synonymous.

शमी

शमी तुंगा शंकुफला पवित्रा केशहृत्फला। लक्ष्मी शिवा व्याधिशमी भूशमी शकराह्वया।। २६।।

Šamī

Śamī, tungā, śanku phalā, pavitrā, keśa hṛt phalā, lakṣmī, śivā, vyādhi śamī, bhūśamī and śankarāhvayā—these are synonymous.

शिरीषिका

38 शिरीषिका डिंडिणिका दुर्वालाम्बुशिरीषिकाः ।

Śirīṣikā

 $\hat{S}ir\bar{i}$ şik \bar{a} , $\hat{d}i\dot{n}\hat{d}i$ nik \bar{a} , $\hat{d}urb\bar{a}l\bar{a}$ and $\hat{a}mbu$ $\hat{s}ir\bar{i}$ şik \bar{a} —these are synonymous.

ग्ररिष्टक

श्ररिष्टको गर्भेपाती कुंभवीर्यंश्च फेनिलः । रक्षाबीजो रक्तबीजः पीतफेनार्थसाधनः ॥ ३०॥

Aristaka

Aristaka, garbha pātī, kumbha vīrya, phenila, rakṣā bīja, pīta phena and artha sādhana—these are synonymous.

सिसपा

सिंसिपा कपिला कृष्णा सरा मंडलपित्रका । अन्या कुसिंसिपा भस्मिपगंला स्याद्विशोधिनी ।

Simsapā

Simsipā, kapilā, kṛṣṇā, sarā and maṇḍala patrikā—these are the synonyms of simsapā.

It has another variety whose synonyms are kusimsipā, bhasma pingalā and viśodhinī.

ग्रगस्त्य

अ ग्रगस्त्याह्वो वगसेनो मधुशिग्रुर्मुनद्रुम: ॥ ३१ ॥

Agastya

Agastyāhva, vanga sena, madhu sigru and muni druma—these are synonymous

NOTES AND REFERENCES

1 This is the 94th chapter of Ayurveda Saukhyam in Todarānanda and the opening invocation reads as below:

यमादिभिर्योगिगणैर यो सम्यगृहीतु व्रजकामिनीभिः । सुप्रेमवद्धः सगृहं सपुत्रं श्रीटोडरं सर्वं सुख प्रकुर्यात् ।

- 2. 'पदः' इति प्रथमपुस्तके पाठः ।
- 3. 'पटारोहि' इति प्रथमपस्तके पाठ. ।
- 4. 'स्कदयोध्रुवः' इति प्रथमपुस्तके पाठः ।
- 5. 'फल्गू' इति षष्ठपुस्तके पाठः।
- 6. 'म्मलपू' इति षष्ठपुस्तके पाठः।

- 7. 'प्लवश्चारवृक्षः' इति षष्ठपुस्तके पाठः।
- 8. 'हृत्चगो' इति षष्ठपुस्तके पाठः।
- 9. 'श्रार्गटः' इति पंचमपुस्तके पाठः ।
- 10. नम्रो इति प्रथमपुस्तके पाठः।
- 11. 'मेदापुष्पोन्यस्तोयकामो' इति षष्ठपुस्तके पाठ: ।
- 12. 'स्यात्कछपाव्धिका' इति पचमप्स्तके पाठः।
- 13. 'द्विजकुरिसतः' इति पनमप्स्तके पाठः ।
- 14. 'गुडपला' इति प्रथमपुस्तके पाठः।
- 15. 'शाकः' इति पचमपुस्तके पाठः।
- 16. 'श्रोकृन्मारीचिपत्रकः' इति प्रथमपुस्तके पाठः ।
- 17. 'दतधावन' इति षष्ठपुस्तके पाठ ।
- 18. 'सर्व्वसारोग्यनामकः' इति पष्ठपुस्तके पाठः ।
- 19. 'मृदुलः' इति प्रथमपुस्तके पाठः ।
- 20. 'श्लेष्मपत्रकः' इति प्रथमपुस्तके पाठः ।
- 21. 'शमिदुत्तमः इति प्रथमपुस्तके पाठ ।
- 22. 'शकटाख्योदु' इति षष्ठपुस्तके पाठः ।
- 23. 'वम्मानो' इति षष्ठपुस्तकै पाठः।
- 24. 'जिंगिनी' इति पष्ठपुस्तके पाठः ।
- 25. 'जंगिनी' इति षष्ठपुस्तके पाठः।
- 26. 'जंगा' इति षष्ठपुस्तके पाठः।
- 27. 'मोदिका' इति पंचमपुस्तके पाठः ।
- 28. 'महारुहा' इति पंचमपुस्तके पाठः ।
- 29. 'कुंदुरकी' इति षष्ठपुस्तके पाठ.।
- 30. 'कंटभर' इति षष्ठपुस्तके पाठः।
- 31. 'श्वासकुली' इति षष्ठपुस्तके पाठ. ।
- 32. 'मोखको' इति प्रथमपुस्तके पाठ: ।
- 33. 'तुलनि' इति षष्ठपुस्तके पाठः।

- 34. 'शाल्मलिपात्रका' इति पंचमपुस्तके पाठः ।
- 35. 'वयस्थांगारवल्लरी' इति पंचमपुस्तके पाठः।
- 36. 'तिरिणिछ' इति प्रथमपुस्तके पाठः।
- 37. 'गजकरंज' इति पंचमपुस्तके पाठः ।
- 38. 'डिंडिनि' इति षष्ठपुस्तके पाठः ।
- 39. This is the end of 94th chapter of Ayurveda Saukhyam in Todarānanda and the colophon reads as below:

इति श्री महाराजाधिराजटोडरमल्लविरिचते टोडरानंदे आयुर्व्वेद-सौख्ये निघंटौ वनस्पतिवर्गो अष्टाशीतितमोहर्षः (?)।

CHAPTER 36

ब्राक्षा

द्राक्षा मधुफला स्वाही हान्हूरा फलोत्तमा।
मृद्रीका मधुयोनिश्च रसाला गोस्तनी गुडा ॥ १ ॥
द्राक्षा पक्वा सरा शीता चक्षुष्या बृहणी गुरुः ।
हंति तृष्णाज्वरश्वासवातवातास्रकामलाः ॥ २ ॥
कृच्छास्रपित्तसमोहदाह— शोफमदात्ययान् ।
ग्रामा स्वल्पगुणा गुव्वी सैवाम्ला रक्तपित्तजित् ॥ ३ ॥
निव्वीजान्या लघ द्राक्षा गोस्तनी सदृश गुणैः ।
द्राक्षा पर्व्वतजा लघ्वी साम्लाश्लेष्मास्रपित्तजित् ॥४॥

Drāk**ṣā**

Drākṣā, madhu phalā, svādvī, hāra hūrā, phalottamā, mṛdvīkā, madhu yoni, rasālā, gostanī and guḍā—these are synonymous.

Ripe drākṣā is sara (laxative), śīta (cooling), cakṣuṣya

(promoter of eye sight), bṛmhaṇa (nourishing) and guru (heavy). It cures tṛṣṇā (morbid thirst), jvara (fever), śvāsa (asthma), vāta (diseases of nervous system), vātāsra (gout), kāmalā (jaundice), kṛcchra (dysuria), asra pitta (a condition characterised by bleeding from different parts of the body), saṁmoha (unconsciousness), dāha (burning syndrome), śopha (oedema) and madātyaya (alcoholism).

Unripe drākṣā is inferior in quality and heavy.

The sour variety of *drākṣā* cures *rakta pitta* (a condition characterised by bleeding from different parts of the body).

A variety of $dr\bar{a}k\bar{s}\bar{a}$ is without seed and is similar to gostanī variety in its properties.

The variety of $dr\bar{a}k\bar{s}a$ which grows in the mountains is light and sour. It cures as a pitta.

आम्र

श्राम्रो वनोत्सवश्च्त सहकारोतिमौरभ ।

माक दः पिकबंधु स्याद्रसालः कामवल्लभ ॥ ५ ॥

आम्रो ग्राही प्रमेहास्रकफिपत्तव्रणान् जयेत् ।

उ तत्फलं आममत्युष्ण रुक्ष दोषत्रयास्रकृत् ॥ ६ ॥

पक्ष्वं तु मधुरं वृष्यं स्निग्ध हृद्यं बलप्रदम् ।

गुरुर्वातहर रुच्य वर्ण्यं शीतमिपत्तलम् ॥ ७ ॥

4

रसस्तस्य सरः स्निग्धो पाचनो बलवर्णकृत ।

Āmra

Āmra, vanotsava, cūta, sahakāra, ati saurabha, mākanda, pika baudhu, rasāla and kāma vallabha—these are synonymous.

Amra is grāhī (constipative) and it cures prameha (obstinate urinary disorders including diabetes) as well as diseases caused by vitiated blood, kapha and pitta and ulcers.

Unripe fruits of āmra is exceedingly hot and ununctuous it vitiates all the three dosas as well blood.

Ripe fruits of āmra is sweet, vṛṣya (aphrodisiac), unctuous, hṛdya (cardiac tonic), bala prada (promoter of strength), heavy vāta hara (alleviator of vāta), rucya (relishing), varnya (promoter of complexion), śīta (cooling) and apittalu (which does not vitiate pitta).

Juice of $\bar{a}mra$ is sara (laxative), unctuous, $p\bar{a}cana$ (carminative) and promoter of strength as well as complexion.

जम्बु

महाजंबू राजजबू महास्क थो बृहत्फल. ।। ८ ।। क्षुद्रजंबूश्चीरपत्रा मेघामा काकबल्लभाः । जबू सग्राहिणी रूक्षा कफिपत्तव्रणास्नजित् ।। ६ ।। राजजंबूफल स्वादु विष्टिभि गुरु रोचनम्। क्षुद्रजंबूफलं तद्वद्विशेषाद्दाहनाशनम् ।। १० ।।

Jambu

Mahā jambū, rāja jambū, mahā skandha and brhat phala—these are the synonyms of bigger variety of jambū.

The smaller variety of jambū is called kṣuđra jambū, cīra patrā, meghābhā and kāka ballabhā.

Jambū is samgrāhinī (constipative) and ununctuous. It cures vitiated kapha, pitta, ulcer and blood.

Rāja jambū fruit is sweet, viṣṭambhi (causing wind formation in abdomen), heavy and rocana (appetiser).

The fruit of k sudra jambū is like $r \bar{a} ja$ jambū in property but its special action is to cure $d \bar{a} ha$ (burning syndrome).

नारिकेल

नालिके रस्तु ंगवृक्षो लतावृक्षो महाफल: ।

तृणराजस्त्वक्षफल लागली दृढवीजकम् ।। ११ ।।
नालिकेरफलं शीतं दुर्ज्जरं बस्तिशोधनम् ।
विष्टंभि वृहणं वल्य वातिपत्तास्त्रदाह्जित् ।। १२ ।।
तस्यांभ शीतल हृद्य दीपन शुक्रल लघु ।
तस्मादिष विरोमज्जा शक्रला वातिपत्तिजित ॥१३॥

Nārikela

Nālikera, tunga vṛkṣa, latā vṛksa, mahā phala, tṛṇa rāja, akṣa phala, lāṅgaḷī and dṛḍha bīja a—these are synonymous.

The fruit of nārikera is śīta (cooling), durjara (difficult of digestion), basti śodhana (purifier of urinary bladder), visṭambhi (causing wind formation in abdomen), bṛṁhaṇa (nourishing) and balya (promoter of strength), It cures vitiated vāta, pitta and blood. It also cures dāha (burning syndrome).

Water of nārikela is cooling, hṛdya (cardiac tonic), dīpana (stimulant of digestion), śukrala (promoter of semen) and laghu (light).

Its *siro majjā* (pith at the top of the tree) of $n\bar{a}rikela$ is promoter of semen and it cures both $v\bar{a}ta$ and pitta.

खज्जू रिका

बृहत्खर्जुरिका श्रेणी सफला द्वीपसभवा।
6
पिंडखर्जुरिका खर्जुः दुःप्रहर्णस्तु कंटकी।। १४।।
अन्या स्कंधफला स्वाद्वी दुरारोहा मृदुछदा।
7
भूमिखर्ज्जुरिका काको कर्किटी राजकर्किटी।।१६।।
8
खर्जुरिका फल शीत स्वादु स्निग्ध क्षतास्रजित्।
वल्यं हति महत्पत्त भदमूर्छमिदात्ययान ।। १६।।

तस्मादलपगुण ज्ञेयमन्यत्खर्ज्जुतिका फलम् ।
तन्मज्जामद्भेजा शीता वृष्या पित्तास्रदाहजित ॥ १७ ॥

Kharjūrikā

Bṛhat kharjūrikā, śreṇī, saphalā and dvīpa sambhavā—these are the synonyms of bigger variety of kharjūra.

Another variety of it is called piņḍa kharjūrikā, kharju, duḥ praharṣā and kaṇṭakī.

The third variety of it is called skandha phalā, svādvī, durārohā and mṛdu chadā.

The fourth variety of it is called bhūmi kharjūrikā, kāka, karkaţī and rāja karkaţī.

The fruit of $kharj\bar{u}rik\bar{a}$ is cooling, sweet and unctuous. It cures consumption and diseases caused by the vitiation of blood. It is promoter of strength. It cures vitiation of $v\bar{a}yu$ and pitta, mada (intoxication), $m\bar{u}rch\bar{a}$ (fainting) and $mad\bar{a}tyaya$ (alcoholism).

Fruits of other varieties of $kharjūrik\bar{a}$ are inferior in quality.

Its mūrdhaja majjā (pith at the top of the tree is cooling and vṛṣya (aphrodisiac). It cures vitiated pitta as well as blood and dāha (burning syndrome).

सिलेमानी वर्जर

भिलेमान्यपरा लोके मृदुला निर्व्वलीफला ।
सिलेमानी श्रमभ्रांतिदाहम्छिस्रिपित्तन्तु ।। १८ ।।

Silemāni kharjūra

Another variety of *kharjūra* is called *silemāni* and its synonyms are *mṛdula* and *nirbalī phalā*.

Silemāni cures śrama (exhaustion), bhrānti (giddiness), dāha (burning syndrome), mūrchā (fainting) and asra pitta

(a condition characterised by bleeding from different parts of the body).

कदली

कदली ग्रंथिनी मोचा रंभा वीरा यतछदा।

कदली योनिदोषास्ररक्तपित्तहरा हिमा ।। १६ ।।

तत्कंदः शीतलो बल्यः केश्यः पित्तकफास्रजित्।

तत्फलं मधुरं शीतं विष्टभि कफक्रद्गुरु ।। २० ।।

स्निग्धपित्तास्रतृट्दाह — क्षतक्षयसमीरजित् ।

Kadalī

Kadalī, granthinī, mocā, rambhā, vīrā and yata chadā--these are synonymous.

Kaladī cures yoni doṣa (ailments of female genital tract), asra (vitiated blood) and rakta pitta (a disease characterised by bleeding from various parts of the body). It is cooling.

The kanda (rhizome) of this plant is sītala (cooling), balya (strength promoting), and keśya (good for hair growth). It cures vitiated pitta, kapha and blood.

The fruit of $kadal\bar{\imath}$ is sweet, cooling and vistambhi (which produces gas in the abdomen). It produces kapha. It is heavy and unctuous. It alleviates vitiated pitta and blood. It cures $d\bar{a}ha$ (burning syndrome), $k\bar{s}ata$ (consumption), $k\bar{s}aya$ (emaciation) and vitiated $v\bar{a}yu$.

दाडिम

दाडिमी रक्तकुसुमा दतबीजा शुकप्रिया ।। २१ ।। दाडिमं दीपन हृद्यं रोचन नातिपित्तलम् । कपायानुरस ग्राहि द्विधा स्वाद्यम्लभेदतः ।। २२ ।।

तयोः स्वादु त्रिदोषघ्नंमम्लं वातवलासहृत्। गृष्काम्लो दाडिमीसार. कृट्टितो वातपित्तहृत्।।२३।।

Dādima

Dādimī, rakta kusumā, danta bījā and śuka priyā—these are synonymous.

 $D\bar{a}dima$ is $d\bar{i}pana$ (digestive stimulant), hrdya (cardiac tonic) and rocana (appetiser), It does not vitiate pitta in excess. Its subsidiary taste (anurasa) is astringent and it is constipative

It is of two types viz., sweet and sour. The sweet variety alleviates all the three dosas where as the sour variety alleviates only $v\bar{a}ta$ and kapha.

The dried and pounded extract of the sour variety of dādima alleviates vāta and pitta.

बदर

बदरी कर्काटी घोंटा करटी युग्मकंटिका ।
11
ग्रन्या स्निग्धछदा कोशफला सौवीरिकापरा ।। २४ ।।
12
हस्तिकोलिः परास्वाद्वी लध्वी कर्क्कधुबांधवा ।
वदर्या शीतलास्तिक्ता रूक्ष्या पित्तकफापहा ।। २४ ।।
13 14
बदर त्ववरं कौलं फेनिलं कुवलं कुहम् ।
कवर्कधु ह्रस्वबदरं सकटं कंषु कंधुकम् ।। २६ ॥
पक्वमामं च मधुरं मतं सौवीरकं महत्।

Badara

Badarī, karkaṭī, ghoṇṭā, karaṭī and yugma kaṇṭikā—these are synonymous. Another variety of it is called snigdha chadā and kośa phalā. The thirst variety is called sauvīrikā. The fourth variety of it is called hasti koli, parāsvādvī, laghvī and karkandhu bāndhavā.

All these types of vadarī are cooling, bitter and ununctuous. They alleviate pitta and kapha.

The fifth variety of it is called badara, avara kola, phenila, kuvala and kuca. Synonyms of the sixth variety are karkandhu, hrasva badara, samkaṭa, kandhu and kandhuka.

Both the ripe and unripe types of sauvīraka (bigger variety) are sweet in taste.

लघु बदर

बदरं लघु संग्राहि रुच्यमुर्हणं समीरजित् ।। २७।।

16
कफिपत्तकरं तद्धत्कोलं गुरु सरं स्मृतम् ।

18
सौवीरं बदरं शीत भेदन गुरु शुक्रलम् ।। २८।।

बृंहण पित्तदाहास्रक्षयतृष्णानिलापहम् ।

कनकं घु मधुर स्निग्ध गुरु पित्तानिलापहम् ।। २९।।

गुप्तः मेदाग्निकृत्सर्व लघुनृष्णाक्लमास्रजित् ।

मरुत्पित्तहर तस्य मण्जा वृष्यो बलप्रदः ।। ३०।।

Laghu badara

Badara is light, constipative, appetiser and hot. It alleviates vāyu. Kola aggravates kapha and piatt. It is heavy and laxative.

Sauvīra type of badara is cooling, bhedana (purgative), guru (heavy), śukrala (promoter of semen) and bṛmhaṇa (nourishing). It alleviates vitiated pitta, dāha (burning syndrome), vitiated blood, kṣaya (emaciation), tṛṣṇā (morbid thirst) and vitiated vāyu.

Karkandhu is sweet, unctuous and heavy. It alleviates pitta and $v\bar{a}yu$.

Dry fruits of all these varieties promote *medas* (fat) and *agni* (digestive power). These are light and they cure *tṛṣṇā* (morbid thirst), *klama* (mental fatigue) and vitiation of blood.

The pulp of this fruit alleviates $v\bar{a}yu$ and pitta. It is vrsya (aphrodisiac) and promoter of strength.

क्षीरी

Ksīrī

Kṣīrī, kṣatriyā, rājāhvā, rājādana, phalāsinī and rājanya—these are synonymous.

It has another variety which is called civuka and muci lindaka.

The fruit of $k \bar{s} \bar{t} i v_r k \bar{s} a$ is cooling, unctuous, heavy and promoter of strength. It cures $t r \bar{s} n \bar{a}$ (morbid thirst), $m \bar{u} r c h \bar{a}$ (fainting), mada (intoxication), $bhr \bar{a} n t i$ (giddiness), $k \bar{s} a y a$ (emaciation) and all the three vitiated $do \bar{s} a \bar{s}$ as well as blood.

प्रियाल

चारो धनः पटः शालः प्रियालो मुनिवल्लभः । चारः पित्तकफास्नघ्नः तत्फलं मधुरं गुरु ॥ ३३ ॥ 22 स्निग्ध सरं मरुत्पित्तदाहतृष्णाक्षतापहम् । तन्मज्जा मधुरो वृष्यः शुक्रलः त्तवातजित् ॥३४ ॥

Priyāla

Cāra, dhana, paṭa, śāla, priyāla and muni vallabha—these are synonymous.

Cāra cures vitiated pitta, kapha and blood.

Its fruit is sweet, heavy, unctuous and laxative. It cures vitiated vāta and pitta, dāha (burning syndrome), tṛṣṇā (morbid thirst) and kṣata (consumption).

The pulp of the fruit of priyāla is sweet, vṛṣya (aphrodisiac) and śuk rala (spermatopoetic) It cures vitiated pitta and vāta.

परवक

28
परुषको मृदुफलो परुषो शोषणः परः ।
परूषकं कषायाम्लमामं पित्तकरं लघु ।। ३५ ।।
पक्व तु मधुर पाके शीतं विष्टंभि बृंहणम् ।
हृद्यं तृट्पित्तदाहास्रक्षतक्षयसमीरजित् ।। ३६ ।।

Paruşaka

Paruşaka, mṛdu phala, paruṣa and śosana—these are synonymous.

Unripe Paruṣaka is astringent and sour in taste. It vitiates pitta and is light.

Ripe variety of paruṣaka is sweet in vipāka (taste that emerges after digestion), cooling, viṣṭambhi (produces gas in abdomen), bṛmhana (nourishing) and hṛdya (cardiac tonic). It cures tṛṭ (morbid thirst), vitiated pitta, dāha (burning syndrome), vitiated blood, kṣata (consumption), kṣaya (emaciation) and vitiated vāyu.

तिद्क

विदुकः स्यंदनः स्फौर्य कालसारक्च रावणः।
काकपीलु स्यादपरो अन्यच्च विषतिदुका ॥ ३७ ॥
तिदुको व्रणवातघ्नः तत्सारः पित्तरोगजित् ।
आममस्य फल ग्राहि वातलं शीतल लघु ॥ ३८ ॥
पक्व पित्तप्रमेहास्रक्षेष्मघ्न विश्वदं गुरु ।
25
विषतिदुकमण्येवं विशेषाद्ग्राहि शीतलम् ॥ ३६ ॥

Materia Medica

Tinduka

Tınduka, syandana, sphaurya, kāla sāra, rāvaṇa and kāka pīlu—these are the synonyms of tinduka.

There is another variety (which is different) which is called viṣa tindukā.

Tinduka cures ulcers and vitiated vāta. Its pulp (sāra) cures diseases caused by pitta.

The unripe fruit of it is constipative, $v\bar{a}tala$ (vitiater of $v\bar{a}ta$), cooling and light.

The ripe fruit alleviates vitiated pitta, prameha (obstinate urinary disorders including diabetes), vitiated blood & kapha, visada (non slimy) and heavy.

Vișa tinduka is specially constipative (grāhi) and cooling.

किंकिशी

किंकिणी ग्रंथिका व्याझी पादो देवतरूर्व्वरः । किंकिणी तुवरा तिक्ता पित्तश्लेष्महरा हिमा ॥४०॥ तत्फलं वातलं त्वामं पववं स्वाद् त्रिदोषजित ।

Kiṁkiṇī

Kimkiņī, granthikā, vyāghrī, pāda, deva taru and vara—these are synonymous.

Kimkiņī is pungent and bitter. It alleviates pitta and slesman. It is cooling.

Unripe fruit of $kimkin\bar{i}$ aggravates $v\bar{a}yu$. The ripe fruit is sweet and it cures all the three vitiated dosas.

श्रार

श्रारुष्क वीरसेनं च जातिभेदाच्चतुर्व्विधम् ॥ ४१॥ 26 भारुष्कं जारण वातमेहार्शःकफनाशनम् ।

Āru

 \bar{A} ruşka and $v\bar{i}$ ra sena—these are synonymous. It is of four types.

Āruṣka promotes digestion (jāraṇa) and it cures vitiated vāta, meha (obstinate urinary disorders including diabetes), arsas (piles) and vitiated kapha.

मधूक

मधूको मधुकस्तीक्ष्णसारः स्याद्गृढपुष्पकः ।। ४२ ।। जेलाफलो मधुष्टीलो मधुकोष्ठो महाद्रुमः । मधूकोन्यो हस्वफलो मध्वगो दीर्घपत्रकः ।। ४३ ।। मधूकोन्यो हस्वफलो मध्वगो दीर्घपत्रकः ।। ४३ ।। मधूकः कफवातघ्नः कषायो व्रणरोपणः । तत्पुष्प मधुर बल्यं शीतलं गुरु बृंहणम् ।। ४४ ।। फल शीत गुरुस्वादुशुक्रलं वातिपत्तिजित् । अहृद्यं हित तृष्णास्रदाहश्वासक्षतक्षयान् ।। ४५ ।।

Madhūka

Madhūka, madhuka, tīkṣṇa sāra, gūḍha puṣpaka, jelā phala, madhuṣṭīla, madhu koṣṭha and mahā druma—these are synonymous.

Another variety of madhūka is called hrasva phala, madhvaga and dīrgha patraka.

Madhūka alleviates kapha and vāta. It is astringent and it helps in the healing of ulcers.

The flower of *madhūka* is sweet, *balya* (promoter of strength), cooling, heavy and *bṛṁhaṇa* (nourishing).

Its fruit is cooling, heavy, sweet and śukrala (spermatopoetic). It alleviates vāta and pitta. It is ahṛdya (not good for heart). It cures tṛṣṇā (morbid thirst), vitiated blood, dāha (burning syndrome), śvāsa (asthma), kṣata (consumption) and kṣaya (emaciation).

पनस

पनसः कटिकिफलस्त्वाशपा गर्भक ढकः ।
पनसं शीतल पक्वं स्निग्धं पित्तानिलापहम् ।। ४६ ।।
बलशुक्रप्रदं हति रक्तपित्तक्षतक्षयान् ।
ग्राम तदेव विष्टभि वातल तवरं गरु ॥ ४७ ॥

Panasa

Panasa, kantaki phala, āmsapa and garbha kantaka—these are synonymous.

Ripe panasa is cooling and unctuous. It alleviates pitta and $v\bar{a}yu$. It promotes strength and semen. It cures rakta pitta (a condition characterised by bleeding from different parts of the body), $k\bar{s}ata$ (consumption) and $k\bar{s}aya$ (emaciation).

Unripe panasa is vistambhi (wind forming). It aggravates vāyu and it is astringent a well as heavy

लकुच

लकुचं क्षुद्रपनसो लकुचोग्रंथिमत्फलः । लकुचं गुरु विष्टंभि स्वाद्यम्लं रक्तपित्ताजित् ॥ ४८ ॥ क्लेष्मकारि समीरघ्नमुष्णं शुक्राग्निनाशनम् ।

Lakuca

Lakuca, kṣudra panasa and granthimat phala—these are synonymous.

Lakuca is heavy, viṣṭambhi (wind forming) and sweet and sour in taste. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It aggravates kapha and alleviates vāta. It is hot. It reduces the semen as well as the power of digestion.

ताल

तालो ध्वजो दुरारोहस्तृणराजो महाद्रुम. ॥ ४६ ॥

तालवृक्षो मरुत्पित्तव्रणजित् मदशुककृत् । तत्फलं शीतलं बल्यं स्निग्धं स्वादुरसं गुरु ॥ ५०॥ विष्टंभि वातपित्तास्राक्षतदाहक्षयापहम् । बीजं मूत्रकरं विष्टं वातपित्तहरं हिम ॥ ५१॥

Tāla.

Tāla, dhvaja, durāroha, tṛṇa rāja and mahā druma—these are synonymous.

Tāla cures vitiated vāta, pitta and ulcer. It produces mada (intoxication) and śukra (semen).

Its fruit is cooling, strength promoting, unctuous, sweet, heavy and viṣṭambhi (wind forming). It cures vitiated vāta, pitta and blood. It also cures kṣata (consumption), dāha (burning syndrome) and kṣaya (emaciation).

Its seed is diuretic and wind forming. It alleviates $v\bar{a}ta$ and pitta. It is cooling.

खब् ज

खर्बु जं फलराजं स्यादमृताह्वं दशांगुलम् । खर्बू जं मूत्रल बल्यं कोष्ठशुद्धिकरं गुरु ।। ५२ ॥ 30 स्निग्ध स्वादुकरं शीतं वृष्यं पित्तानिलापहम् ।

Kharbūja

Kharbūja, phala rāja, amṛtāhva and daśāṅgula—these are synonymous.

Kharbūja is diuretic, strength promoting, laxatixe, heavy, unctuous, sweet, cooling and vṛṣya (aphrodisiac). It alleviates pitta and vāta.

सेव

मुष्टिप्रमाण वरुदं सेवं सिवितिकाफलम् ॥ ५३ ॥

फल सिंवितिकापूर्वं वातिपत्तहर गुरु।
वृंहण कफकृद्वृष्य स्वादुपाक सर हिमम्।। ५४।।
ग्रन्यदंभफल चापो महासिवितिका फलम्।
ततफल सेव्यगणकृद्धिशेषात्त्वरं हिमम् ।। ५५।।

Seva

Muști pramāṇa, varuda, seva and simbitikā phala—these are synonymous.

The fruit of simbitikā alleviates vāyu and pitta. It is heavy, brmhana (nourishing), kaphakṛt (aggravater of kapha), vṛṣya (aphrodisiac), svādu pāka (sweet in taste after digestion), laxative and cooling.

Another variety of it is called ambha phala, $\bar{a}pa$ and mahā simbitikā phala. Its properties are similar to those of seva. It is specially cooling.

ग्रमृत

अमृताह्वं रुचिफलं लघुबिल्वफलाक्वतिः । अमृतं गुरुवातच्न स्वाद्वम्लं रुचिशुक्रकृत् ॥ ५६॥

Amṛta

Amṛtāhva, iuci phala and laghu bilva phalākṛti—these are synonymous.

Amṛta is heavy, alleviator of $v\bar{a}ta$, sweet, sour and appetiser. It is spermatopoetic.

बादाम

बादाम सुफलं वातवैरि नेत्रोपम फलम् । बादाममुष्ण सुस्निग्ध वातध्न बलश्ककृत्।। ५७ ॥

Bãdāma

Bādāma, suphala, vāta vairi and netropama phala—these are synonymous.

 $B\bar{a}d\bar{a}ma$ is hot and exceedingly unctuous. It alleviates $v\bar{a}yu$. It promotes strength and semen.

निकोचक, पिस्ता

निकोचकं दारुफल मकोष्ठ जलगोजकम् ।
33
पिस्तं मुकूलक ज्ञेय दतीफलसमाकृति ।। ५८ ।।
निकोचक गुरुस्निग्ध वृष्योष्ण स्वादु बृहणम् ।
रक्तप्रसादन बल्यं वातघ्नं कफिपत्तकृत् ।। ५६ ।।
तद्वतु मुकूलकं ज्ञेयं विशेषात गुरु दुर्ज्जरम ।

Nikocaka, Pistā

Nikocaka, dāru phala, makoṣṭha and jala gojaka—these are the synonyms of nikocaka.

Pista, mukūlaka and dantī phala samākṛti—these are the synonyms of pistā.

Nikocaka is heavy, unctuous, vṛṣya (aphrodisiac), hot, sweet and brmhana (nourishing). It is hemopoetic and strength promoting It alleviates vāta and aggravates kapha as well as pitta.

Mukulaka has similar properties It is especially heavy and difficult for digestion.

केला

केलानामामवातघ्नमम्लोष्णं रेचन गुरु । पक्व स्वादु हिमं बल्य वातपित्तविनाशनम् ॥ ६० ॥

$Kel\bar{a}$

Unripe $kel\bar{a}$ alleviates $v\bar{a}yu$. It is sour, hot, purgative and heavy.

Ripe kela is sweet, cooling and strength promoting. It alleviates $v\bar{a}yu$ and pitta.

ग्रार

अभ् श्रालूकभल्लूभल्लूकं भल्लूरक्तफलं तथा । अठ आलूकं रसनं शीतं स्वाद्वम्लवातिपत्तहृत् ॥ ६१॥

Āru

 $\overline{A}l\overline{u}ka$, $bhall\overline{u}$, $bhall\overline{u}ka$ and $bhall\overline{u}$ rakta phala—these are synonymous.

Ālūka is juicy (rasana), cooling, sweet and sour. It alleviates vāta and pitta.

श्रंजीर

भ्रंजीरं मंजुल ज्ञेयं काकोदुंबरिका फलम् । भ्रंजीरं शीतलं स्वादु गुरु पित्तास्रवातजित् ॥ ६२ ॥

Añjīra`

Añjīra, mañjula and kākodumbarikā phala—these are synonymous.

 $A\tilde{n}j\tilde{i}ra$ is cooling, sweet and heavy. It alleviates pitta, rakta and $v\bar{a}ta$.

ग्रक्षोट

म्र**क्षोडको वृ**ंतफलो क[ं]दरालः पृथुछदः । ³⁶ म्रक्षोटं मधुरं बल्यं गुरूष्ण वातहृत्सरम् ।। ६३ ॥

Aksota

Akṣoḍaka, vṛnta phala, kandarāla and pṛthu chada—these are synonymous.

Akşota is sweet, strength promoting, heavy, hot, alleviater of $v\bar{a}ta$ and laxative.

पालेवक, मालवक

पालेवतं सितपुष्पं तिंदुकाभफलं मंतम् । अन्यत् मालवक ज्ञेयं महापालेवतं तथा ॥ ६४ ॥ पालेवतं हिमं स्वादु गुरुष्णं विह्नवातजित् । तद्वत् मालवक हृद्य तुष्णाष्ट्विमण्डमस्तकम् ॥ ६५ ॥

Pālevaka & Mālavaka

Pālevata, sita puspa and tindukābha phala—these are synonymous.

Another variety of it is called mālavaka and mahā pālevata phala.

 $P\bar{a}levata$ is cooling, sweet, heavy and hot. It suppresses digestive power and alleviates $v\bar{a}yu$.

 $M\bar{a}lavaka$ is hrdya (cardiac tonic). It cures $trsn\bar{a}$ (morbid thirst). It is useful for brain (mastaka).

तूत

³⁷ तूदं भूद ब्रह्मकाप्ठं ब्रह्मण्य ब्रह्मदारु च **।** ³⁹ तूदं गुरु हिमं पक्वं स्वाद्पित्तानिलापहम् ॥ ६६ ॥

Tūta

Tūda, bhūda, brahma kāṣtha, brahmaṇya and brhma dāru—these are synonymous.

Ripe $t\bar{u}da$ is heavy, cooling and sweet. It alleviates *pitta* and *anila*.

गांगेरक, तोदन

गांगेरुकं कर्कटकं कर्कटं मृगलेडकम् । तोदनं ऋंदनं धान्य मृगपिछद्श तथा ॥ ६७ ॥

गागेरु रुचन पक्त गुरु वातास्निपितिजित् ।। ६८ ।।
तोदन ग्राहि मधुरं वातिपत्तहर लघु ।
ततादि त्रितयं चाममम्लं गुरु तु पित्तलम् ।। ६८ ॥

Gāngerūka & Todana'

Gāngeruka, karkaṭaka, karkaṭa and mṛga leṇḍaka—these are the synonyms of gāngeruka.

Todana, krandana, dhānya and mṛga picha dṛśa—these are synonymous.

Ripe gāngeru is purgative and heavy. It alleviates vāta, blood and pitta.

Todana is constipative and sweet. It alleviates $v\bar{a}ta$ and pitta. It is light.

Unripe tūta, gāngeruka and todana are sour and heavy. They aggravate pitta.

तुवरक

वृक्षस्तुवरको ज्ञेयोभल्लातकसमो गुणैः ।
40 41
कषाय तत्फलं पत्रैः केसराभः समुद्रजः ॥ ७० ॥
तौवरं कफजित्पाके कट्ष्ण त्रणमेहजित ।

Tuvaraka

Tuvaraka tree has properties like those of bhallātaka. Its fruit is astringent in taste. Its leaves are like kesara and it grows near sea.

The fruit of tuvara alleviates kapha. In vipāka (taste after digestion) it is pungent.

It is hot and it cures ulcer and meha (obstinate urinary disorders including diabetes).

बीजपूरक

बीजपूरो मातुलुंगः केसरी फलपूरकः ।। ७१ ।। वीजपूरफलं रुच्यं रसेऽम्लं दीपनं लघु । रक्तिपत्तकर कंठिजिह्वाग्रशोधनं परम् ।। ७२ ।। त्वचोऽस्य तिक्तगुर्व्वम्लं कृमिवातकफापहम् । तन्मांसं बृंहणं शीतं गुरु पित्तसमीरिजित् ।। ७३ ।। ४३ केसरं लघु संग्राहि शूलगुल्मोदरापहम् । बीजमुष्ण कृमिश्लेष्मवातिजिद्गर्भदं गुरु ।। ७४ ।। तत्पुष्पं शीतलं ग्राहि रक्तिपत्तहरं लघु ।

Bīja pūraka

 $B\bar{\imath}ja$ $p\bar{u}ra$, $m\bar{a}tulu\dot{n}ga$, $kesar\bar{\imath}$ and phala $p\bar{u}raka$ —these are synonymous.

The fruit of $b\bar{i}ja$ $p\bar{u}ra$ is appetiser. It is sour in taste. It stimulates digestion and is light. It causes rakta pitta (a disease characterised by bleeding from different parts of the body) It cleanses throat and tip of the tongue.

The skin of the fruit of $b\bar{\imath}ja$ $p\bar{u}raka$ is bitter, heavy and sour. It cures $krm\bar{\imath}$ (intestinal parasites). It alleviates $v\bar{a}ta$ and kapha.

The pulp $(m\bar{a}\dot{m}sa)$ of bija $p\bar{u}raka$ is bṛmhaṇa (nourishing), cooling and heavy. It alleviates pitia and $v\bar{a}yu$.

Its kesara (pistil) is light and constipative. It cures śūla (colic pain), gulma (phantom tumour) and udara (obstinate diseases of abdomen including ascitis).

Its flower is cooling and constipative. It cures rakta pitta (a disease characterised by bleeding from different parts of the body) and it is light.

मध्कर्कटिका

मधुकवर्क टिका स्वादुर्जु गी घंटालिका घटा ॥ ७५ ॥ मधुकवर्क टिका शीता रक्तपित्तहरा गुरुः ।

Madhu karkaţikā

Madhu karkaţikā, svādu, lungī, ghanţālikā and ghaţā—these are synonymous.

Madhu karkaţikā is cooling. It cures rakta pitta (a disease characterised by bleeding from different parts of the body). It is heavy.

नारंगी

नारंगको नागरंगो गोरक्षो योगसाधकः ।। ७६ ।।
नारगमम्लं मधुरं रुच्यं वातहरं सरम् ।
स्वाद्वम्लमपरं हृद्यं दुर्ज्जरं वातनाशनम् ।। ७७ ।।

Nāraṅgī

Nārangaka, nāgaranga, gorakṣa and yoga sādhaka—these are synonymous.

Nāranga is sour and sweet in taste. It is appetiser. It alleviates vāta. It is laxative.

Another variety of it which is also sweet and sour, is hrdya (cardiac tonic) and durjara (difficult for digestion). It alleviates vāta.

जंबी रक

जंबीरको दंतशठो जंभीलो जंभलो मतः । जंबीरमुष्णं शूलघ्नं गुरुष्णं कफवातजित् ।। ७८ ।। ग्रास्यवैरस्य—हृत्पीडाविह्नमांद्यकृमीन्जयेत् ।

Jambīraka

Jambīraka, danta śaṭha, jambhīla and jambhala—these are synonymous.

Jambīra is hot and it cures śūla (colic pain). It is heavy and hot. It alleviates kapha and vāta. It cures āsya vairasya (distaste in the mouth), hṛt pīḍā (pain in cardiac region), agni māndya (suppression of the power of digestion) and kṛmi (intestinal parasites).

अम्लवेतस

अम्लोऽम्लवेतसः चुक्रो वेतसः स्वरभेदकः ॥ ७६ ॥ अम्लवेतसमत्युष्णं भेदनं लघु दीपनम् । हृद्रोगशूलगुल्मघ्नं पित्तास्रकफदूषणम् ॥ ५० ॥

Amla vetasa

Amla, amla vetasa, cukra, vetasa and svara bhedaka—these are synonymous.

Amla vetasa is exceedingly hot, purgative, light and digestive stimulant. It cures hrd roga (heart disease), śūla (colic pain) and gulma (phantom tumour). It vitiates pitta, blood and kapha.

साराम्लक

साराम्लकः सारफलो रसाल सारपादपः । साराम्लमम्लं वातव्नं गुरु पित्तकफप्रदम् ॥ ८१॥

Sērāmlaka

Sārāmlaka, sāra phala, rasāla and sāra pādapa—these are synonymous.

 $S\bar{a}r\bar{a}mla$ is sour. It alleviates $v\bar{a}yu$. It is heavy and it aggravates pitta and kapha.

नि इक

नत्रुकं निबूकं राजनिबूकमपरं स्मृतम् ।

निबुकं पाचनं हृद्यं तीक्ष्णोष्णं कफवातिजत् ।। द२ ।।

निबुकमम्लं वातघ्नं पाचनं दीपन लघु ।

राजिनवूफलं स्वादुर्गु रुपित्तसमीरिजत् ।। द३ ।।

निबुकं कृमिसमूहनाशनं तीक्ष्णमाममुदरग्रहापहम् ।

वातिपत्तकफशूलनाशनं नष्टधातुरुचिशोधन परम् ।। द४ ।।

त्रिदोषसद्यज्वरपीडितानां दोषश्चिताना विषमज्वराणाम् ।

मलक्षये बद्धगदे हितं च विष्चिकानां मुनयो वदन्ति ।। द४ ।।

Nimbuka

Nimbuka and $nib\bar{u}ka$ —these are the synonyms of nimbu.

It has another variety which is called rāja nimbūka.

Nibuka is pācana (carminative), hṛdya (cardiac tonic), sharp and hot. It alleviates kapha and vāta.

Nimbuka is sour, vātaghna (alleviater of vāta), pācana (carminative), dīpana (digestive stimulant) and light.

The fruit of $r\bar{a}ja$ $ni\dot{m}bu$ is sweet and heavy. It alleviates pitta and $v\bar{a}yu$.

Nimbuka destroys all types of kṛmi (parasites). It is sharp in action. It cures āma (product of improper digestion and metabolism), udara (obstinate abdominal disorders including ascitis) and graha (planetary afflictions). It cures the lātika, paittika and ślaiṣmika types of śūla (colic pain). It replenishes and cleanses the vitiated dhātus. It is useful for patients suffering from acute (sadya) fever caused by the vitiation of all the three doṣas and viṣama jvara (irregular fever) caused by the accumulation of vitiated doṣas. It is also useful when there is diminution of waste products (mala) and when there is obstruction in the anus. It cures visūcikā (choleric diarrhoea).

कर्मरंग

कर्म्मरंग रामफलं भव्यं पिच्छिलबीजकम्

कर्मरंगं हिमं ग्राहि स्वाइम्लं कफिपत्तजित् ।। द६ ।।

Karma ranga

Karma ranga, rāma phala, bhavya, and picchila bījaka—these are synonymous.

Karma ranga, is cooling, constipative, sweet and sour. It cures kapha and pitta.

ग्रम्लिका

अम्लिका चुक्रिका चिंचा तित्तिडी शुक्ति चंडिका।

प्रिक्तिकामा गुरुव्वतिहरा पित्तकफास्त्रकृत् ।। ५७ ।।

पक्वा तद्वत्सरा रुच्या विह्निवस्तिविशुद्धिकृत् ।

शुष्का हुद्या श्रमभ्रांतितृष्णाक्लमहरा लघुः ॥ ५५ ॥

Amlikā

Amlıkā, cukrikā, ciñcā, tittidī, sukti and caṇḍikā—these are synonymous.

Unripe $amlık\bar{a}$ is heavy. It alleviates $v\bar{a}ta$ and vitiates pitta, kapha and blood.

Ripe $amlik\bar{a}$ is laxative and appetiser. It is a digestive stimulant and it cleanses the urinary bladder.

Dried amlikā is hṛdya (cardiac tonic). It cures śrama (exhaustion), bhrānti (giddiness), tṛṣṇā (morbid thirst) and klama (mental fatigue). It is light.

तित्तिडीक

तित्तिडीक तु वृक्षाम्लमम्लशाकोम्लपा**द**पः । तित्तिडीक समीरघ्नमाममुष्णं परं गुरु ॥ ८६ ॥ तत्फलं लघु संग्राहि ग्रहणीकफवातजित् ।

Tittidīka

Tittidīka, vṛkṣāmla, amla śāka and amla pādapa—these are synonymous.

Unripe tittidīka alleviates vāyu. It is uṣṇa (hot) and exceedingly heavy.

Its fruit is light and constipative, It cures $graha\eta\bar{\imath}$ (sprue syndrome), kapha and $v\bar{a}ta$.

करमर्व

करमर्दः सुषेणस्याद्वन्याकृष्णफलापरा ।। ६० ।।

करमर्दः गुरूष्णाम्लं रक्तपित्तकफप्रदम् ।

तत्पक्वं मधुर रुच्यं लघु पित्तसमीरजित् ।। ६१ ।।

शुष्कं पक्ववदस्यामंपक्वमप्यार्द्वमामवत् ।

Karamarda

Karamarda, suṣeṇa, vanyā and kṛṣṇa phalā—these are synonymous.

Karamarda is heavy, hot and sour. It produces rakta pitta (a disease characterised by bleeding from different parts of the body) and kapha.

Ripe karamarda is sweet, appetiser and light. It alleviates pitta and vāyu.

Dried karamarda is like ripe karamarda in its properties.

Unripe but dried k aramarda is like green unripe k aramarda in property.

कपित्थ

कपित्थको दिधिफलः कपित्थः सुरिभछदः ॥ ६२ ॥ किपित्थमामं संग्राहि लघु दोषत्रयापहम् । पत्रव गुरु तृषाहिककाशमनं वातिपत्तिजित् ॥ ६३ ॥

स्वाद्धम्लं तुवरं कंठशोधनं ग्राहि दुर्ज्जरम् ।

Kapittha

Kapitthaka, dadhi phala, kapittha and surabhi chada—these are synonymous.

Unripe variety of kapitha is constipative and light. It alleviates all the three doşas.

Ripe kapittha is heavy. It cures tṛṣā (morbid thirst), hikkā (hiccup) and vitiated vāta as well as pitta. It is sweet and sour. It cleanses the throat. It is constipative and it is difficult of digestion.

कपित्थपत्री

कपित्थपत्री फणिजा कुलजा निबपत्रिका।। ६४।। कपित्थपत्री तीक्ष्णोष्णा कफमेहविषापहा ।

Kapittha patrī

Kapittha patrī, phaṇijā, kulajā and nimba patrikā—these are synonymous.

Kapittha patrī is sharp and hot. It alleviates kapha, meha (obstinate urinary disorders including diabetes) and poisoning.

श्राम्रातक

51 आम्रातकश्चाम्रतटः पत्लीशो द्रुफलः कपिः ॥ ६५ ॥ श्राम्रातमाम वातध्न गुरूष्णं रुचिक्रत्सरम् । पक्वं स्वादु हिम वृष्यं मरुत्पित्तकफास्न्रजित् ॥६६॥

Āmrātaka

 $\bar{A}mr\bar{a}taka$, $\bar{a}mra$ tața, palliśa, druphala and kapi—these are synonymous.

Unripe $\bar{a}mr\bar{a}ta$ alleviates $v\bar{a}ta$. It is heavy, hot, appetiser and laxative.

Ripe āmrātaka is sweet, cooling and vṛṣya (aphrodisiac).

It alleviates vāyu, pitta, kapha and blood.

राजःस्र

52 राजाम्रब्टक ग्राम्नातः कामाह्वो राजपुत्रकः ।

्राजाभ्नं मध्र शीतं ग्राहि पित्तकफापहम् ॥ ६७॥

Rājāmra

Rājāmra staka, āmrāta, kāmāhva, and rāja putraka—these are synonymous.

Rājāmra is sweet, cooling and constipative. It alleviates both pitta and kapha.

चतुरम्ल, पंचाम्ल

वृक्षाम्लसुषेणिंचचाकपित्थैश्चतुराम्लकम्

ग्रम्लवेतसव्क्षाम्लदाडिमी बदरैः क्वचित् ॥ ६८ ॥

बीजपूरचुतैरेतैः पंचाम्लमुदितं बुधैः ।

Caturamla, Pañcāmla

Vrkṣāmla, suṣeṇa, ciñcā and kapittha—these four taken together are known as caturamla.

According to some, amla vetasa, vṛkṣāmla, dāḍimī and bc dara—these four taken together are called caturamlaka.

Added with bijapūra or cuta, they are called pañcāmla.

कोशःम्र

कोशाम्रको घनस्कं घो जंतुवृक्षः सुकोशकः ॥ ६६ ॥

कोशाम्रः कुष्ठशोथास्त्रपित्तव्रणकफापहः

तत्फलं ग्राहि वातघ्नमम्लोष्णं गरु पित्तलम ॥१००॥

मज्जा पित्तसमीरघ्नः स्वादुब्र्वल्योऽग्निदीपनः।

Kośāmra

Kośāmra, ghana skandha, jantu vṛkṣa and sukośaka—these are synonymous.

Kośāmra cures kuṣṭha (obstinate skin diseases including leprosy), śotha (oedema), rakta pitta (a disease characterised by bleeding from different parts of the body), vraṇa (ulcer) and vitiated kapha.

Its fruit is constipative, alleviater of $v\bar{a}ta$, sour, hot and heavy. It aggravates pitta

Its fruit pulp alleviates *pitta* and *vāyu*. It is sweet and strength promoting. It stimulates the power of digestion.

सुपारी

कमुकं कृमिकं पूगं पूगीफलमुदाहृतम् ।। १०१।।
पूगं गुरु हिमं रुक्ष कषायं कफिपत्तिजित् ।
53
मोहन दीपनं रुच्यं ग्रास्यवैरस्यनाशनम् ।। १०२।।
आर्ज्ञस्तद्गुर्वभिष्यंदि विह्नदृष्टिहरं परम् ।
स्वन्नं त्रिदोबहृत्सर्व्व तद्भेदान् तद्वदादिशेत्।।१०३।।

Supārī

Kramuka, kṛmika, pūga and pūgī phala—these are synonymous.

Pūga is heavy, cooling, ununctuous and astringent. It alleviates kapha and pitta. It is mohana (intoxicating), dīpana (digestive stimulant), and rucya (appetiser) It cures āsya vairasya (distaste in mouth)

Wet $p\bar{u}ga$ is heavy and abhisyandi (which obstructs the channels of circulation). It suppresses the power of digestion (vahni) and reduces eye sight (drsti) in excess.

The boiled $p\bar{u}ga$ alleviates all the three dosas.

It has many varieties and all of them have similar properties.

तांबुल

तांबूल बल्ली तांबूली नागिनी नागवल्लरी ।
तांबूल विशद रुच्यं तीक्ष्णोष्ण तुवर सरम् ।। १०४ ।।
तिक्तं क्षारोषणं काम्यं रक्तपित्तहरं लघु ।
55
बल्यं श्लेष्मास्यदौर्गंध्यं मेहवातश्रमापहम् ।। १०५ ।।

Tāmbūla

Tāmbūla, vallī, tāmbūlī nāginī and nāga vallarī—these are synonymous.

Tāmbūla is viśada (non slimy), appetiser, sharp, hot, pungent, laxative, bitter, kṣāra (alkaline) and uṣaṇa (saline and alkaline). It is kāmya (stimulant of passion). It alleviates rakta pitta (a disease characterised by bleeding from different parts of the body). It is light. It promotes strength. It cures vitiated kapha, āsya daurgandhya (foul smell from mouth), meha (obstinate urinary disorders including diabetes), vitiated vāta and śrama (exhaustion).

लवली

घनस्कंधं महत्प्रांशु प्रपुत्नाटः समंछदः । सुगधमूला लवली पांडुकोमलवत्कला ॥ १०६॥ लवल्याः फलमुद्दिष्ट समं ज्योत्स्नाफल तथा । लवलीफलमस्रार्शोवातिपत्तहरं लघु ॥ १०७॥

Lavalī

Ghana skandha, mahat prāmsu, prapunnāţa, samam chada, sugandha mūlā, lavalī, pāṇḍu komala valkalā—these are synonymous.

The fruit of lavali is like that of jyotsnā in property.

The fruit of *lavalī* cures vitiated blood, *arśas* (piles), vitiated vāta and pitta. It is light.

फलतुल्यं गुणं सर्व्व मज्जानमपि निर्द्द्शित् ।
फलं हिमाग्निदुर्व्वातव्यालकीटादिदूपितम् ॥ १०८॥
श्रकालजातं नाम्नीयात् पाकातीतमभूषितम् ।
56
श्रामं दोषकरं प्रायः फलं बिल्वं विनाऽखिलम् ॥१०६॥

General description of fruits

The pulp of the fruit has the property of the fruit itself.

Fruits which are afflicted by snow, fire, storm, wild animals, and insects and which are unseasonal should not be eaten. Similarly, excessively ripe fruits should not be eaten

All fruits in general produce āma doṣa (a product of improper digestion and metabolism). The fruit of bilva is an exception to this general rule.

NOTES AND REFERENCES

1. This is the 95th chapter of Ayurveda Saukhyam in Todarānanda, and the opening invocation reads as below:

> हरिप्रिया प्रीतिमती प्रियेण प्रियान्विते टोडरमल्लभूपे । भूयात्सदा श्रीहरिणा सपुत्रे यशोधिके ब्राह्मणधर्म्ममित्रे ।

- 2. 'हारहरा' इति पंचमपुस्तके पाठः।
- 3. 'दोषत्रयाहृत्' इति प्रथमपुस्तके पाठः।
- 4. 'रोचनो' इति षष्ठपुस्तके पाठः ।
- 'तद्वद्विशेषाद् वातनाशनम्' इति षष्ठपुस्तके पाठः ।

- 6. 'कंटका' इति पंचमपुस्तके पाठः ।
- 7 'कर्करी' इति षष्ठपुस्तके पाठः ।
- 'खर्ज्रीका' इति षष्ठपुस्तके पाठ. ।
- 9. 'लिंवसी' इति षष्ठपुस्तके पाठः ।
- 10 'पीनछदा' इति पंचमपुस्तके पाठ । 'यत्वचा' इति षष्ठपुस्तके पाठः ।
- 'काशपाला' इति पष्ठपुस्तके पाठः ।
 'कोशपाला' इति प्रथमपुस्तके पाठः ।
- 12. 'हस्तिकोलः इति षष्ठपुस्तके पाठः।
- 13. 'वहुलं' इति षष्ठपुस्तके पाठः ।
- 14. 'कूलं' इति षष्ठपुस्तके पाठः ।
- 15. 'सग्राही' इति पंचमपुस्तके पाठः।
- 16. 'कफपित्तहरं' इति षष्ठपुस्तके पाठः ।
- 17. 'त रं' इति षष्ठपुस्तके पाठः ।
- 18. 'शीतलम्' इति प्रथमपुस्तके पाठः ।
- 19. 'मुनितिंदुकः' इति षष्ठपुस्तके पाठः ।
- 20. 'शाली' इति षष्ठपुस्तके पाठः।
- 21. 'पियालो' इति षष्ठपुस्तके पाठः ।
- 22. 'क्षुघापहं' इति षष्ठपुस्तके पाठः ।
- 23. 'परुषोऽशोधनः' इति षष्ठपुस्तके पाठः ।
- 24. 'स्फूर्यः' इति पंचमपुस्तके पाठः ।
- 25. 'विशातिद्कमप्पेवं' इति षष्ठपुस्तके पाठः ।
- 26. 'चारण' इति षष्ठपुस्तके पाठः ।
- 27. 'कटकी' इति पंचमपुस्तके पाठः । 'कंटंपि' इति षष्ठपुस्तके पाठः
- 28. 'फलस्त्वांसपो' इति प्रथमपुस्तके पाठः।

- 29. 'लकुचोग्रं थिमत्फलाः' इति पंचमपुस्तके पाठः ।
- 30. 'स्वादुतरः' इति पंचमपुस्तके पाठः ।
- 31. 'वदरं' इति प्रथमपुस्तके पाठः ।
- 32. 'चिकोचकं' इति प्रथमपुस्तके पाठः ।
- 33. 'पिष्टं' इति षष्ठपुस्तके पाठ ।
- 34. 'अलूकमल्लूभल्लूकम्' इति प्रथमपुस्तके पाठः ।
- 35. 'रसतः' इति प्रथमपुस्तके पाठः ।
- 36. 'श्रक्षोडं' इति प्रथमपुस्तके पाठः ।
- 37. 'तूतं' इति पंचमपुस्तके पाठः ।
- 38. 'तुदं' इति पंचमपूस्तके पाठः ।
- 39. 'भूदं' इति षष्ठपुस्तके पाठः । 'तूतं' इति पंचमपुस्तके पाठः ।
- 40. 'केशराभः' इति पचमपुस्तके पाठः।
- 41. 'समुद्रजैः' इति षष्ठपुस्तके पाठः ।
- 42. 'केशरी' इति पंचमपुस्तके पाठः।
- 43. 'केशरं' इति पंचमपुस्तके पाठः।
- 44, 'गोरक्षीयोगसारकः' इति षष्ठपुस्तके पाठः ।
- 45. 'शुक्रो' इति प्रथमपुस्तके पाठः ।
- 46. 'चेतनः' इति प्रथमपुस्तके पाठः ।
- 47. 'शतभेदकः' इति प्रथमपुस्तके पाठः ।
- 48. 'पित्तास्रकफदीपनम्' इति प्रथमपुस्तके पाठः ।
- 49. 'निहंतिनष्टधातुरुचिशोधनम्' इति प्रथमपुस्तके पाठः ।
- 50. 'विसचिकानां' इति प्रथमपुस्तके पाठः ।
- 51. 'म्राम्रतकश्चाम्रवटः' इति पंचमपुस्तके पाठः । 'म्राम्रातकश्चाम्रतदः' इति षष्ठपुस्तके पाठः ।
- 52. 'राजपत्रकः' इति प्रथमपुस्तके पाठः।

- 53 'मेहनं' इति षष्ठपुस्तके पाठः ।
- 54. 'नागवल्लकी' इति षष्ठपुस्तके पाठः ।
- 55. 'मलवातश्रमापहम्' इति प्रथमपुस्तके पाठः ।
- 56. This is the end of 95th chapter of Ayurveda Saukhyam in Todarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडरमल्लविरिचते टोडरानदे ग्रायुर्वेदसौस्ये निघंटौ फलवर्गनाम एकोननवितिसोहर्षः (?) ॥

CHAPTER 37

कूष्मांड

2 कूष्मांडकी पुष्पफला सोमका च महाफला । 3 कक्किरिपरा लघ्वी स्वादु भूराजकक्केंटी ॥ १ ॥

Kūşm**ā**ṇḍa

Kuṣmāṇḍakĩ, puṣpa phalā, somakā and mahā phalā—these are the synonyms of kuṣmāṇḍaka

It has a smaller variety which is called karkāru. The sweet variety of kuṣmāṇḍakī is called bhūrāja karkaṭī.

कालिंग

कालिगं कृष्णबीजं स्यात् कालिदं फलवर्त्तुलम् ।

Kāliṅga

Kālinga, kṛṣṇa bīja, kālinda and phala varttula—these are synonymous.

तुं बी

तुंबी मिष्टा महातुंबी राजालाबुरलावुनी ॥ २ ॥

$Tumb\bar{\imath}$

Tumbī, miṣṭā, mahā tumbī, rājālābu, alāvunī—these are synonymous.

कट्तुं बी

Kaţu tumbī

Katu tumbī, piņḍa phalā, rāja putrī and dugdhinī—these are synonymous.

कर्कटी

Karkaţī

Karkaţi, lomasī, vyāla, patrairvāru and bṛhat phalā—these are synonymous

त्रपुस

Trapusa

Trapusī, kaņṭaki latā, sudhāvāsa, parankiṭa, chardyāyanī, mūla phalā, tiktā and hasti parņinī—these are synonymous.

चिभंटी

Cirbhațī

Cirbhița, dhenu dugdha and gorakșa karkați—these are synonymous.

वालुक

Vāluka

Vāluka, kānduka, vālu, šīrņa vṛnta, citra phala, vicitra and pīta varṇaka—these are synonymous.

Vāluka is cooling, sweet and heavy.

कोशातकी

कोशातकी कृतिछिद्रा जालिनी कृतवेधना ॥ ६ ॥ मृदंगफिलनी क्षोडा घोंटाली कक्क शखदा ।

Kośātakī

Kośātakī, kṛta chidrā, jālinī, kṛta vedhanā, mṛdanga phalinī, kṣodā, ghonṭālī and karkaśa chadā—these are synonymous.

राजकोशातकी

राजकोशातकी मिष्टा महाजालिः प्रपीतकः ।। ७ ।।

Rāja kośātakī

Rāja kośātakī, misţā, mahājāli and prapītaka—these are synonymous.

महाकोशातकी

महाकोशातकी त्वन्या हस्तिघोषा महाफला ।

Mahā kośātakī

Another variety of kośātakī is called mahā kośātakī. Its synonyms are hasti ghoṣā and mahā phalā.

द् ताकी

वृंताकी वर्त्तिका वृंता भंटाकी भटिका मता ॥ ५ ॥

ग्रपरः क्वेतवार्त्ताकः कुकुटाडफलोपमा

तस्माद्धीनगुणं किचिदर्शशां च हितः स्मृतः ॥ ६ ॥

Vrntākī

 $Vrnt\bar{a}k\bar{\imath}$, $varttik\bar{a}$, $vrnt\bar{a}$, $bhant\bar{a}k\bar{\imath}$ and $bhantik\bar{a}$ —these are the synonyms of $vrnt\bar{a}k\bar{\imath}$.

A variety of it is called śveta vārtāka and it looks like an egg of the hen. It is slightly inferior in quality and it is useful for arśas (piles).

बिबी

बिंबी रक्तफला गोल्हा तुंडी दंतछदोपमा।

Bimbī

Bimbī, rakta phalā, golhā, tuṇḍī and dantachadopamā—these are synonymous.

कारवेल्लक

कारवेल्लं कठिल्लं स्यादुग्रकांडं सुकांडकम् ॥ १० ॥ करवेल्ली वारिवल्ली बृहद्वल्यपरा स्मृता ।

Kāravellaka

Kāravella, kathilla, ugra kānda, and sukāndaka—these are the synonyms of kāravellaka.

It has a variety which is called kara vellī, vāri vallī and brhat vallī.

कर्कोटक

14 तद्वत्कर्कोटकं कुष्ठिकलासारुचिनाशनम् ।। ११ ।।

Karkoţaka

Karkotaka cures kustha (obstinate skin disease including leprosy), kilāsa (leucoderma) and aruci (anorexia).

वंध्यानक्कोंटकी, डेडिका

वंध्याकनकोटकी देवी नागारिब्विषकटका ।

डेंडिका विषमुष्टिः स्याद्विषमुष्टि समुष्टिका ॥ १२॥

Vandhyā karkoţakī, Dendika

Vandhyā karkotakī, devī, nāgāri and viņa kantakā—these are the synonyms of vandhyā karkotakī.

Dendikā, vişamuşţi and sumuşţikā—these are the synonyms of dendikā.

कोर्सिबी

16 17 कोलसिंबी कृष्णफला षट्का सूकरपालिका ।

Kola simbī

Kola simbī, kṛṣṇa phalā, ṣaṭkā and sūkara pālikā—these are synonymous.

डिंडिसा

18 19 डिंडिसो रोमसफलो तिंडिसो मुनिर्निमतः ॥ १३ ॥

Dindisā

Dindisa, romasa phala, tindisa and muni nirmita—these are synonymous.

सिबि

20 सिंबिः कृसिंबिः कुत्सास्त्रसिंबी पुस्तकसिंबिका ।

Simbi

Simbi, kusimbi, kutsāsra simbī and pustaka simbika—these are synonymous.

वास्तूक

वास्तुकः क्षारपत्रः स्यात् शाकवीरः प्रसादकः ॥१४॥

Vāstūka

Vastūka, kṣāra patra, śāka vīra and prasādaka—these are synonymous.

जीवंतक

21 जीवंतकः शाकवीरः रक्तनालः प्रनालकः ।

Jīvantaka

Jīvantaka, śāka vīra, raka nāla and pranālaka—these are synonymous.

चिल्ली

22

चिल्ली महद्दला रक्ता चिल्लिका गौडवास्तुकः ॥ १५॥

Cillī

Cillī, mahaddalā, raktā, cillikā and gauda vāstuka—these are synonymous.

कालशाक

कालशाक कालिका स्याच्चुचुका चंचुको मतः।

Kāla šāka

Kāla šāka, kālikā, cucukā and cañcuka—these are synonymous.

तंदुलीयक

23 24 तंदुलीयो मेघनादः कांडीरस्तंदुलीयकः ।। **१**६ ।।

विषघ्नः कंदरोन्यः स्यान्मारिषो मार्षकस्तथा ।

Tandulīvaka

Tandulīya, megha nāda, kāṇḍīra, tandulīyaka, viṣaghna and kandara—these are the synonyms of tandulīyaka.

It has another variety which is known as mārişa and mārşaka.

फोगो

25 फोगो मरूद्भवः शुंगी सूक्ष्मपुष्पः शशादन. ॥ १७ ॥

Phogo

Phogo, marūdbhava, śungī, sūkṣma puṣpa and śaśādana—these are synonymous.

पटोल

पटोलः पांडुंको जाली कूलकः कक्क शछदः ।

राजीफलः पांडुफलः राजमानम्तफलः ।। १८।।

तिक्तोत्तमा बीजगर्भापरा राजपटोलिका ।

Paţola

Paṭola, pāṇḍuka, jālī, kūlaka, karkaśa chada, rājī phala, pāṇḍu phala, rājamān, amṛta phala, tiktottamā and bīja garbhā—these are the synonyms of paṭola.

It has another variety which is called rāja patolikā.

चिचित्रह

26 27 चिच्चिडो स्मीरक्लान्यः श्वेतराजी बृहत्फलः ॥१६॥

Ciccinda

Ciccinda and $sm\bar{\imath}ra$ $k\bar{\imath}ula$ —these are the synonyms of ciccinda.

Another variety of it is known as śveta rājī and bṛhat phala.

पालंक्या

पालंक्याव स्तुकाकारा क्षारिका वीरतछदा ।

Pālankyā

Pālankyā, vāstukākārā, kṣārikā and vīrata chadā—these are synonymous.

उपोदिका

पोतवयुपोदिका प्रोक्ता मत्स्यकाली सुतुंगिका ॥२०॥

Upodikā

Potakī, upodikā, matsya kālī and sutungikā—these are synonymous.

लोणिक

लोणिकोष्ट्रा बृहत्कोटी कुटिरस्तु कुटिंजरः । 29 30 31 गण्डह्की स्यात गण्डह् फंजी फंजीतकस्तथा ।। २१ ॥

Lonika

Loņika, uṣṭrā, bṛhat koṭī, kuṭira, kuṭiñjara, gaṇḍarukī, gaṇḍaru, phañjī and phañjītaka—these are synonymous.

मुनिषन्तक

सुनिषणः स्वस्तिकः स्याद्वरा वस्तिकपणिकः ।

Sunisannaka

Sunisaņa, svastika, varā, vastika parņika—these are synonymous.

सिरवार

32 सिरवारः कूरंडीस्यान्नाडीतुन्नालिका मता ॥ २२ ॥

Sira vāra

Sira vāra, kuraņdī, nādītun and nālikā—these are synonymous.

सर्षपशाक

सार्षपं सर्षपोद्भूतं कौसुंभ तु कुसुंभजम् ।

Sarşapa śāka

 $S\bar{a}rsapa$, $sarṣapodbh\bar{u}ta$, kausumbha and kusumbhaja—these are synonymous.

चणकशाक

33 चाणकं शाकमुद्दिष्टं दुर्ज्जरं कफवातजित् ।। २३ ।।

Canaka śāka

Caṇaka śāka is difficult of digestion. It alleviates kapha and vāta.

द लायशाक

कलायशाक भेदि स्याल्लघुपित्तकफापहम् ।

Kalāya śāka

Kalāya śāka is purgatīve. It is light and it alleviates pitta and kapha.

चांगेरी

चांगेरी त्वम्लिका चुक्रा छत्राम्लीका चतुःछदा ॥२४॥

Cāngerī

Cāngerī, amlıkā, cukrā, chatrāmlīkā and catuḥ chadā—these are synonymous.

कासमर्द, गुञ्जन

35

कासमर्दः कर्क्काः स्यात् गुंजनो गजरस्तथा ।

Kāsa marda & Gṛñjana

Kāsa marda and karkaśa—these are synonymous.

Grñjana and gajara—these are synonymous.

लशुन

मूलकं हस्तिकदः तद्वालमूलकपोतिका ॥ २५ ॥

Mūlaka

 $M\bar{u}laka$ and hasti kanda—these are the synonyms of $m\bar{u}laka$.

The tender variety of $m\bar{u}laka$ is called $b\bar{a}la$ $m\bar{u}laka$ and $potik\bar{a}$.

करीरक

करीरको गृढपत्रो ऋकचो ग्रंथिलो मत:।

Ka**r**īraka

Karīraka, gūḍha patra, krakaca and granthila—these are synonymous.

शिग्रु

शिग्रु सौभाजनः कृष्णगंधः स्याद्वहुलछदः ॥ २६ ॥ रक्तोऽन्यो मधुशिग्रुस्तु श्वेतोऽन्यो हरितछदः । तद्बीजं श्वेतमरिच तीक्ष्णोष्ण चक्षुषे हितम् ॥ २७ ॥ तत्पुष्प मधुरं ग्राहि वातलं कफशोथजित् ।

Śigru

Śigru, saubhāñjana, kṛṣṇa gandha and bahula chada—these are the synonyms of śigru.

It has a red variety which is called madhu sigru and the white variety of it is called harita chada.

Its seed is called *śveta marica* which is sharp, hot and useful for eye.

The flower of sigru is sweet and constipative. It aggravates $v\bar{a}yu$ and cures vitiated kapha and oedema.

लशुन

31 38 लशुनः स्यादुग्रगंधो यवनेष्टो रसोनकः ।। २८ ।। गुंजनोऽन्योमहाकंदो जर्ज्जरो दीर्घपत्रकः ।

Laśuna

Lasuna, ugra gandha, yavaneṣṭa and rasonaka—these are synonymous.

Another variety of it is called grnjana, mahā kanda, jarjjara and dīrgha patraka.

पलांडु

पलांडुर्यवनेष्टश्च दुर्गघो मुखदूषकः ॥ २६॥

Palāṇḍu

Palāṇḍu, yavaneṣṭa, durgandha and mukha dūsaka—these are synonymous.

क्षीरपलांडु

पलाडुकः क्षीरपलाडुक्कः सक्षीरवान् क्षौद्ररसो यदि स्यात्।

Kṣīra palāṇḍu .

Palānduka having a milky juice which tastes like honey is called kṣīra palāndu.

गृ'जन

गृंजनः पित्तलो ग्राही तीक्ष्णोष्णो रोगनाशनः ॥३०॥

गंधाकृतिरसैस्तुल्यः सूक्ष्मनालपलांड्वत् ।

39

स्वल्पः मूलकसंकाशः कंदो गृंजनमुच्यते ॥ ३१॥

40

ग्रंथिपर्णः समाकारः पत्रैः कैश्चिन्मनीषिभिः

Gṛñjana

Gṛñjana aggravates pitta. It is constipative, sharp and hot. It cures diseases (?). In smell, shape and taste, it is like sūkṣma nāla palāṇḍu.

Some scholars hold a plant like small radish as *gṛñjana*. Some others, however, call another plant having leaves like those of *granthi parna* as *gṛñjana*.

सूरग

सूरण कदल कंदो गुदामयहरः परः ॥ ३२॥

वज्रकंदः सरेद्र स्याद्वन्योऽन्यश्चित्रदंडकः ।

Sűraṇa

Sūraṇa, kandala, kanda, gudāmaya hara, vajra kanda and surendra—these are the synonyms of sūraṇa.

Another wild variety of it is called citra danda.

अस्थि संहार

ग्रस्थित्र्यृंखलिको वज्री ग्रंथिमानस्थिसंहृता ॥ ३३ ॥

Asthi samhāra

Asthi śrnkhalika, vajrī, granthimān and asthi samhrtā—these are synonymous.

वाराही

वाराही माधवी गृष्टिस्तत्कंदः सौकरः कीटः।

Vārāhī

 $V\bar{a}r\bar{a}h\bar{i}$, $m\bar{a}dhavi$ and grsti—these are the synonyms of $v\bar{a}r\bar{a}h\bar{i}$.

Its rhizome (root?) is called śaukara and kīṭa.

मूशली

मशली तालपत्री स्यात्बलिनी तालम् लिका ॥ ३४॥

Műśalī

Muśalī, tālapatri, balmī and tāla mūlikā —these are synonymous

केय्

केयुका फलुको पीलुकेयुका दलशालिनी ।

Keyu

Keyukā, phaluka, pīlu keyukā and dala śālinī—these are synonymous.

भुछत्र

भूछत्रं पृथिवीकंदः शिलीध कंदकं मतम् ॥ ३५ ॥

Bhūchatra

Bhūchatra, pṛthivī kanda, śilindhra and kandaka—these are synonymous.

मानकंद

स्थूलकंदो ग्रामकंदो मानकोऽन्यो महच्छद.

Māna kanda

Sthūla kanda, grāma kanda and mānaka- these are the synonyms of māna kanda.

It has another variety having bigger leaves.

कसेरु

कसेरुकं स्वल्पकंदं बृहुद्राजकसेरुकम् ॥ ३६॥

Kaseru

Kaseruka and svalpa kanda—these are the synonyms of kaseru.

It has a bigger variety which is called tāja kasetuka.

शृङ्गाटक

शृंगाटो जलकंदः स्यात्त्रिकोणस्त्रिकटस्त्रिकः ।

Śrngātaka

Śrngāţa, jala kanda, trikoņa, trikaţa and trika—these are synonymous.

पिडालु

पिडालुक कछगधं मध्वालु स्यात्तु रोमशम् ।। ३७ ॥
शखालु गखसंकाश काष्ठालु स्वल्पकोष्ठकम् ।
हस्तालुकं महाकाष्ठ रक्तालु रक्तकंदकम् ॥ ३८ ॥
श्रातिजीणंमकालोत्थं रूक्षशीतमभूमिजम् ।
जठरं कोमल वातिशीतं व्यालादिद्षितम् ।
46
शुष्कं शाकं च सकल नाष्ट्रनीयान्मूलकं विना ॥३६॥

Pindālu

Piṇḍālu, kacha gandha, madhvālu, romaśa, śankhālu, śankha samkāśa, kāṣṭhālu, svalpa kosṭhaka, hastāluka, mahā kāṣṭha, raktālu and rakta kandaka—these are synonymous.

All leafy vegetables which are atijīrņa (very old), akālottha (unseasonal), $r\bar{u}k\bar{s}a$ (ununctuous), $s\bar{i}ta$ (cold), abhūmija (not grown on ground), jaṭhara (preserved since long), komala (soft), atisīta (excessively cold), $vy\bar{a}l\bar{a}di$ dūṣita (eaten by animals insects etc) and suṣka (dry) should not be used. Mūlaka is an exception to this rule.

NOTES AND REFERENCES

1. This is the 96th chapter in Ayurveda Saukhyam in Todarānanda and the opening invocation reads as below:

> यो हृद्रमोरामसुहृद्धिभक्ता विश्वस्यकक्तानृपतौ सुखानाम् । मुखायभृयाद्भृविटोडरेद्रे भूदेव सर्द्धिमसुहुज्जनानाम् ।

- 2. 'कूष्माडकी' इति षष्ठपुस्तके पाठः ।
- 3. 'रूराजनक्कंटी' इति प्रथमपुस्तके पाठः।
- 4. 'कालिंग' इति पंचमपुस्तके पाठः ।
- 'वुरसाम्बुनी' इति पंचमपुस्तके पाठ. ।
 'पुरुलाविनी' इति षष्ठपुस्तके पाठः ।
- 6. 'तु बी' इति षष्ठपुस्तके पाठः ।
- 7. 'लोमशा' इति पंचमपुस्तके पाठः ।
- 8. 'वालय' इति पंचमपुस्तके पाठः ।
- 9. 'त्रपुस' इति पंचमपुस्तके पाठः ।
- 'पलिकटा' इति षष्ठपुस्तके पाठः ।
 'परकटुः' इति पचमपुस्तके पाठः ।
- 11. 'छर्चार्दिनी' इति षष्ठपुस्तके पाठः।
- 12. 'मूत्रफला' इति प्रथमपुस्तके पाठः ।
- 13. 'इलेष्मल' इति षष्ठपुस्तके पाठः ।
- 14. 'तद्वत्कुवटिकम् इति षष्ठपुस्तके पाठ.।
- 15. 'व्विषकटिका' इति प्रथमपुस्तके पाठः ।
- 16. 'कोलशिवी' इति षष्ठपुस्तके पाठ. ।
- 17. 'सूकरपादिका' इति पचमपुस्तके पाठः।
- 18. 'तिदिशो' इति पंचमप्सतके पाठः ।
- 19. मुनिनिर्मिता' इति पंचमपुस्तके पाठः।
- 20. सिवी 'इति पंचमपुस्तके पाठः।
- 21. 'प्रणालकः' इति षष्ठपुस्तके पाठः ।

- 22. 'गौर' इति पंचमपुस्तके पाठः।
- 23. 'महानादः' इति षष्ठपुस्तके पाठः ।
- 24. 'कांडीयस्तंदुलीयकः' इति षष्ठपुस्तके पाठः।
- 25. 'सूक्ष्मपत्रः' इति पचमपुस्तके पाठः ।
- 26. 'इचतगंधो' इति षष्ठप्रतके पाठः।
- 27. 'महाफला' इति षष्ठपुस्तके पाठः।
- 28. 'सुरंगिका' इति पंचमपुस्तके पाठः ।
- 29-31. हुं हुइः स्याछुह हुकः' इति प्रथमपुस्तके पाठः ।
- 32. 'कुरंडीस्यान्नारीतुन्नालिका' इति षष्ठपुस्तके पाठः ।
- 33. 'चानाक' इति षष्ठपुस्तके पाठः।
- 34. 'क्षुद्रा' इति षष्ठपुस्तके पाठः ।
- 35. 'काशर्द्ध कः' इति पंचमपुस्तके पाठः ।
- 36. 'सस्थिलो' इति षष्ठपुस्तके पाठ.।
- 37. 'लस्न.' इति प्रथमपुस्तके पाठः ।
- 38. 'जवनेष्टो' इति प्रथमपुस्तके पाठ. ।
- 39. 'शंकाशंक' इति षष्ठपुस्तके पाठः । 'सकासः' इति पंचमपुस्तके पाठः ।
- 40. 'वर्णः' इति प्रथमपुस्तके पाठः ।
- 41. 'अस्थिप्शृंस्वरिका' इति षष्ठपुस्तके पाठः ।
- 42. 'ग्रंथिमानस्थिवृहण.' इति षष्ठपुस्तके पाठः ।
- 43. 'स्यावलि' इति षष्ठपुस्तके पाठः ।
- 44. 'बृहद्राजकशेरुकम्' इति पंचमपुस्तके पाठः ।
- 45. 'कत्थगन्ध' इति षष्ठपुस्तके पाठः ।

This is the end of 96th chapter of Ayurveda Saukhyam not in Todarānanda and the colophon reads as below:

इति श्रीमहाराजाधिराजटोडरमल्लविरचिते टोडरानंदे श्रायुर्वेद-सौख्ये निघंटो शाकवर्गे नवितितमो हर्षः (?) ।

CHAPTER 38

जल

पानीयं जीवन नीरं कीलालममृत जलम् । आपोंभस्तोयमुदकं पाथोंबुसलिलं पयः ॥ १ ॥

Jala

Pānīya, jīvana, nīra, kīlāla, amṛta, jala, āpa, ambha, toya, udaka, pātha, ambu, salila and payas—these are synonymous.

दुग्ध

दुग्धं प्रस्नवणं क्षीरं सौम्य संजीवन पयः ।

Dugdha

Dugdha, prasravana, kṣīra, saumya, sañjīvana and payas—these are synonymous.

दधि

दधि स्त्यानंपयः सम्यक्स्त्यानमीषत्तु मदकम् ॥ २ ॥

Dadhi

Dadhi and styānam payas—these are the synonyms of well

fermented dadhi. If it is slightly fermented then it is called mandaka.

तऋ

दंडाहत कालसेयं गोरसंच विलोडितम् ।
सरसं निर्ज्जल घोल मिथत सरवर्जितम् ॥ ३॥
समोदकं श्वेतमथमुदिश्वत् ह्यर्द्धवारिकम् ।
पादोदकं भवेत्तकमुद्धिभोन्योवभाषिते ॥ ४॥

Takra

Daṇḍāhata, kālaseya, gorasa, vilodita, sarasa, nirjala, ghola, mathita and sara varjita—these are synonymous

Dadhi mixed with equal quantity of water is known as śveta.

Dadhi mixed with half of water is called udasvit.

Dadhi mixed with one fourth of water is called takra.

नवनीत

हैयंगवीन सरजं नवनीतमनुमंथजम् ।

Navanīta

Hayamgavīna, saraja, navanīta and anumanthaja—these are synonymous.

घृत

घतमाज्य हविः सर्पिराज्यारममृताह्वयम् ॥ १ ॥

Ghṛta

Ghṛta, ājya, 'havis, sarpıs, ājyāra and amṛtāhvaya—these are synonymous.

मद्य

मद्यं हारा सुरा मदा मदिरा वरुणात्मजा । सुधा गंधोत्तमा कल्पा देवसृष्टा च वारुणी ॥ ६ ॥

Madya

Madya, hārā, surā, mandā, madirā, varunātmajā, sudhā, gandhottamā, kalpā, devasṛṣṭā and vārunī—these are synonymous.

इक्षु

इक्षुम्मेंहारसो वेणुनिःसृतो गुडपत्रकः तृणराजो मधुतृणो गंडीरी मृत्युपुष्पकः ॥ ७ ॥

Iksu

Ikṣu, mahārasa, veṇu niḥsṛta, guḍa patraka, tṛna rāja, madhu tṛṇa, gaṇḍīrī and mṛtyu puṣpaka—these are synonymous.

इक्षुविकार

सिता मत्स्याडिका पल्ली मीनांडी घल्लकस्तथा।
ग्रन्या सितोपला शुद्धा सिकता छित्रकामला।। ८।।
खंडमथ खडसिता माधवी मधुशक्करा ।
फाणितं क्षुद्रगुडको गुडस्त्विक्षुरसोद्भवः ।। ६।।

Ikşu vikāra

Sitā, matsyāṇḍikā, pallī, minānḍī and ghallaka—these are the synonyms of matsyāṇḍikā.

Another variety of it is called sitopalā, suddhā, sikatā, chatrikā and amalā.

Khaṇḍa and sitā—these are the synonyms of khaṇḍa.

Mādhavī is called madhu śarkarā. Phānita, kṣudra guḍaka and guḍa—these are prepared from sugar cane juice.

मध्

मधु पुष्पासवः पुष्परसो माक्षिकमीरितम् । माक्षिकं पैत्तिकं क्षौद्रं भ्रामर मध्वविस्तरात् ।।१०।। माक्षिकं तैलसंकाशं पैत्तिकं घृतवर्णकम् ।

क्षौद्रं कपिलवर्ण स्याद्भामरं स्फटिकोपमम् ॥ ११ ॥

Madhu

Madhu, puṣpāsava, puspa rasa, and mākṣika—these are the synonyms of madhu.

Mākṣika, paittika, kṣaudra and bhrāmara—these are in brief the different varieties of madhu.

Mākṣika is like oil. Paittika has the colour of ghee. Kṣaudra is reddish brown in colour and bhrāmara is like a crystal.

मध्क्छिष्ट

मदनं मधुजं सिक्थं मधूच्छिष्टं मधूषितम् ।

Madhücchişţa

Madana, madhuja, siktha, madhūcchiṣṭa and madhūṣita—these are synonymous.

धान्यवर्ग

शालयो रक्तशल्याद्या ब्रीहयः पष्टिकादयः ॥ १२ ॥
मुद्गादिद्वैदलं सौचकंग्वादि तृणधान्यकम् ।
क्षुद्रधान्यं कुधान्यं तत्स्थूलधान्य यवादिकम् ॥ १३ ॥
रक्तशालिलोहितः स्याद्गरुडः शकुनाहृतः ।
सुगंधिको महाशालिकमलस्तु कलामको ॥ १४ ॥

Group of dhānya

Rakta śāli etc., belong to śāli group. saṣṭika etc., belong to brihi group. Mudga etc., belong to dvidala (dicotyleden) group, Sauca kaṅgu etc., belong to tṛṇa dhānya group. Kṣudra dhānya is called kudhānya. Yava etc., are called sthūla dhānya. Rakta śāli is called lohita, garuḍa is called śakunāhṛta, sugandhika is called mahā śāli and kalama is called kalāmaka.

क्षीरी

क्षीरेयं परमान्नं स्यात्पायसं क्षीरतंदुर्लैः । क्षीरिका दुर्ज्जरा बल्या धातुपुष्टिप्रदा गृह ।। १५ ।। विष्टंभिनी हरेतिपत्तं रक्तिपत्ताग्निमाहतान् ।

Ksīrī

Kṣ \bar{i} reya, $param\bar{a}nna$ and $p\bar{a}$ yasa—these are synonyms of kṣ \bar{i} r \bar{i} which is prepared of milk and rice.

Kṣīrikā is difficult of digestion and strength promoting. It provides nourishment to tissue elements. It is heavy and constipative. It alleviates pitta, rakta pitta (a disease characterised by bleeding from different parts of the body), agni (digestive power) and vāvu.

रागषाडव

गुडादिपक्वक्वथितमाममाम्रफलं पुनः ।। १६ ।। स्नेहैला नागरैर्युक्तं ज्ञातन्यो रागषाडवः । सित्तारुक्किसिधृत्थैः सवृक्षाम्लपरुषकैः ।। १७ ।। जंबूफलरसैर्युक्तो रागो राजिकया कृतः । षाडवा मधुरोष्णादिरससयोगसभवाः ।। १८ ।। दीपना बृंहणा रुच्या हृद्या स्तृष्णाश्रमापहाः ।

Rāga ṣāḍava

A preparation of green fruits of $\bar{a}mra$ fermented after boiling with guda etc.. and added with sneha (oi¹), $el\bar{a}$, and $n\bar{a}gara$ is called $r\bar{a}ga$ $s\bar{a}dava$,

A preparation of the juice of the fruit of jambu mixed with sitā, rucaka, sindhuttha, vṛkṣāmla, paruṣaka and rājikā is called rāga.

Various types of sadavas, prepared by the juices which are

sweet & hot, are stimulant of digestion, nourishing and appetiser It is a cardiac tonic. It alleviates thirst & fatigue.

खंडाम्र, खंडामलक

याम्त्रामलकलेहाद्याः हृद्याः पुष्टिबलप्रदाः ॥ १६ ॥ तप्पंणा रोचनास्निग्धा मधुरा गुरवस्तथा ।

Khandāmra and Khandāmalaka

Lehyas prepared of āmra and āmalaka are cardiac tonic, promoter of plumpness and strength, nourishing, appetiser, unctuous, sweet and heavy.

शिखरिणि

सितं दिधमध्वाज्यमिरिचैलादिसंस्कृतम् ।। २० ।।

5

मिथित कान्तकामिन्या कर्पूरपिरपाचितम् ।

रसाला शिखरिण्युक्ता माजिता माजिका बुधैः ।।२१॥

रसाला शुक्रला बल्या रोचनी वातिपित्तजित् ।

स्निग्धा गुरुः प्रतिश्यायं विशेषेण विनाशयेत् ।। २२ ।।

Śikharini

Sugar and dadhi mixed with madhu, ājya and marica, churned by a beautiful lady and mixed with karpūra is called rasālā, šikhariņi, mārjitā and mārjikā.

Rasālā is spermatopoetic, strength promoting and appetiser. It alleviates aggravated $v\bar{a}ta$ and pitta. It is unctuous and heavy. It specially cures $pratisy\bar{a}ya$ (cold).

पानक

द्राक्षाश्रीकपरुषादि जल खंडादिमिश्रितम् ।

मारिचाद्र कर्क्पूरचातुर्जातादिसंस्कृतम् ॥ २३॥

पानकं द्विविधं तत्स्यादम्लानम्लिविभेदतः ।

द्राक्षा खजूरकाश्मर्य समधूकपरुषके : ।। २४ ।।

पंवसाराभिधानं च चंद्रपूर्णाभिवासितम् ।

पानकं मूत्रलं हृद्य प्रीणनं तृद्श्रमापहम् ।। २५ ।।

यथाद्रव्यं गुणं तत्तु गुरुलध्वादिनिर्दिशेत् ।

पंचसाराभिधं पित्ततृष्णादाहश्रमापहम् ।। २६ ।।

माध्वीक श्रमदाहास्रपित्तक्लमतृषापहम् ।

परूषकानां लोकानां(?)हृद्यं विष्टंभि पाचनम् ।। २७ ।।

श्रम्लीकायाः सरं तष्णाकृभिदाहश्रमापहम् ।

Pānaka

The potion prepared of $dr\bar{a}k\bar{s}\bar{a}$, $\acute{s}r\bar{i}ka$, $paru\bar{s}a$ etc., mixed with water and khanda (a type of sugar) and impregnated with marica, $\bar{a}rdraka$, $karp\bar{u}ra$, $caturj\bar{a}taka$ (tvak, $el\bar{a}$, patra and $n\bar{a}ga$ kesara) etc., is called $p\bar{a}naka$.

Pānaka is of two types—one is sour and the other is not sour.

The pānaka prepared of drākṣā, kharjūra, kāśmarya, madhūka and paruṣaka and mixed with karpūra is called pañca sāra.

Pānaka is diuretic, cardiac tonic and nourishing. It cures morbid thirst and exhaustion.

The heaviness and lightness of $p\bar{a}naka$ should be determined according to the property of its ingerdients.

Pañca sāra type of pānaka cures aggravated pitta, morbid thirst, burning syndrome and exhaustion.

Mādhvika type of pānaka cures exhaustion, burning syndrome, asra pitta (a disease characterised by bleeding from different parts of the body), klama (mental fatigue) and morbid thirst.

The $p\bar{a}naka$ prepared of paruṣaka and loka (?) is cardiac tonic, constipative and carminative.

The pānaka prepared of amlikā is laxative and it cures morbid thirst, intestinal warm infestation, burning syndrome and exhaustion

सट्टक

सुस्तेहं दिधि निर्म्भध्य पटे शक्करयान्वितम् ॥ २८ ॥ सन्योषं दाडिमाजाजिसट्टकोऽयमुदाहृतः । सट्टको रोचनो स्वर्यः पित्तानिलहरो गुरुः ॥ २६ ॥ दीपनस्तर्पणो बल्यः श्रमक्लमतृषापहः ।

Saţţaka

On a piece of cloth, dadhi with lot of fat and sugar should be triturated well. To this vyoṣa (śunṭhī, pippalī and marica), dādima and ajāji should be added. This is called saṭṭaka.

Sattaka is appetiser and promoter of good voice. It alleviates pitta and $v\bar{a}yu$. It is heavy, digestive stimulant, nourshing and strength promoting. It cures exhaustion, mental fatigue and morbid thirst.

मण्डक

कुकूल कर्परभृष्टा कदांगारविपाचिता ॥ ३०॥

मांडकाद्या यथापूर्व्यं गुरवो वृंहणा मता।

मंडकः मिश्रितः सूक्ष्मो कर्प्परादिषु पाचितः ॥ ३१॥

स एव किचित्स्थूलस्तु बुद्यः पूपालिका मता ।

ग्रंगारकवर्करी सैव विज्ञेयागारपाचिता ॥ ३५॥।

अत्युष्णो मंडकः पथ्यः शीतः स गुरुरुच्यते ।

ग्रंगारमंडक ग्राही लघु दोषत्रयापहः ॥ ३३॥।

Mandaka

Mandaka is prepared over kukula (iron frying pan) or kharpara (earthen pan) in low charcoal heat. The former type (prepared over iron pan) is heavier and more nourishing than the latter (prepared over earthen pan).

Mandaka which is fried over an earthen pan should be thin. The thicker one is called $p\bar{u}p\bar{a}lik\bar{a}$.

The mandaka prepared over charcoal is called angāra karkarī.

Mandaka is very wholesome when it is very hot. The cold mandaka is heavy.

Angāra maṇḍaka is constipative and light. It alleviates all the three doṣas.

योलिका

Polikā

 $Polik\bar{a}$ aggravates kapha. It promotes strength. It aggravates pitta and alleviates $v\bar{a}yu$.

Angāra karkarī promotes strength, corpulence and semen. It is light and stimulant of digestion. It alleviates kapha, heart disease, pīnasa (chronic cold), asthma and cough.

ञालिपिष्ट

शालिपिष्टक्रुताः भक्ष्याः नातिबल्याः विदाहिनः ॥३५॥
10 11
प्रवृष्या गुरवश्चोष्णाः कफपित्तप्रकोपनाः ।

Šāli pista

Eatables prepared of the paste of sāli do not promote strength adequately and they produce burning sensation. They

are not aphrodisiac. They are heavy and hot. They aggravate kapha and pitta.

गोधूमभक्ष

गोधूमविहिताः भक्ष्याः बल्याः पित्तानिलापहाः ॥३६॥

Godhūma bhaksya

Eatables prepared of wheat promote strength and they alleviate pitta as well as $v\bar{a}yu$.

वैदलभक्ष

वैदला वातला भक्ष्या गुरवस्तु सरा हिमाः।

Vaidala bhakşya

Eatables prepared of vaidala (pulses) aggravate vāyu. They are heavy, laxative and cooling.

माषभक्ष्य

19

माषपिष्टकृता भक्ष्याः बल्याः पित्तकफप्रदाः ॥ ३७ ॥

Māṣa bhakṣya

Eatables prepared of the paste of māṣa promote strength. They aggravate pitta and kapha.

श्चन्यभक्ष

विचार्यान्नगुणान् भक्ष्यानन्यानपि विनिर्दिशेत् ।

Other bhaksyas in general

Properties of other eatables should be determined by the properties of their ingredients.

गुडयुक्तभक्ष्य

गौडिका गुरवो भक्ष्याः वातघ्नाः कफशुक्रलाः ॥ ३८ ॥

Guda yukta bhakşya

Eatables prepared by mixing guda alleviates $v\bar{a}yu$. They produce more of kapha and semen.

घ्तपम्व भक्ष्य

12

घृतपाचितभक्ष्यास्तु बल्याः पित्तानिलापहाः ।

Ghṛta pakva bhakṣya

Eatables fried with ghee promote strength. They alleviate pitta and vāyu.

तैलपक्व भक्ष्य

तैलजाः दक्समीरघ्नास्तूष्णाः पित्तास्रदूषणाः ॥ ३६ ॥

Taila pakva bhakşya

Eatables fried with oil reduce eye sight and vāyu. They are hot. They vitiate pitta and rakta.

दुरधभक्ष्य

दुग्धालोडितगोधूमशालिपिष्टादिनिर्मिताः

वातिपत्तहराभक्ष्याः हृद्याः शुक्रबलप्रदाः ॥ ४० ॥

Dugdha bhakyşa

Eatables prepared by boiling the paste of $godh\overline{u}ma$, $s\overline{a}l\overline{t}$ etc., in milk alleviate $v\overline{a}yu$ and pitta. They are cardiac tonics and they promote semen as well as strength,

घृतपूर

क्षीरेण मर्दितं चूर्णं गोधूमानां सुगालितम् । विस्तार्यं सर्पिषा पक्त्वा ततः सिताविमिश्रितम् ॥४१॥ धृतपुरोऽयमुद्दिष्टः कर्पूरमरिचान्वितः ॥ संमितः मर्दितः क्षीरनालिकेररसादिभिः ॥ ४२॥ अवगाह्य घृते पक्त्वा घृतपूरो परिस्मृतः ॥ घृतपूरो गुरुवृष्यो हृद्यः पित्तानिलापहा ॥ ४३॥ सद्यःप्राणप्रदो बल्यो क्षतजित् बृहणः परः ॥

Ghṛta pūra

The well filtered flour of wheat should be kneaded with milk and boiled with ghee. Thereafter, sugar should be added to it. Then $karp\bar{u}ra$ and marica should be mixed. This is called ghṛta $p\bar{u}ra$.

Refined wheat flour should be mixed with milk and juice of nārikera. The dough should then be boiled in ghee. This is also called ghṛta pūra.

Ghṛta pūra is heavy, aphrodisiac and cardiac tonic. It alleviates pitta and $v\bar{a}yu$. It is instantaneously life-giving.

It promotes strength and alleviates *kṣata* (consumption). It is extremely nourishing.

संयाव

संमिता सिंपषा भृष्टं सितामरिचिमिश्रितम् ॥ ४४ ॥
एलालवंगकर्पूरचूर्णीद - परिसंस्कृतम् ॥
13
क्षिप्त्वान्यसिम्मतालम्बपुटेषु च घृते पचेत् ॥ ४५ ॥
खडे न्यसेत्ततः पक्वे सयावोऽयमुदाहृतः ॥
सिम्मता मधुदुग्धेनमदंियत्वा सुशोभनम् ॥ ४६ ॥
पचेद् घृतोत्तरे खंडे न्यसेत्पक्वं नवे घटे ॥
ततो मरिचचूर्णेन खंडचूर्णेन चूर्णितम् ॥ ४७ ॥
ततो मरिचचूर्णेन खंडचूर्णेन चूर्णितम् ॥ ४७ ॥
44
कुर्यात्कर्पूरसंयुक्तं संयोवममृतोपमम् ॥

Samyāva

Refined wheat flour should be fried with ghee and mixed with sugar and marica. It should then be impregnated with the powder of elā, lavanga and karpūra. This should be pressed with the help of some unprocessed wheat flour over a wooden plate (ālamba puṭa) and then fried in ghee. Thereafter, it should be boiled in sugar syrup. This preparation is called saṃyāva.

Refined wheat flour should be kneaded with honey and milk. It should then be fried in ghee and sugar syrup consecutively. This should be kept in a new jar and sprinkled with the powder of marica, sugar and camphor. This is called samyāva which is like ambrosia.

मधुशीर्षक

मई यित्वा सुसमितामपूपास्तनवः कृताः ॥ ४८ ॥
मातुलुंगत्वचाखंडपक्वमाई कपूरितम् ॥
विधाय पूपकं वृत्तं गंधाढ्यं केशरान्वितम् ॥ ४६ ॥
पक्त्वा सप्पिषि खण्डे च गाहितो मधुशीर्षकः ।

Madhu śīrṣaka

Thin apūpas should be prepared by kneading the refined wheat flour. These should be filled up with a mixture of boiled pieces of the skin of the fruit of matulunga and ardraka. In these rounded apūpas, fragrant things like keśara should be added and these should be boiled in ghee and sugar (syrup) consecutively. This preparation is called madhu śīrṣaka.

मधुपूपक

समितां गुडतोयेन मेलियत्वा सुगालितम् ॥ ५० ॥
घृते विस्तार्यं विपचेत् सुघृतं मधुपूपकः ।

Madhu pūpaka

Refined wheat flour should be mixed with guda toya and filtered. This should he kneaded with ghee and then boiled in good quantity of ghee. This is called $madhu\ p\bar{u}paka$.

दिधपूपक

शालिपिष्टयुतं दध्ना मद्दं यित्वा घृते पचेत् ॥ ५१ ॥ वेष्टयेत्पक्वखंडेंन सुवृत्ता दिधपूपका । संयावा मधुशीर्षाद्याः पूपकाः दिधपूपकाः ॥ ५२ ॥

गुरवो बृंहणाः हृद्धाः वृष्याः पित्तानिलापहाः । एते संस्कारभेदेन विविधास्तेऽपि ,तद्गुणाः ॥५३॥

Dadhi pupaka

Paste of *śāli* should be kneaded with *dadhi* and fried in ghee. Rounded pieces of this dough should be smeared with sugar syrup. These are called *dadhi* pūpaka.

Samyāva, madhu šīrṣa etc., pūpaka and dadhi pūpaka are heavy, nourishing, cardiac tonic and aphrodisiac. They alleviate pitta and vāyu.

There are different types of these preparations and their properties vary depending upon their method of processing.

विष्यन्दन

दिध क्षीरे समे पक्तवा अर्धभागावशेषयेत् ।
ग्रावपेद्रक्तशालीनां तंडुलस्तिलसंयुताम् ॥ ५४ ॥
पियालपनसाव्जानां बीज मुष्टिं समापयेत् ।
क्षीरतुल्यघृतं चैव शक्करामिरचान्विता ॥ ५५ ॥
सिद्धस्त्रिकटुकोपेतः कर्प्यूरेणाधिवासितः ।
एष विष्यदनो नाम देवलोकेऽपि दुर्ल्भः ॥ ५६ ॥
यस्मात्पक्वेऽपि घृतेन स्कदते सर्व्वतोमुखम् ।
तस्मात्सूपविधानज्ञैः विष्यदन इति स्मृतः ॥ ५७ ॥
विष्यंदो बृहणो हृद्यः पित्तानिलहरो गुरुः ।

Vişyandana

Curd and milk should be taken in equal quantity and boiled till half remains. To this, the rice of red variety of śāli and tila should be added. One muṣṭi of the seeds of each of piyāla, panasa and abja should then be mixed with it. Ghee should then be taken in the same quantity as that of milk and

added to it with sugar and marica. After boiling, trikațu (śunțhi, pippalī and marica) should be added along with fragrant things like karpūra. This preparation is called viṣyandana and it is rare even in the heaven.

When boiled in ghee, it gets condensed (skandana) from all sides for which it is called viṣyandana by the experts in the science of cooking.

Viṣyandana is bṛmhaṇa (nourishing) and cardiac tonic. It alleviates pitta and vāyu, and it is heavy.

लप्सिका

सिमतां भर्ज्ययेत्तप्ते घृते सितां ततो न्यसेत् ।। ५८ ।।
चारमञ्जादिसंयुक्ता पयसा योजयेत्तदा ।
16
एलैंलादियुता तज्ज्ञैर्लक्षिका लिलता मता ।। ५९ ।।
17
लिप्सका बृंहणी वृष्या वातिपत्तहरा गुरुः ।

$Lapsik\bar{a}$

In the hot ghee refined wheat flour should be added. To this sugar should be added thereafter. Milk boiled with the fruit pulp of $c\bar{a}ra$ should then be added. It should then be mixed with $el\bar{a}$. This is known as $lapsik\bar{a}$ or $lalit\bar{a}$.

Lapsikā is nourishing and aphrodisiac. It alleviates $v\bar{a}yu$ and pitta. It is heavy.

फ़ोनिका

फेनिका पुटिनी शुभ्रा वातिपत्तहरा लघुः।। ६०।। लक्षणं फेनिकादीनां सुपकारैः विचारयेत ।

Phenikā etc.

Phenikā, puținī and śubhrā—these preparations alleviate vāta and putta. They are light.

Their methods of preparation may be ascertained from expert cooks.

भोदक

मोदकाः लड्डुकाः प्रोक्तास्ते चानेकविधाः मताः।।६१।। दिध क्षीरनष्टदुग्धं सिमता माषिपिष्टिका । सूरणाद्रं ककूष्माण्डशालूकामिषमत्स्यकाः ।। ६२ ।। इत्यादिभिर्बहुविधाः फलास्ते सूपशास्त्रतः । द्रव्यं विचार्य्यं मितमांस्तद्गुणानिष निर्द्दिशेत्।। ६३ ।। मोदकाः दुर्ज्राः वृष्याः बल्याः पित्तानिलापहाः ।

Modaka

Modaka is called la dduka. It is of various types. Dadhi, milk, chease, refined wheat flour, paste of māsa, sūraṇa, ārdraka, kūṣmāṇḍa, śālūka, meat, fish, various types of fruits—these, among others, are the ingredients of modaka. Their details may be obtained from sūpa śāstra. Their properties will be the same as those of their ingredients.

Modakas are difficult of digestion, aphrodisiac and strength promoting. They alleviate pitta and vāyu.

वटक

माषमुद्गादिपिष्टोक्ता विटका वटक। दयः ।। ६४ ।। तत्कारणगुणान् ज्ञात्वा तद्गुणानिप निर्दृशेत् । माषान्नवटको हृद्यो विदाहि पवनापहः ।। ६५ ।। साडाकी वटको दृष्टिनाशनो दोषलो गुरुः । तुषावः वटको रुच्यः पित्तलः कफवातिजित् ।। ६६ ।।

Vataka

Preparations of the paste of $m\bar{a}$, and mudga are called vataka and $vatak\bar{a}$. Their properties should be determined on the basis of the properties of their ingredients.

Vațaka prepared of $m\bar{a}$ șa is cardiac tonic. It cures burning sensation and it alleviates $v\bar{a}$ yu.

Vaṭaka prepared of sānḍākī is harmful for eye sight. It aggravates doṣas and it is heavy.

Vaṭaka prepared to tuṣāmbu is appetiser. It aggravates pitta and it alleviates kapha and vāta.

इंडरी

इंडरीशुक्रला रुक्षा विष्टंभिः कफवातकृत् ।

Iṇḍarī

Indarī promotes the quantity of semen. It is ununctuous and constipative. It aggravates kapha and $v\bar{a}ta$.

सोमालिका

सोमालिका गुरुर्वृष्या रोचनो दोषनाशिनी ।। ६७ ।।

Somālikā

Somālikā is heavy, aphrodisiac and appetiser. It alleviates (all) doṣas.

कुंडलिका (जलेबी)

द्विप्रस्थं शुद्धसमितां प्रस्थं गोधूमिमिलितम् ।
विमर्द्यं पयसा स्थाप्यं प्रयोज्या च यदाम्लताम् ।।६८।।
सिछिद्रे नालिकेरस्य पात्रे निक्षिप्य निम्मिले ।
परिभ्राम्य परिभ्राम्य घृते तप्ते विपाचयेत् ।। ६६ ।।
(कर्प्य्तासितैर्ध्यः) विज्ञेयो नृपवल्लभा ।
सुपक्त्वा कंकणाकारं सितालेहेविनिक्षिपेत् ।। ७० ।।
सा तु कुंडलिका नाम पुष्टिकान्तिबलप्रदा ।

Kundalikā

Two prasthas of refined wheat flour and one prastha of

godhūma should be mixed with milk and kneaded. This dough should be kept till it becomes sour. Through a clean cup of coconut shell having a hole at the bottom, this dough should be pcured in a whirling manner over hot ghee. When fully boiled it takes the shape of an armlet. It should then be dropped in sugar syrup. This preparation is called $kundalik\bar{a}$

Kuṇḍalikā promotes plumpness, complexion and strength.

गोधूमाद्यास्तु कुल्माषां स्रर्द्धस्विन्ना मता ववचित् ॥७१॥ कुल्माषा गुरवो रुक्षा वातला भिन्नवर्चसाम् ।

Kulmāṣa

According to some scholars half soaked $godh\bar{u}ma$ etc., are called $kulm\bar{a}sa$.

Kulmāṣa is heavy and ununctuous. It aggravates vāyu and causes purgation.

मंथ

निवनस्तूषसंभृष्टः यवचूणं तु सक्तवः ॥ ७२ ॥
सक्तवस्तु घृताभ्यक्ता शीतवारिविलोडिता ।
नातिद्रवा नातिसांद्रा मंथ सिद्भः प्रकीित्ताः ॥७३॥
मंथो बलकरः सद्यः परिणामे बलापहः ।
मेहतृष्णाभयछिदिकुष्ठदेहश्रमान् जयेत् ॥ ७४ ॥
द्राक्षामधुयुतो बल्यः कफश्रममदापहः ।
वर्गात्रयसमायुक्तो दोषवच्चीनुलोमनः ॥ ७४ ॥

Mantha

Freshly harvested barley should be fried with husk and then made to a powder. This is called saktu.

Saktu should be kneaded with ghee and then mixed with cold water. It should be neither very thick nor very thin. This preparation is called mantha.

Mantha immediately promotes strength, but in the long run. it reduces strength. It cures meha (obstinate urinary disorders including diabetes), tṛṣṇā (morbid thirst), bhaya (fear complex), chardı (vomiting), kuṣṭha (obstinate skin diseases including leprosy) and deha śrama (physical fatigue). Mixed with drākṣā and honey it promotes strength and alleviates aggravated kapha, fatigue and intoxicating conditions.

When mixed with three groups of medicines, it brings dosas and feces downwards.

- सक्तु

सक्तवो यवजाः शीताः दीपनाः लघवः सराः । कफिपत्तहरा रूक्षा लेखना पातनास्तु ते ।। ७६ ।। सद्योबलकराः पथ्या घम्मीदिक्लातदेहिनाम् । निस्तुषैर्भिज्जितैः पिष्टैश्चणकैः सूपवैकृताः ।। ७७ ।। सक्तवः शक्करसिर्पियुक्ता ग्रीष्मेऽतिपूजिताः । पिडी प्रोक्ता गुरुस्तेषां द्रवत्वाल्लेहिका लघु ।। ७८ ।। नाभुक्त्वा न रदैश्छित्वा न निशाया न च वा बहु । न जलान्तरिता सद्भिः सक्तुनद्यान्न केवलम् ।।७६।।

Saktu

Saktu prepared of yava is cooling, stimulant of digestion, light and laxative. It alleviates kapha and pitta. It is ununctuous, lekhana (having scraping effect) and pātana (?) It promotes strength instantaneously & is wholesome for persons fatigued by the heat of the sun.

Saktu is also prepared by frying and pounding dehusked pulses like canaka.

Mixed with sugar and ghee saktu is exceedingly useful in summer season.

It is heavy when prepared in the form of a bolus (pindi) and when prepared in the form of a thin linetus $(lehik\bar{a})$ it is light.

Saktu should not be taken in empty stomach. It should not be chewed. It should not be taken at night. It should not be consumed in excess quantity. Eating of saktu should not be interrupted by drinking of water. Saktu should not be takenalone.

लाजा

भृष्टशाल्यादिजा लाजा धाना भृष्टयवोद्भवा ।
लाजा लघुतरा शीता बल्या पित्तफफप्रदा ।। ८० ॥
छर्चतीसार - दाहास्रमेहमेदस्तुषापहा ।

Lãiā

Fried śāli etc., are called lājā and fried yava etc., are called dhānā.

Lājā is lighter, cooling and strength promoting. It aggravates pitta and kapha. It cures chardi (vomiting), atisāra (diarrhoea), dāha (burning syndrome), asra (vitiation of blood), meha (obstinate urinary disorders including diabetes) and tṛsā (morbid thirst).

धाना

18 धाना विष्टभिनी रुक्षा कफमेदोपहा लघु:।। ८१।।

Dhānā

. Dhānā is constipative and ununctuous. It reduces kapha and medas. It is light.

पथुका

पक्वार्क्रा ब्रोह्यः सम्यक्पीडिताः पृथुकाः मताः ।

पृथुका गुरवो बल्या क्लेष्मलाः वातनाशनाः ॥ ५२ ॥

Prthukā

Boiled and wet $br\bar{i}hi$ etc., are pounded (pressed). These are called $prthuk\bar{a}$.

 $Prthuk\bar{a}$ is heavy and strength promoting. It aggravates kapha and alleviates $v\bar{a}yu$.

होलक

सिंबिधान्यैरर्धपक्वैः सुभृष्टो होलको मतः। होलकोऽल्पानिलोमेदकफदश्च स्वभावतः।। ५३।।

Holaka

Holaka is prepared by frying halt boiled simbi dhānya By nature, holaka produces vāyu, medas and kapha in small quantity.

तंबी

श्रपक्व भृष्टर्गोधूमः उलुंवो लुंव उंविका । उंवी कफप्रदा बल्या लघुः पित्तानिलापहा ।। ८४ ।।

Umvī

Immature wheat when fried is called $ulu\dot{m}va$, $lu\dot{m}va$ and $u\dot{m}vik\bar{a}$.

 $U\dot{m}v\bar{i}$ aggravates kapha. It is strength promoting and light. It alleviates pitta and $v\bar{a}yu$.

NOTES AND REFERENCES

1 This is the 97th chapter of Ayurveda saukhyam in Todarāweupo ond the opening invocation reads as below.

रमाधवो रामसमन्वितः सन्यसाधव टोडरमल्लसंज्ञम्। सपुत्ररामं जगतो हिताय पूर्णं प्रकुर्याद्धनधर्मसोख्यैः।

- 2. 'हाला' इति पंचमपुस्तके पाठः।
- 3. 'मंडा' इति पंचमपुस्तके पाठः।
- 4. 'वल्लकस्तथा' इति पचमपुस्तके पाठः ।
- 5. 'कामिथा' इति प्रथमपुस्तके पाठः।
- . 6. 'सूचितः' इति पंचमपुस्तके पाठः ।
- 7. 'अंगारक कर्नेटी' इति पचमपुस्तके पाटः।
- 'कर्कटी' इति पंचमपुस्तके पाठः।
- 9. 'श्लेष्मा कफपित्तप्रकोपनाः' इति पचमपुस्तके पाठः ।
- 10. In mss I & V, at the end of this verse it is written 'ग्रस्त्र पिष्टा न भक्ष्याः'।
- 11. 'वातघ्ना कफ शुक्रला' इति पंचमपुस्तके पाठः ।
- 12. 'पित्ताकफापहाः' इति पंचमपुस्तके पाठः ।
- 13. 'समितालम्बपुटेषु' इति पंचमपुस्तके पाठः।
- 14. 'संजावममृतोपमम्' इति प्रथमपुस्तके पाठः ।
- 15. 'सुसमितामयूषास्तन्वः' इति प्रथमपुस्तके पाठ. ।
- 16. 'युतानक्तर्लंप्सिका' इति पंचमपुस्तके पाठः ।
- 17. 'लप्सिका' इति पंचमप्स्तके पाठः।
- 18. 'गुरु:' इति प्रथमपुस्तके पाठ: ।
- 19. This is the end of 97th chapter of Ayurveda Saukhyam in Todarānanda and the colophon reads as below:

पूर्णं सौख्यमिदं शिवं वितनुतां श्रीटोडरेद्रे सदा। धन्यं वृत्तिकर सुधम्माभिभवं प्राणिप्रिय शम्मंदम्।। ५५।। आयुर्वेदसमुद्रजं सुरतरो रूपं द्वितीयं परम् । भूमावकुरितं प्रयोगसुदलं नैरुज्य भूयः फलम्।। ५६।।

यो वेदार्थसमूहमौक्तिकगणैः श्रीटोडरानंदकः ।

पूर्णो वारिधिरेष सर्व्वजगतां वर्व्वत्ति धम्मर्थिदः ॥६७॥

ग्रांतर्वाणिविभूषणैरुपरितो गीव्वाणतुल्यैः शिवै ।

रालोड्यार्थतरंगवान् विरचितः शास्त्राणि राजाज्ञया ॥६८॥

विश्वेषां परमार्थदोऽखिलजनां ज्ञानांधकारे रविः ।

सद्धम्मव्जिसुबोधने च शशिवत्तापत्रये राजते ॥६६॥

श्रीगोविदपदारविन्दे वसतामानददो यः सतां —

मन्वर्थ भजते स्नामसकल भूयान्मुदे सर्व्वदा ॥६०॥

इति श्रीमद्विविधविष्ठदावलीविराजमानदरघुमांधातृभरतादिसमयप्रवृत्तपदवीप्रवर्त्तकांत्ययुगाभिःकृतश्रीमूर्त्तमहददरिद्वादिदुःखवद्धकाक्रांतः ब्राह्मणादिपक्षिगणाश्रयः कल्पपादपः समस्तर्राणपलतासंपोषणाद्दौर्वेडदुष्टप्रदमनातिविकटप्रोच्चदुर्गमिनत्रक्षपणक्षमकोपकटाक्ष. हस्तिहयहीरहेमादिदानविस्मारितहरिरचंद्रादिचक्रवर्त्तिवर्गों दुदन्वदंतरावर्त्तिविश्वभराधिनाथप्रतापलीढाः
विष्लुष्टदिगंतस्थपरिपृथि सीमंतिनीहृद्गर्भं श्रीमदकवरसाहिपुरःसर भारोद्धरणक्षम प्रचंडदौदंडिनरंतरधम्मानुरक्तांतःकरणः द्वितीययुधिष्ठिर श्रीमद्गोविदपादार्रिवदाप्पितसमस्तमनोवृत्यंवरीषप्रह्लादादिसदाग्रहाखिलक्षत्रवंशावतसमूर्द्धन्यलतामकरुणाकूपारगरिमा चलप्रवरागाधांतःकरणातिप्रसिद्धटंडणवशपारावारोद्भूत भूचंद्रमा महाराजाधिराज श्रीटोडरमल्लविरिचते टोडरानंदे
श्रायुर्वेदसौख्ये एकनविततमो हर्षः (?)।। शुभमस्तु।। मांगल्य भूयात्।। श्री श्री ।।
लिखितं कायस्थ मायुरभेवरि गोपाचलीठा हरिवंशुतत्पुत्रदयालदासिलिखितम्,
।। श्रीगोपीजनवल्लभाय ननः ।।

INDEX

(Glossary of Technical Words)

Abalya (weakness), 69 Abhighāta (injury), 312 Abhisyanda (conjunctivitis), 56 Abhisyandın (which obstructs channels of circulation), 122, 123, 131, 143, 155, 157, 166, 196, 219, 222, 242, 254, 258, 266, 277, 281, 314, 324, 331, 336 Abhra (cloud), 83 Abhyanga (massage), 180 Ābhyantara dāha (burning sensation inside the body), 419 Ābhyantara vidradhi (internal abscess), 414 Adāhin (which does not produce burning sensation), 382	Agni māndya (suppression of digestive power), 3, 28, 150, 232 (indigestion), 228 Agnyalpatā (suppression of the power of digestion), 38 Ahichhatra (name of a mountain), 99 Ahṛdya (which is not cardiac tonic), 300 Ajīrṇa (indigestion), 202, 306 Ākāśa gaṅgā (the Gaṅgā river in the sky as described in the epic), 212 Akledi (deteriorate), 213 Akṛta (which is not fried with ghee etc.), 376
Adl māna (tymphanitis), 7, 15, 27, 40 (flatulence), 88, 190, 227, 230 Agastya (star Canopus), 223 Āghāta (injury), 101 Agni, 9, 125 (fire), 5 (digestive power), 52, 214 (enzymes responsible for digestion and metabolism), 6 (heat), 213 Agni dīpana (promoter of	Akṛta yūsa (the yūsa which is not mixed with fat, salt and pungent spices), 380 Aksa tarpaṇa (application of cotton swab soaked in the milk over the eyes), 144 Ākṣepaṇa (convulsion), 7 Akṣi pāka (conjunctivitis), 5 Akṣi pūraṇa (pouring over eyes), 180 Aksi ruk (pain in eyes), 108 Alaksmī (inauspiciousness), 59, 60, 102, 173 Alavaṇa (free from saline taste), 20
digestive power), 29	Ama (a product of improper

21, 25, 26, 28, 51, 58, 67, 81, 88, 138, 150, 177, 202, 229, 230, 231, 304, 335, 356, 416, 417 Āma doṣa, 305 Āma māruta (rheumatism), 30 Āmāśaya (stomach including small intestine), 53 Ama vāta (rheumatism), 37, 52, 65, 81, 92, 145 Amaya (disease), 69 Amla (sour), 2, 10, 32, 155 Amla pitta (hyper-acidity in stomach), 81, 192, 250, 309 Amla rasa (having sour taste), 80 Amśūdaka (the water which is exposed to the sun's rays during the day time and the moon's rays during the night time), 223 Anabhisyandı (which does not obstruct the channels of circulation), 217, 223 Anāha (constipation), 27, 28 (tymphanitis), 4, 68, 201 (flatulence), 63, 64, 123, 125, 126, 143, 181, 190, 191, 204, 205, 206, 230, 249, 333, 379 (wind formatation in stomach), 15 (obstruction to the moveof wind in the stomach), 35, 39, 40 Anala (heat), 215 Anala sāda (suppression of the power of digestion), 33 Anga marda (malaise), 201, 412

digestion and metabolism),

Angas (pieces), 13 Anila śonita (gout), 142 Anilāsra (gout), 52 Añjana (collyrium), 29 Anna (food), 150 Antariksa jala (water collected directly from the sky), 223 Anūpa (meat of animals inhabiting marshy land), 257 (marshy land), 216, 256 (water which is found in marshy areas), 216, 217 Anu pāna (post prandial drink), 302, 394, 395, 396, 397, 398 Anu rasa (subsidiary taste), 105, 143, 144, 154, 156, 161, 179, 204, 287, 292, 300, 313, (after-taste), 135 Anuvāsana, 411 Apacī (cervical adenitis), 29, 30, 54, 55 Apasmāra (epilepsy), 95, 175 Apatantraka (convulsion), 68 Arbuda (tumour), 3 Ardita (facial paralysis), 171, 257, 287 Arocaka (anoxeria), 66, 190, 227, 306, 377, 420 Arogyāmbu (healthy water). 229-30 Arsas (piles), 24, 26-30, 34-5, 37, 53, 56, 63, 64, 66, 74, 79, 81, 86, 95, 125-26, 143, 157, 160, 168, 171-72, 182, 189, 190-92, 194, 201, 207, 230, 261, 268, 306, 326-28, 339, 341 362, 378, 416, 421 Arti (pain), 7, 77

Aruci (anorexia), 33, 39, 43, 68, 74, 104, 154, 164, 168, 191, 204, 227, 273, 305, 306, 333, 415, 420

Arukṣa (not un-unctouous), 123

Aruna (reddish), 21

Āṣāḍha (June-July), 224

Aśma (stone in urinary tract), 87

Aśma doṣa (adulteration with stones), 79

Aśmarī (stone in urinary tract), 44, 77, 79, 125, 133, 333, 336, 378, 414, 418

Aśma śarkarā (stones and gravels in the urinary tract), 95

Asra(blood), 48, 103, 105, 107, 108

Asra pitta (a disease charactised by bleeding from different parts of the body), 5, 47

Asrk pitta (a disease characterised by bleeding from different parts of the body) 133, 159

Āsthāpana (a type of medicated enema), 201, 205, 411

Asthi bhagna (fracture of bone), 50

Aşthīlā (hard tumour in the abdomen), 181

Aşthilikā (stony tumour in abdomen), 27

Asthi śūla (pain in bones), 201 Aśuci(sense of impurity), 257 Aśuddha (not properly processed), 73, 94

Aşuddhi (when the purification therapy has not acted properly), 230

Āsuta (process of fermentation), 200

 \bar{A} śvina (September-October), 212, 213, 224

 \bar{A} sya (mouth), 68

Āsya roga (diseases in mouth), 87

Asya vairasya (distaste in mouth), 62

Atikustha, 76

Atilekhana (exceedingly depleting), 101

Atisāra (diarrhoea), 23, 24, 25, 45, 58, 80, 110, 133, 136, 142, 150, 154, 164, 168, 230, 268, 302, 337 357, 360, 365, 367, 417

Atopa (gurgling sound in the stomach), 36

Atyamla (excessively sour), 155, 156

Avagāha (bath), 180

Avalehikā (linctus), 366

Avidāhin (which does not cause burning sensation), 123

Āyuṣya (promoter of longevity), 14, 20

Baddha (a special process by which mercury is made to stand strong heat without vapourisation), 90

Baddha gudodara (obstinate type of abdominal disease caused by obstruction in

the rectum), 301 Baddha nisyanda (prevention of excretion), 195 Balya (promoter of strength), 30, 34 Bandhara saniskāra (a type of processing of mercury), 90 Başkayinī (the milk of a cow long after her delivery), 144 Bhādrapada (August-September), 224 Bhagandara (fistula-in-ano), 76 81, 84, 168 Bhagna (fracture), 50, 102 Bhagna-sandhāna krt (healer of fracture), 34 Bhaksya (eatable), 382, 383, 385, 386, 387 Bhānḍa (jar in which curd is prepared), 161 Bharjita (fried), 371 Bhasma (calcined powder of metals, minerals etc.), 85, 404 Bhasmaka (gluttonous appetite), 263 Bhauma (which is available on the earth), 211, 215, 217 Bhāvanā (impregnation), 408 Bhaya (fear), 13 Bhedana (purgative), 18, 67 Bhrama (giddiness), 4, 61, 74, 159, 168, 227, 230, 325, 381, 396 Bhrū (eye brows), 68 Bhūta (evil spirits), 53 Brahmā, \$0, 97 Brāhmaņa, 89, 99 Brddha (over matured), 329

Bṛmhaṇa (nourishing), 14, 29, 31, 33, 47, 74, 131
Bṛmhaṇī (nourishing), 50
Buddhi prada (promoter of intellect), 14

Caitra (name of a month according to Hindu calender, March-April), 224

Cakṣuṣya (promoter of eyesight) 3 14 20 39 78 96

sight), 3, 14, 20 39, 78, 96, 100

Capala doșa (a type of defect in mercury), 91

Cara (those who move viz., animal kingdom), 97

Caraka, 208, 410

Caraka samhitā, 212

Caundya (a big well without a boundary wall), 224

Cetanā (consciousness), 13

Cetovikāra (mental disease), 207

Chardi (vomiting), 15, 18, 22, 25, 40, 41, 44, 60, 63, 64, 65, 66, 67, 80, 133 136, 138, 168, 172, 190, 210, 230, 257, 302, 305, 306, 318, 337, 365, 367, 379, 381, 420, 421, 427

Chedana (which takes away tissue by cutting), 199

Chedi (depleting), 95
(which takes away tissues by cutting), 194
(which has the power to penetrate by incision), 353
Citta santāpa (excessive dis-

comfort in mind), 74

Cosana (sucking), 300
Cunda (big well without any boundary wall), 220, 224, 293

Dadrū (ring worm), 43, 206 Dāha (burning sensation), 4, 6 (burning syndrome), 23, 36, 42, 47, 48, 57, 59, 60, 62, 64, 67, 102, 103, 158, 168, 172, 175 200, 211, 217, 227, 230, 303, 309, 310, 312, 313, 315, 333, 365, 367, 382, 419, 420, 426 Dāha kāritā (producing burning sensation), 79 Dala (fragility), 72 Dalas (pieces or fruit in a bunch), 13 Dandāhata (stirred with wooden rod), 149 Danta (teeth), 68 Danta dārḍhya krt (which makes teeth strongly embedded in the gums), 57 Danta gada (diseases of teeth), 107 Dārana (penetrating), 214 (which causes excission), 215 Daurgandhya (foul smell coming out of the body), 43, 55, 60, 62, 65 Dhānya (corns and cereals), 343, 348, 350, 379 Dhārā śīta (when milk be-

comes cold after milking),

Dhāroṣṇa (warm milk of the

immediately

after

145, 146

milking), 145, 146 Dhātus (tissue elements of the body), 2, 3, 85, 99, 158, 411 Dhātu vāda (preparing gold out of ordinary metals), 89 (elephant guiding Diggaja different directions as described in the epic), 212 Dīpana (digestive stimulant), 5, 14, 20, 30, 34 Doşaghna (correcting morbid factors), 183 Dosa (Three factors in the body viz., vāyu, pitta and kapha. They centrol the physiological activities the body. When vitiated or aggravated they afflict the tissues and channels of circulation to produce different types of disease), 2, 10, 15, 16, 17, 19, 20, 25, 27, 31, 42, 46, 67, 68, 71, 85, 86, 90, 91, 95, 98, 104, 105, 106, 108, 122, 135, 138, 144, 145, 148, 155, 157, 160, 166, 175, 181, 196, 211, 213, 219, 221, 222, 223, 225, 228, 230, 233, 235, 241, 242, 243, 249, 257, 261, 267, 268, 269, 270, 271, 273, 291, 298, 299, 303, 307, 323, 324, 325, 326, 330, 331, 33*5* 336, 337, 362, 367, 372, 376, 379, 397, 398, 410, 412, 417, 425, 427 Dravya (matter), 11

Indological Truths

Dṛḍhatā (sturdiness), 79

Druti kriyā (a special method for processing mercury), 84 Durnāman (piles), 26, 28, 33, 108, 160, 195, 206, 280 Dūṣī viṣa (artificial poison), 27, 280 Dusta vrana (obstinate type of ulcer), 52 (serious type of ulcer), 102 (suppurated ulcer), 424 Dusti (evil sight), 97 Gadgadatva (lulling speech), 257 Gagana (sky), 83 Gala (throat), 68 Gala gaṇḍa (goitre), 3, 257 Gala graha (obstruction in the throat), 227, 377 Galāmaya (diseases of throat), 126 Ganda (goitre), 29, 43, 54, 91, 214, 263, 264 Gaṇḍa mālā (enlarged cervicalglands), 30 Gara (a type of poisoning), 78, 92, 175, 207, 328 Garbha prada (promoter of conception), 47 Gātra daurgandhya (foul smell of the body), 64 Gaurava (he aviness), 124 Ghana (pressure), 72, 73 Ghanāsaha (intolerant of pressure), 77 Ghṛta vyāpat (complications because of wrong administration of ghee), 164, 168 Glāni (tiredness), 362

Galaka (abscess), 84 Graha (obstruction), 7 (planets), 97 (affliction by unfavourably situated planets), 59 (afflictions by evil planets or spirits), 63, 102 Grahanī (sprue syndrome), 28, 35, 59, 64, 80, 89, 108, 125, 126, 158, 164, 168, 191, 201, 227, 290, 326, 327, 339, 341 Grahanī doşa (sprue syndrome), 15, 272 Grāhī (constipative), 7, 55, 67 Granthi (adenitis), 29, 30, 85, 181 Grdhrasī (sciatica), 21 Gudaja (piles), 50 Guda kīla (piles), 249 Gulma (phantom tumour), 15, 21, 27, 28, 33, 34, 37, 38, 39, 40 56, 58, 64 81, 125, 126, 164, 168, 174, 189, 190, 195, 204, 206, 227, 230, 249, 306, 316, 378, 412, 414, 416, 418, 421, 423 Guna (property), 2 (attributes), 8, 13 Guru (heavy), 3, 9 Guruțā (heaviness), 79

Haima (water from snow) 211, 214, 215 Hanu (mandibles), 68 Hāridra, 98 Harita (green), 12

Jagala (lower portion of surā), Harşa (tingling sensation), 156 Hayamgavina (the ghee that 190, 191 is taken out from the Janārdana (God), 90 Jāngala (arid land), 7, 216, cream produced at the time of milking the cow), 176 256 Hema kriyā (preparing gold), (the water found in arid areas), 216, 217 93 Hemanta (beginning of win-(meat of animals dwelling 152, 159, 223, 235 in dry land forests), 257 ter). Jantu (parasitic infection), 33, 293 56 Hidhmā (hiccup), 34, 181 Jarā (old age), 69 $Hikk\bar{a}$ (hiccup), 15, 65, 136, 150, 207, 227, 230, 249, Jāta vedas (Agni or Fire god), 271 Jathara (obstinate abdominal Hima (cooling), 39 diseases including ascitis), (snow), 214, 215 207 Hlādi (pleasing), 103 Jayyata, (name of a physician), Hrdāmaya (heart disease), 15, Jīrṇa jvara (chronic fever), 33, Hrdaya daha (burning sensa-150 tion in the chest), 302 Jīvana (life), 13 Hrd roga (heart disease), 21, Jvara (fever), 3, 4, 21, 23 24, 33, 45, 79, 126, 226, 420, 26, 28, 34, 37, 39, 47, 52, 424 59, 60, 61, 63, 64, 65, 66, Hrd ruk (heart disease), 123, 67, 68, 71,74, 77, 92, 133, Hrdya (cardiac tonic), 34, 39, 142, 159, 225, 228, 229, 59 231, 248, 267, 268, 270, Hṛllāsa (nausea), 22, 25, 63, 273, 309, 312, 325, 337, 65, 66, 79, 92 339, 353, 356, 357. Hrt pīdā (pain in cardiac re-365, 372, 377, 378, 382, gion), 7, 86 413, 416, 420, 421, 423, 427 Jyestha (May-June), 224 Indriya bodhana (which activa-

tes the senses), 192, 194

Jādya (numbness & rigidity),

Iśvara (God), 97

91, 136

Kaca (hair), 87

Kādambarī (the lower portion of surā, which is more dense), 190, 191

032	maje, ia measea
Kaidāra (the water of the field), 222 Kāmalā (jaundice), 15, 51, 67, 81, 92, 159, 205 Kampa (shivering), 6 (tremor), 7 Kandū (itching), 4, 5, 15, 27, 52, 55, 56, 63, 86, 87, 88, 101, 103, 108, 180, 330, 353, 413, 417 Kānjika (the potion prepared by fermenting dhānya man-	264, 265, 266-68, 269, 270, 271, 272, 274, 275, 276, 277, 278, 280, 286, 287, 288, 289, 290, 291, 295, 298, 299, 300, 303, 304, 305, 306, 307, 308, 309, 310, 312, 314, 315, 316, 317, 318, 319, 324, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 340, 341, 342, 353, 354, 356, 357, 360, 362, 366,
da etc.), 200, 202	367, 370, 376, 377, 378,
	379, 380, 381, 383, 384,
Kapha (one of the three doşas; it is responsible for cohe-	385, 387, 395, 398, 411,
sion of bodily organs), 3,	413, 414, 415, 416, 417,
5, 6, 7, 9, 10, 15, 17, 18,	418, 420, 421, 422, 423,
19, 20, 21, 22, 23, 24, 25	424, 425, 426, 427
26, 27, 33, 34, 35, 36, 37,	Kaphāpaha (alleviator of
38, 39, 40, 41, 42, 43, 44,	kapha), 35
45, 47, 48, 49, 50, 51, 52,	± ,,
53, 54, 55, 56 57, 58, 60,	Kaphotkleśa (salivation), 305
61, 62, 63, 64, 65, 66, 67,	Karna pūraņa (ear drop), 180
69, 74, 75, 77, 78, 87, 88,	Karşana (depleting), 29, 36
92, 94, 95, 99, 100, 101,	(which eliminates by force), 353
102, 109, 111, 122, 123,	Kārśya (emaciation), 47, 69,
126, 127, 129, 130, 131,	154, 157
132, 137, 142, 150, 152,	Kārtika (October- November),
154, 155, 156, 158, 159,	224
160, 161, 162, 164, 166,	Kārtikeya, (Lord Śiva's son) 73
167, 168, 169, 172, 173,	Kāsa (coughing), 15, 22, 23,
174, 177, 179, 180, 182,	33, 34, 37, 38, 41, 43
183, 184, 185, 189, 191,	(bronchitis), 45-7, 51, 61,
192, 194, 195, 196, 199, 199-	63, 65, 66, 68, 110, 136,
206 207, 212, 214, 215, 216,	142, 150, 157, 167, 171,
217, 218, 220, 221, 229,	173, 175, 194, 205, 206,
230, 242, 243, 245, 246,	227, 229, 232, 246, 249,
247, 248, 249, 250, 251,	261, 267, 268, 271, 27 9 ,
252, 258, 259, 262, 263,	305, 306, 308, 312, 330,
, , , , , , , , , , , , , , , , , , ,	,,,,,

332, 339, 342, 367, 372, 377, 378, 398, 412, 415, 425 Kaṣāya (astringent), 2 Kaśmala (impurity), 79 Katu (pungent), 2, 10 Katuka (spices having pungent taste), 370 Kaţu pācita (boiled with pungent spices), 371 Kaţu pāka (pungent in vipāka), 21, 28 Keśya (useful for hair or promoter of hair), 18, 34, 101, 102 Khālitya (baldness), 5, 69 Khanda (candied sugar), 132 382, 407 Khara (un-unctuous), 366 Khe gati (moving in the sky), 89 Kilāsa (a type of leucoderma) 34, 76, 206 Klama (mental fatigue), 162, 211, 396 Kleda (appearance of sticky material in excess in the body), 6, 29, 30, 126, 162 Kledana (promoter of stickiness), 4 Kledi (producer of stickiness), 124 Konkana (name of a mountain or a region), 99 Koṣṇa (luke-warm), 149 Kostha (colon), 167 Kotha (urticaria), 168 (urticarial rashes), 417 Krāmaņa samskāra (a type of processing of mercury), 90

Krcchra (dysuria), 36, 54, 77, 87, 88, 106, 108 Krimi (parasitic infection), 377 (maggot), 196 (parasitic infestation), 3 (parasitic infection), 5, 6, 15, 23, 26, 27, 28, 29, 30, 34, 38, 40, 41, 42, 43, 44, 51, 52, 54, 56, 57, 59, 74, 75, 78, 79, 85, 95, 102, 106, 107. 108, 109, 125, 128, 131, 136, 137, 143. 160, 168, 174, 175, 180, 181, 182, 184, 196, 199, 200, 204, 206, 207, 231, 262, 271, 280, 306, 313, 319, 324, 330, 342, 353, 368, 415, 423, 424 Kṛmi doṣa (parasitic infection), Kroda (pelvic region), 295 Krta (which is fried with ghee etc), 376 Krta yūṣa (yūsa, which is prepared of pungent spices, fat and salt.), 380 Kṣamā bhṛt (stands to pressure),

Kṣatriya (name of a caste), 84, 89, 99 f Kṣaya (consumption), 22, 47 Mālā (cervical-adenitis), 87

Indological Truths

80

372

35

Kṣata (consumption), 5

(phthisis), 50, 133, 168,

303, 310, 311, 313, 315,

Kṣataghna (cures consumption),

Ksata ksīņa (consumption), 46

63, 66, 71, 74, 76, 81, 86, digestion), 377 94, 95, 102, 109, Lekhana (which causes scrap-110, ing or having scraping pro-130, 142, 157, 168, 173, 192, 228, 267, 271, 279, perty), 4, 9, 64 303, 308-310, 311, 313, (depleting), 31, 73, 78, 88, 315, 330, 372, 378, 395 96, 135, 136, 180 Locana (eyes), 68 (phthisis), 46, 47 Loha mārdava kāraka (which Ksīna (emaciation), 132, 372 causes softness in iron), 88 Kṣīra sāgara (mythical ocean Lomila daitya (a group of of milk), 93 demons), 78 Ksiti (ground), 337 Ksut (morbid hunger), 191, Mada (intoxication), 52, 211, 312, 359, 372 312 Kukşi śūla (colic pain in the Madanut (cures intoxication), pelvic region), 33 27 Kūla (side of water), 264 Madātyaya (alcoholism), 177, Kustha (obstinate skin diseases 227, 312, 341 including leprosy), 4, 5, 6, Madhu meha (diabetes mellitus), 20, 22, 23, 26, 27, 30, 33, 228 34, 36-38, 41, 48, 49, 51, Madhura (sweet), 2, 10, 21 52, 53-5, 56, 57, 58, 64, Māgha (January-February), 224 66-68, 74, 76, 79, 81, 84-6, Mahā bhūtas (basic elements), 87, 88, 90, 91, 92, 94, 95, 99, 102, 103, 104, 107, 108, Mahā gada (serious disease), 109, 111, 138, 149, 159, 73 160, 168, 172, 174, 175 180, 181, 182, 184, 204, Mahā ghṛta (the ghee which 206, 214, 226, 228, 253, 280, 287, 313, 325, 330, is preserved for more than one hundred years), 177 Maheśvara (God), 90 335, 342, 353, 377, 402, 403, 413, 415, 422, 423, Majjā (bone marrow), 6, 185, 424, 426, 427 186 Kustha roga (obstinate skin (pulp), 15 diseases including leprosy), (pith), 312 Mala (waste products), 3 87 (excessive excretion ofLaghu (light), 8, 14, 39, 54, 88, waste products), 60 123 (impurity), 77 Laghu pāki (which is easy for (rust), 82

Mala dosa (a type impurity in mercury), 91 Malas (waste products), 411 Malaya (name of a mountain), 99 Māli (name of a demon), 98 Mandagni (suppression of the power of digestion), 423 Mandānala (suppression of the power of digestion), 301 Manojña (pleasing the mind), 59 Manyā (sterno-mastoid region), Manyā stambha (torticolis), 7 Mārana samskāra (lit. death, a type of processing of mercury), 90 Mārgaśīrsa (November-December), 224 Medaka (the sūrā which is at the bottom of the container), 190, 191 Medas (fat), 3, 5, 6, 29, 38, 185, 189, 377, 413, 414, 415 (adiposity), 30, 62, 79, 127, 131, 138, 154, 155, 168, 172, 173, 180, 194, 214, 249, 379, 416, 423 Medhā (intellect), 53, 54 Medhya (promoter of intellect), 6, 20 (promoter of memory), 14 Meha (obstinate urinary disorders including diabetes), 3, 20, 22, 23, 29, 30, 34, 38, 44, 48, 55, 66, 75, 76, 79, 85-7, 95, 137, 138, 168,

192, 194, 206, 280, 291. 367, 368, 378, 413, 416. 422-24, 426, 427 Minminatva (stammering), 257 Moha (unconsciousness), 133, 136 Mrdu (soft), 21 Mṛdu recana (laxative), 21 Mṛdutā (softness), 5 Mrtyu (death), 79 (apprehension of death), 381 $M\bar{u}kat\bar{a}$ (dumbness), 257 Mukha roga (diseases ofmouth), 77 (diseases of the oral cavity), 257 Mukhaśosa (dryness of mouth), 372 Mukula (bud), 54 Mūrcchā (fainting), 6, 7, 74, 91, 133, 168, 175, 210, 211, 221, 230, 312, 365, 379, 382 Műrcchanā samskāra (a type of processing of mercury), 90 Musti (handful), 378 $M\bar{u}tra\ doșa$ (urinary disorders), Mūtrāghāta (anuria), 414 Mūtra graha (anuria), 164 (suppression of urination), 168 Mūtra kṛcchra (dysuria), 45, 46, 48, 63, 95, 133, 148, 154, 167, 189, 367, 414, 418, 420 Mūtrala (diuretic), 35

Nada (big river), 217 Nadī (small river), 217 Nādeye (the water which is derived from river), 217 Nādī vraņa (sinus), 205 Nāga (lead), 76 Nāga dadhi (curd of elephant's milk), 161 Nāga doṣa (a type of impurity in mercury), 91 Nāgas (snakes as described in the epic), 213 Naisargika (natural), 91, Naktāndhya (night blindness), 110 Nāsikā (nose), 68 Nasta (curdled), 151 Nasya (inhalation), 46, 180 Nava (freshly collected), 132, 137 Nava jvara (beginning stage of fever), 227, 230 Netra hita (useful for eye sight), Netrāmaya (eye disease), 228 Netraruk (pain in eyes), 101 Nidrā (excessive sleep), 211 Nikaṣa (a specific type of stone used for testing genuineness of gold), 70 Nirjhara (spring), 223 Nitya (progressive abalatya weakness), 77

Ojas (vital fluid, the essence of the seven categories of tissue elements), 3, 50, 94, 125, 173, 241, 371, 372

Pācana (carminative), 4, 5, 25 (metabolic transformation), 416, 417 Paktā (stimulant of digestion and metabolism), 124 Pakva (boiled), 167 Pakvāśaya (colon), 53 Pala (48 ml. approx.), 189, 398 Palita (premature graying of hair), 5, 69 Pālval: (water of small pond), 219 Palvala (small pond), 219 Pāmā (itching), 184, 207 Pāna (drinking), 180 Pāṇḍu (anemia), 22, 36, 50, 54, 55, 75, 76, 78, 82, 86, 95, 126, 168, 192, 194, 200, 205, 206, 230, 413, 416, 424, 426 (yellowish), 262 Pāndura (gray), 99 Pāndutā (anemia), 79 Pāṇdutva (anemia), 4 Pāndvāmaya (anemia), 159,164 Parāśaia (name of a sage), 24 Pārijātra (name of a mountain), 226 Parināmaja šūla (colic which appears during the process of digestion of food), 80 Pariśuska (dried), 371 Pārśva pīdā (pain in the sides of the chest), 86 Pārśva ruk (pain in the sides of the chest), 65, 68, 108, 230 Pārśva sūla (pain in the sides

Indological Truths

of chest), 43, 227

Pārvatī (consort of lord Siva), Pathya (wholesome), 50 Patu (saline), 2 Pausa (December-January), 224 Pāvana (purifier), 13 Pavitra (remover of sins), 71 Phālguna (February - March), 224 Phutkāra (hissing sound), 84 (emitting sound), 213 Picchila (slimy), 3, 30 *Pīdā* (pain), 87 $Pidak\bar{a}$ (pimples), 29, 417 Pīdara (which causes pain), 353 Pilla (a type of eye disease), 55-56 Pīnasa (chronic sinusitis), 32, 34 (chronic rhinitis), 74, 80, 246, 249, 273, 275, 290, 423 (chronic cold), 167, 190, 194 Pinda (solid form), 151 Pindī (bolus), 366 Pipāsā (morbid thirst), 22, 38, 231, 367, 419, 423 Pista (made to a paste), 371 (pastries), 395 Pīstānna (pastries), 395 Pītta (one of the three dosas. This is responsible for all metabolic including digestive functions of the body and production of heat & energy), 3-6, 8, 9 10, 15, 17-19, 20, 21, 22, 23, 24, 26, 30-4, 35, 38,

40-8 49, 50, 53, 54, 55-58, 59, 60, 61, 63, 64, 65-7, 69, 73-75, 78, 80, 87, 88, 92, 94, 95, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 122, 123, 125-28, 130, 131, 132, 137, 138, 142, 144, 146, 147, 148-50, 154, 155, 156, 157, 158, 159, 166, 169, 171, 172. 173, 174, 179, 181, 182, 183, 184, 185, 188, 193, 194, 195, 200, 204, 207 212, 214, 215, 216-220, 221 222, 225, 227, 229, 230, 232, 242, 243, 245, 246, 247, 248, 249, 250, 251, 252, 259, 262-65, 266-68, 269-74, 275, 276, 277, 278, 79, 286, 287, 289, 292, 295, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 313, 314, 315, 316, 317, 318, 319, 324, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 338, 339, 340, 341, 353, 354, 356, 357, 360, 367, 370-72, 378, 379, 380, 381, 377. 384, 385, 386, 395, 383, 398, 411, 412, 418, 420-24 425-26 Pitta jvara (fever caused by pitta), 419

Indological Truths

Pittāsra (a disease characteri-

22

by bleeding

different parts of the body),

638 Materia Medica

Pitrya (liked by Pitrs or dead ancestors), 277

Pīyūṣa (the milk of the cow immediatly after delivery), 150, 152

Plīhan (splenic disorder), 15, 58, 67, 79, 81, 85, 92, 94, 126, 133, 164, 168, 181, 205, 333

Plīhā roga (splenic disorder), 27, 37

Prabhāta (early morning), 147 Prabhāva (specific action), 2, 10, 11, 19, 26, 37

Pradara (menorrhagia and other allied gynaecological disorders), 24

Pradigdha (excessively burnt), 371

Pradoșa (evening), 147

Prahlādanīya (which gives comfort), 60

Prakledī (which produces sticky matter), 126

Prameha (obstinate urinary disorders including diabetes), 15, 18, 27, 37, 56, 73, 76, 257

Praseka (salivation), 168, 227 (excessive salivation), 377, 398

Pratapta (heated), 371

Pratibhā (intuition), 188

Pratiśyāya (cold), 154, 227 (chronic rhinitis), 377 (rhinitis), 415

Pratūnī (a variety of tūnī in which pain starts from anus and moves to the intestine), 378

Pumstva (virility), 5

Purāṇa (which is preserved for a long time), 132, 138, 299 Puraņās (name of a group of

scriptures), 73

Putaga (having layers), 77

Rāja yakṣmā (tuberculosis), 177 Rakṣa (affliction by 'rakṣas'), 59

Rakṣas (evil spirits), 32, 101,

Raksoghna (which cures afflictions by evil spirits including germs), 138, 182

Rakta (blood), 24, 67, 386

Raktāmaya (diseases blood),

Rakta pitta (a disease characterised by bleeding from. different parts of the body), 18, 24, 35, 36, 39, 48, 49, 55, 57, 58, 59, 60, 64, 66, 109, 110, 125, 130, 136, 137, 142 144, 168, 172, 173, 199, 231, 248, 252, 269, 272, 277, 279, 280, 287, 292, 299, 309, 311, 313, 315, 316, 317, 319, 325, 334, 339, 340, 342, 352, 357, 365, 419, 422, 426

Stambhana (coagulation of blood), 50

Vikāra (diseases caused by the vitiation of blood), 76

Rañjana samskāra (a type of processing of mercury), 90

Rasa (taste), 2 10, 19, 32, 69, 89, 90, 107, 408 (juice), 139 (essence), 141 Rasāyana (rejuvenation), 14, 26, 28, 30, 34 Rocana (appetiser), 34, 64 Roma harşa (horripilation), 156 Ropana (healing), 7, 74 Rucya (appetiser), 4, 5, 20 Rudra (Lord Siva), 72 Ruk (pain), 54, 81 $R\bar{u}k$ șa (unuctuous), 6, 18, 21, 28, 39 Sadala (which in in pieces), 62 (immediately Sadya śuddhi after the purification therapy), 227 Sahya (name of a mountain), 226 Saithilya (slothfulness), 5 Sakti (specification), 2 Samgrāhi (constipatīve), 25 Samhanana (joining of tissues), 372 Samīrana (aggravated vāyu), 33 (airy portion), 295 Samskāra (process), 90 Samsveda (excessive sweating), 59 Sandatva (impotency), 79 Sandhāna (union of tissue elements), 368 Sandhānakṛt (which helps in uniting the broken or torn tissues), 3 Śankha (temporal region), 68

Sannipāta (diseases caused by the simultaneous vitiation of all the three dosas), 99, 230, 270, 424 Santānikā (the layer of cream which is formed on the surface when the milk is boiled on low heat), 146 Saptarsis (seven sages), 70 Sara (cream), 161 (laxative), 14, 20 (mobile), 4 (purgative), 27 Saras (big pond), 223, 224 Sarkarā (gravels in the urinary tract), 88, 125, 378 Sātmya (wholesome), 201 Sattva (essence), 83, 267, 268, 402, 404 Sāttvika (dominated by sattva or pure qualities), 197 Saumya (cooling), 211 Seka (sprinkling), 180 Sikhara (pyramid), 81 Sikharākāra (tapering in shape), 80 Sirah pīdā (headache), 68 Sırah süla (headache), 7, 414 Siras (head), 68 Siroroga (diseases of head), 226 Siroruk (headache), 81, 425 Siśira (later part of winter), 159, 223, 235, 293 Sīta (cold), 9 (cooling), 9, 20 Sītaga viņama jvaia (irregular fever which is associated with a feeling of cold), 154

Šīta 1 asa 193, 194 Sīva (Lord Śiva), 72, 89 Slaksna (smooth) 28, 29 Ślesman (kapha dosa), 4 *Ślīpada* (filar:asis), 37, 226, 257 (tendons liga-Snāvu and ments), 87 Snehapāna (oleation therapy), 227 Śnigdha (unctuous), 3, 9 Sodhana (cleansing), 4, 91 (processing), 88 (which helps in cleansing), 421, Soma (one of the two principles responsible for cold), 9 Śonita pitta (a disease characterised by bleeding from different parts of the body), 64, 304, 396 Sopha (oedema), 26 28, 30, 33, 37, 48, 64, 76, 79, 81, 86, 95, 107, 126, 143, 150, 168, 189, 191, 194, 204, 205, 206, 426 Soșa (consumption), 47, 48, 51, 173, 263, 268, 396, 412 (phthisis), 71 (dryness), 353 Saşana (depletion), 6 (dryness), 5 (drying), 7, 55, 245, 353 Sotha (oedema), 4, 15, 20, 29, 43, 44, 49, 51, 55, 56, 57, 58, 62, 65, 68, 69, 136, 164, 174, 175, 206, 230, 273, 328 Sphārāngī (dazzling), 77

Sphota (pustular eruptions), 101 Śrama (physical fatigue), 172, 227, 299, 333, 362, 381-82 (exhaustion), 7 Sramsana (laxative) 29, 66 Śravana (ears), 68 Śrāvana (July-August), 224 Srotorodha (obstruction to the channels of circulation), 168 Śrsta mala (which eliminates waste products), 122 Śrta śīta (cooled after boiling), Stabdha (compact), 77 Stambha (rigidity), 36 (power of retention), 189, 191 (constipative), 8 (which causes retention), 353, 414 Stana roga (diseases of the breast), 421 Stanya (lactation), 3,5 (galactogogue), 47 Sthairya (steadiness), 246 (producing Sthairya kara steadiness), 143 Sthaulya (adiposity), 5, 232 (obesity), 3, 138 Sthāvara (those who do not move, like vegetable kingdom, stone etc.), 97 Sthira (stable), 214 (which produces stability), 370 (absence of Stimita kostha peristaltic movement in the

Indological Truths

intestine), 227

Sudra (one of the four castes), 84, 89, 99 Sudurgandha (foul smell), Sukra (semen), 4, 416 Śukra dosa (vitiation of semen), 426 Sukrala (spermatopoetic), 39, 46, 47 Sukra meha (spermaturia), 426 Śukrāśmarī (stone in the seminal tract), 249 Sūkṣma (subtle), 30, 78, 122, 123 Sūkumāra (tender), 139 Lula (colic pain), 15, 23, 25, 35, 37, 39, 44, 45, 63, 64, 74, 76, 78, 79, 81, 101, 124, 125, 150, 168, 181, 190, 202, 204, 205, 206, 230, 305, 306, 356, 378, 379, 416, 418, 421 .Šuska kāsa (dry cough), 273 Suśruta (the author of an ayurvedic classic-Suśruta 165, 176, 247, samhitā), 410, 420 Suvarnaghna (which reduces gold into bhasma form), 88 Svādu (sweet), 155 pāka (sweet in vipāka), 14 Svādvamla (both sweet & sour in taste), 155, 156 Svapna (sleep), 210 Svarya (promoter of good voice), 28, 30 Śvāsa (asthma), 3, 15, 33, 34, 37, 43, 45, 46, 51, 61, 63 65, 66, 68, 75, 80, 95, 108,

126, 136, 150, 157, 167, 173, 175, 181, 194, 205, 207, 227, 229, 246, 249, 261, 267, 268, 271, 279, 305, 306, 308, 309, 312, 313, 372, 377, 378, 398, 415, 425 Śvasana (asthma), 268 Śvayathu (oedema), 228 Sveda (excessive sweating), 55, 60, 63, 65, 74 Sveda daurgandhya (foul smell because of excessive sweating), 59 Sveta dvīpa (name of a mythological island), 93 Svitra (leucoderma), 76, 101, 102, 107, 137, 168, 204 Tālu (palate), 68 Tamaka (asthma), 227 Tāmasika (caused by one of the three attributes of mind i.e. tamas), 197 Tandrā (drowsiness), 210, 211, 314 Tandrī (drowsiness), 68 Tāpa (excessive heat), 73 (burning sensation), 94 Tarpana (refreshing), 300 Tejas (semen), 89 (power), 97 *Tīkṣṇa* (sharp), 9 (sharpness), 98 Tikta (bitter), 2, 30, 188 Timira (cataract), 4, 175 Troṭanākṣama (difficult to break), 77 Tripura (name of a demon), 72 Tṛptikara (which causes satis-

Indological Truths

faction), 384

Trṣā (morbid thirst), 7, 66, 107, 168, 211, 230, 302, 303, 313, 359, 381 Tṛṣṇā (morbid thirst), 25, 103, 133, 158, 162, 191, 217, 219, 230, 305, 309, 312, 315, 318, 333, 360, 365, 372, 420 Trt (morbid thirst), 4, 5, 6, 18, 23, 41, 42, 59, 63, 64, 65, 67, 133, 231, 299, 365, 367 Tūnī (a diseases characterised by acute pain in intestine, anus and phallus), 378 Tvagāmaya (diseases of skin), 38, 67, 423 Tvagdoṣa (skin diseases), 24, 55, 56, 60, 65 roga (ordinary Tvak skin diseases), 426 Tvak śosa (emaciation or dry-

Udara (obstinate abdominal diseases including ascitis), 15, 26, 27, 28, 37, 40, 56, 58, 64, 74, 81, 85, 86, 95, 160, 168, 194, 204, 205, 206, 207, 228, 230, 328 Udāvarta (upward movement of wind in abdomen), 21 (tymphanitis), 181 (flatulence), 201, 367 Udgāra (eructation), 125 Ulkā (meteor), 72 Una (devoid), 32 Unmāda (insanity), 71, 95, 102, 173, 175, 207, 263 Upādhija (artificial), 91

ness of skin), 48

Urah kṣata (phthisis), 339, 398 Urah sandhāna (which heals the wound in the chest),150 Urdhvaga rākta pitta (bleeding through various orifices in the head), 227 Urdhva śvāsa (dyspnoea), 412 Uru stambha (which produces... immobility of thigh), 246 Usmā (excessive hot feeling),. 227 Uṣṇa (hot), 9 20, 188 Uṣṇa vīrya (hot in potency 30 Utkledana (stickiness), 79 (production of stickiness in the body), 74 Utkleśa (nausea), 6 Utplusta (burnt), 371

Vādhirya (deafness), 257 Vāgbhata (name of the authorof one of the ayurvedic classics), 185 Vahih (cooling śīta from outside), 4 Vahni (heat), 214 Vahni doṣa (one type of impurity in mercury), 91 Vaiśākha (April-May), 224 Vaisvarya (hoarseness of voice),.. 15 (impairment of voice), 66 Vaiśya (one of the four castes), 89, 99 Vajra (thunder), 82, 83, 84 Vajrī (Indra), 82 Valī (premature wrinkling), 5, 69 Valkala (outer layer), 55

Vami (vomiting), 37, 108, 227, Vanga dosa (a type of impurity in mercury), 91 Vānti (vomiting), 52, 74 Vara lekhana (exceedingly depleting), 71 Varcograha (retention of stool), 206 Varna (complexion), 52 Varnya (promoter of complexion), 28, 69, 103 Vasā (muscle fat), 6, 185, 186, Vasti (urinary bladder), 127 (enema), 180 Vasti ruk (pain in bladder), 86 Vastra (cloth), 234 Vāsuki (name of the serpent god), 75 Vāta (one of the three dosas. It is responsible for all movements & sensations in the body), 9, 10, 18, 19, 21, 25, 28, 30, 31, 32, 34, 35, 36, 38, 40, 41, 42, 43 44, 45, 48, 52, 53, 55, 56, 58, 61, 66, 73, 87, 94, 101, 107, 122, 123, 131, 143, 146, 155, 160, 164, 182, 184, 185, 214, 245, 246, 252, 267, 269, 324, 332, 333, 335, 336, 379 Vāta (flatus), 246 Vātakrt (aggravator of vāta), Vātāmaya (disease caused by the vitiation of vāyu), 65 Vāta rakta (gout), 52, 67

Vātāsṛk (gout), 21, 181 Vayasya (promoter of longevity), 78 Vāyu (one of the three dosas. It is responsible for all movements & sensations in the body), 3-10, 15, 17, 19, 24-6, 29, 34, 35, 22, 36-38, 40, 41, 43, 44, 45, 46, 47, 50, 51, 55-7, 59, 60, 61, 64, 65, 67, 76, 78, 80, 95, 99, 101, 104 105, 106, 109, 110, 123, 125, 126, 127-29, 130, 132, 137, 142, 143, 144, 146-50, 152, 155, 157, 158, 160, 162, 166, 171, 173, 174, 180, 181-84, 189, 190, 191, 192, 193, 194, 195, 196, 200, 201, 202, 204, 205, 206, 207, 212, 214, 215, 216-20, 221, 227, 229, 230, 242, 246, 247, 248, 249, 250, 251, 252, 259, 260, 262-64, 265, 266, 268, 269, 271, 272, 273, 274, 275, 276, 277, 279, 280, 286, 287, 288, 289, 290, 292, 293, 295, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 310, 312, 313, 314, 315, 316, 317, 318, 319, 324-26, 327, 328, 329, 330, 331, 332, 333, 334, 336, 338, 339, 340, 341, 342, 352, 356, 357, 359, 360, 366, 267, 368, 372, 373,

Vātāsra (gout), 30, 55

377, 378, 379, 380, 381, 383, 384, 385, 386, 387, 395, 398, 410-12, 414, 417-24, 425, 427 Vedhana (a specific method of processing of gold), 70 Vibandha (constipation), 4, 15, 33, 35, 37, 63, 123, 125, 194, 202, 306, 356, 379 Vidāha (burning sensation), 74 Vidāhin (burning sensation), 43,148, 181 Vidāraņa (which causes foration), 124 Vidhamana (stimulation), 162 Vidradhi (abscess), 43, 77, 227 Vigrahavān (in a corporeal form), 97 Vijaya (victory), 13 Vindhya (name of a mountain), 226 Vipādikā (cracking of the sole of the feet), 59, 63 Yıpāka (taste that emerges after digestion), 2, 10, 18, 20, 28, 30, 33, 34, 35, 36, 38, 40, 42, 56, 61, 62, 67, 107, 109, 110 123, 128, 137, 138, 154, 157, 160, 161, 174, 180, 181, 184, 188, 194, 199, 218, 220, 241, 247. 249, 251, 252, 253, 259, 261, 263, 267, 272, 273, 277, 278, 288, 290, 293, 303, 307, 311, 314, 317, 318, 324, 326, 328, 331, 334, 337, 340, 341, 342, 386, 408 Vipra (brahmin caste), 84, 99 Virasa (not tasteful), 196

Vīrya (potency), 2, 9, 19, 233, Vișa (poisoning), 6, 22, 23, 27, 43, 47, 51, 52, 54, 56, 57, 59, 61, 62, 65, 71, 85, 86, 87, 88, 104, 105, 106, 107, 108, 109, 111, 133, 138, 174, 175, 204, 205, 225, 227, 230, 280, 299, 306, 324, 325, 331, 332, 342, 353, 365, 380, 395, 414, 415 (poison), 69, 91, 97, 98, 99, 101, 102, 103, 417, 419, 421, 423, 426, 427 Visāda (sorrow), 97 Viśada (non-slimy), 28, 30, 51, 78, 100, 125, 196, 214, 217, 220, 250, 287, 304, 307, 317, 341, 361 Vişa doşa (poisoning), 52, 91 Visamajvara (malarial fever), 15, 20, 48, 88 (irregular fever), 150, 168, 192, 271, 301, 422 Visarpa (erysipelas), 4, 5, 22 49, 54, 55, 59, 63, 65, 69, 103, 159, 280 Vișkira (meat of gallinacious birds), 257, 261, 269 Viśosana (excessively drying), 55 Visphota (postules), 9, 67 (pustular eruptions), 53, 60, 103, 184 Visphulinga (fire particles), 82 Visra (foul smelling), 225 Vistambha (impairment of the peristaltic movement of the colon), 123

Visţambhi (flatulence), 158 Visūcikā (cholera), 177 Viśuddhi (elimination therapy), 206

Vit (one of the four castes), 84

Vradhna (inguinal lymphadenitis), 26

Vrana (ulcer), 15, 20, 22, 30, 36, 45, 48, 52, 53, 54, 55, 56, 58, 59, 60, 63, 64, 69, 85, 87, 101, 104, 105, 181, 184, 228

Vrana śodhana (cleansing of ulcers), 102

Vranya (useful in the treatment of ulcers), 60

Vrddha Suśruta (name of a sage), 224

Vṛṣya (aphrodisiac), 29-31, 33-5 Vṛṭra (name of a demon), 82 Vyavāyi (a substance whose digestion and metabolism take place after it has pervaded all over the body), 123, 179

Yakṛt (diseases of liver), 58, 67 Yakṣmā (tuberculosis), 280

Yogavāhin (which enhances the efficacy of other drugs when mixed), 90, 95, 99, 138

Yoni (female genital tract), 175 Yoni doṣa (diseases of thefemale genital tract), 58,. 69, 174, 444

Yoni śūla (pain in female genital tract), 107

Yonyarti (pain in female genital tract), 54

Yūkā (lice), 32

Yūṣa (soup), 377, 379, 380, 381, 387, 394, 395, 402

INDEX II

(Drugs & Diet described in this Text)

Abalguja, 439	Alābu, 438
$Abhay\bar{a}$, 423	nālikā, 333
Abhisyanda, 384	Alarka, 443-44, 415
Abhra(ka) (mica), 82-6, 531	Alavaṇā, 415
sattva of, 402	Āluka (dioscorea sp.), 340
Aḍāgake, 262.	$ar{A}$ mala, 442
Āḍhakī (Cajanus cajan	\bar{A} malaka(i), (Emblica offi-
Millsp.), 249	cinalis Gaertn.), 18-19, 159,
Ādya puṣpaka, 437	161, 318, 422, 423, 439,
Agaru, 444	451
Agastya (Sesbania grandiflora	\bar{A} maya, 439
Pers.), 110, 551	Amlaka, 156
Agnika, 428	Amla vetasa (Garcinia pedun-
Agnimantha, 413-14, 425, 444	culata Roxb.), 303, 403,
Aguru (Aquilaria agallocha	439, 575
Roxb.), 61, 182, 417, 431,	Amlikā (Tamarindus indica
437	Linn.), 304, 441, 577
Āhastinī, 336	kanda, 341
Ahimsrā (Capparis sepiaria	Āmra (mango), 299-302, 441,
Linn.), 51, 403	555
Airāvata, 304	<i>bīja</i> , 302
Aja gandhā, 421, 428, 500	Āmrātaka (hog plum), 302-3,
Aja gandhī, 484	439, 579
<i>Ajājī</i> , 416	Āmrāvarta, 302
Aja karṇa, 413, 547	Amṛtā (Tinospora cordifolia
Ajamoda (ā), 416, 421, 499	Miers.), 67, 431, 568
Aja śṛṅgī, 413	Anantā (Cryptolepis buchanani
$\bar{A}khu$, 408	Schult.), 48
Aksa, 260, 439	Añjana, 419
$\bar{A}k$ şık a , 194-95	Añjīra, 570
Akṣoṭa, 570	Ankola, 463
$\overline{A}la$, 430	Ankura, 328
	•

Anna, 361 Anupāna, 394-98 Anu yava, 246 Ap, 421Apāmārga (Achyranthes aspera Linn), 57, 432, 460 $\bar{A}ph\bar{u}(ka)$ (Papaver somniferum Linn.), 55, 491 Āragvadha, 412, 442, 462 Ārāma šītalā, 486 Āranāla, 201 Arani, 452 Ārdraka (Zingiber o.fficir.ale Rosc.), 35-6, 496 \bar{A} revata, 424 Ārghya, 137 (Sapindus trifoliatus Arista Linn.), 56, 189, 195, 442 Aristaka, 550 Arjaka, 415, 443 Arjuna, 413, 543 Arka (Calotropis gigantea R. Br. ex Ait.), 27-8, 415, 429, 442-44, 487 Arka parnī, 402 Arka pușpī, 481 Ārtagala, 413, 444, 543 Aru, 565, 570 \bar{A} ruka, (Prunus domestica Linn), 310, 334 Āruskara (Semecarpus anacardium Linn. f.), 28, 406 Asana (Pterocarpus marsupium Roxb.), 57,111, 328, 413 Asava, 189, 195 Aśma bhedaka 414, 444 Aśmanta, 466 Aśoka, 414 Āsphotā, (Vallaris solanacea O. Ktze.), 57

Asta varga, 47-48, 433-35, 457 Asthi samhāra (Cissus quadrangularis Linn.), 50, 487, 597 Aśva (horse), 275, 431 Aśva gandhā (Withania somnifera Dunal), 46, 406, 432, 442, 468 Aśva karna, 413, 432 Aśva māra, 424 Aśvattha, 68, 337, 541 Āṭarūṣaka, 329 $Atas\bar{\imath}$ (Linum usitatissimum Linn.), 251, 427 Atibalā, 444, 470 Ativișā (Aconitum heterophyllum Wall.), 25, 407, 420, 423, 443, 477 Atmaguptā (Mucuna pruriens DC.), 250-51, 431 Atyamla, 156 Audbhida lavana, 503 Auddālika, 138 Avalehikā, 366 Avalguja (Psoralea corylifolia Linn.), 56 $ar{A}$ vartak $ar{\imath}$ (Helicteres isora Linn.), 53 Babbula, 546 Babhru, 260 Bādāma, 568 Badara, 299, 310, 439, 444, 560, Bagulī 265 Bakula (Mimusops elengi Linn.), 107, 406 Balā (Sīda cordifolia Linn), 46, 438, 444, 469 *Bālā*, 512 Bandhu jīvaka, 442

Barhī (peacock), 277
Başkayinī, 144
Bhadra dāru, 417, 431, 444
Bhakṣa, 438
Bhakṣya, 382
paistika, 385
varieties of, 386-87
virūḍhaka, 385
Bhallātaka, 403, 481
Bhallūka, 414
Bhangā (Cannabis sativa Linn.),
42, 489
Bhārgī (Clerodendrum serratum
Moon), 51, 415-16, 420,
444, 472
Bhārngī, 401
Bhavya, 439
Bhīruka, 129
Bhrāmara, 137
Bhṛṅga rāja, 476
Bhū chatra 598
Bhū dhātrī (Phyllanthus niruri
Linn.), 22
Bhū kanda, 341
Bhūmyāmalakī, 451
Bhū nimba (Swertia chirata
BuchHam.), 22
Bhūrja, 413, 516
Bhū stṛṇa (Cymbopogon martini
Wats.), 41, 415
Bibhītakī (Terminalia belerica
Roxb.), 18
Bīja pūraka, 318, 573
Bilva (Aegle marmelos Corr.),
25, 44, 327, 413, 425, 452
Bimba, 440
Bimbī (Coccinia indica
W. & A.), 308, 413, 442-43,
590
Bola, 535

Bandhu jīva, 523
Brahma (Butea monosperma Kuntze), 111
Brāhmī (Bacopa monnieri Pennell), 53, 482
Bṛhad baka, 264
Bṛhatī (Solanum indicum: Linn), 45, 330, 412-13, 420, 424, 430, 440

Brhat kantakārī, 455

Cakora, 261 Cakra marda, 475 Cakrānga, 276 Cakra vāka, 279 Campaka (Michelia champaca-Linn), 106, 435, 442 Canaka (Cicer arietinum: Linn.), 248 Canakāmla, 407, 439 Canaka śāka, 594 Candā, 417, 439 Candana, 59-60, 413, 418, 431, 437, 444, 508 rakta (Pterocarpus santalinus Linn. f.), 59 śveta (Santalum album Linn), 59 Candra kānta, 536 Cāngerī (Oxalis corniculata: Linn.), 327, 439, 595 Cara, 421 Carmakārāluka, 406 Cāru karīra, 280 Cataka (tree sparow), 270, 279 Caturjāta, 511 Caturjātaka, 436 Caturușana, 497 Cauhārī yavānī, 500

Inacx	043
Cavikā (Piper chaba Hunter), 39, 403	gavya (curd of cow's milk) 157
Cavya, 416, 427, 497	<i>māhiṣa</i> (curd of buffalo's milk), 157
Cerapoti, 481	nāga (curd of elephant's
Chāgalāntrī, 442	milk), 161
Chāga payas (goat's milk), 142	nāri (curd of woman's
Chāga śṛṅgī, 425 Chātra, 137	milk, 160
•	pūpaka, 615
Chichikā, 41	vāḍava (curd of mare's
Chikkiṇī, 484	milk), 160
Chinna ruhā, 418	Dadhittha, 439
Ciccinda, 593	Dadhyamla, 380, 439
Cili (Chenopodium album	Dādima (pomegranate), 298,
Linn.), 324	406, 419, 437, 439, 560
<i>Cillī</i> , 592	Dādimāmla, 380
Cīnāka, 331	Dahana, 441
Ciñcā,439	Dalodbhava, 138
Cira bilva, 328, 428	Damana, 108, 524
Cirbhațī, 588	Danta šatha, 304
Citraka (Plumbago zeylanica	Dantī (Baliospermum monta-
Linn.), 26, 161, 328, 401,	num Muell.—Arg.),26, 401,
412-13, 416, 423, 427-28,	428, 440, 442, 461
442, 498	Darbha, 413, 426, 490
Coca, 417	Dāru haridrā, 417, 475
Coraka, 417, 514	Dārvī (Berberis aristata DC.),
Cukra, 403	56
Cumbaka pāṣāṇa, 538	Daśa műla, 67-68, 425, 455
Cumouna pasaila, 550	Deva dālī, 443, 478
	Deva dāru, 470
Dadhi, 154, 159, 165-66, 602	Deva vallabha, 107
$\bar{a}ja$ (curd of goat's milk),	Dhāmārgava, 442
157	Dhānā, 368, 621
asāra, 158	Dhānolamba, 367
austrika (curd of camel's	Dhānvana, 547
milk), 160	Dhanvayāsa. 401
āvika (curd of sheep milk),	Dhānya (corns and cereals),
160	348, 350
kűrcikā, 152	Dhānyaka (Coriandrum sativum
gālita, 158	Linn.), 41-42, 420, 501
gaina, 120	111111.7, 41-42, 420, 301

Ena (black buck), 267 Dhānyāmla, 201-202, 380, 439 Eranda (Ricinus communis Dhārā śīta, 145 Linn.), 45, 412, 442, 444, Dhārosna, 145 Dhātakī (Woodfordia fruticosa 459 Ervāru, 331-32, 438 Kurz), 57, 110, 473 Ervāruka (Cucumis utilissimus Dhattūra, 444, 488 Roxb.), 333 Dhātu, 69-82 Dhava, 413, 416, 547 Dhuttūra (Datura stramonium Gairika (red ochre). 100, 532 Linn.), 52 Gaja (elephant), 276 Dhyāmaka, 417 Gaja pippalī (Scindapsus offici-Dindisa, 331 nalis Schott), 39, 403, 498 Dindisā, 591 Gambhāri, 453 Dīrgha patrā, 129 Gana, Āmalakyādi, 423 Dīrgha pora, 129 Añjanādi, 419 Divya, 350 Arkādi, 415 Drāksā, 309-10, 406, 419, 437-Brhatyādi, 420 38, 554-55 Dārana, 428 Dravantī, 440, 442 Elādi, 417 Drekkā, 416 Gudūcyādi, 420 Drona puspī, 482 Haridrādi, 417 Drona puspikā (Leucas cephalo-Jīvanīya, 459 tes Spreng.), 51 Kadambādi, 426 Dugdha, 602 Kākolyādi, 432 Karañjādi, 426 bhakşya, 612 Krsnādi, 416 Dugdhi, 481 Dugdhikā (Euphorbia thymi-Lāksādi, 424 folia Linn.), 51 Muskakādi, 416 Durālabhā, 401 Mustādi, 421 Dūrvā (Cynodon dactylon Pers.) Pācana, 427 55, 489 Parūşakādi, 419 Prapīdana, 428 Ekāngī, 515 Rodhrādi, 414 Ekāśapha payas (mares milk), Sālasārādi, 413 143 Sārivādi, 418 $Elar{a}$ (Amomum subulatum Surasādi, 415 Roxb.), 63, 417, 420-21, Trapvādi, 423 428, 436 Uşakādi, 418 Ela vāluka, 414, 509 Utpalādi, 421

Vacādi, 417	Go (cow), 275
Varuṇādi, 413-14	Godhā, (inguana), 279
Vatsakādi, 421	Godhūma, (Triticum aestivum
Vidārigandhādı, 412	Linn.), 201, 246, 253, 428,
Gaṇḍa, 263	438
Gaṇḍa dūrvā, 489	bhakṣya, 611
Gandhā, 431	Gojihvakā (Launaea aspleni-
Gandhaka (sulphur), 93, 531	folia Hook f.), 326
Gandha priyaṅgu (Callicarpa	Gokṣura, 424, 438, 454
macrophylla Vahl), 64	Gomeda, 96, 536
Gaṇḍīra, 328	Gopā, 440
Gāṅgeruka, 572	Ghoṇṭā, 412
Garutman, 96	Gorocanā (ox bile), 102-3,
Gauḍa, 262	516
Gauda pāṣāṇa, 538	Granthika, 416
Gaurai, 262	Granthi parṇa $(\bar{\imath})$, 404, 515
Gaura şaşţika (a variety of	Gṛdhra, 428
Oryza sativa Linn.), 241	nakhī, 426
Gavādanī, 48	Grīșma sundara, 335
Gavāksī, 428, 442	Gṛñjana, 595, 597
Ghana, 150	Grñjanaka (Daucus carota
Ghantola, 280	Linn.), 35
Ghee, 173-77	Guda (molasses), 131-32, 158,
of buffalo milk, 173	167, 407, 427, 442
of camel milk, 174	bhakṣya, 383
of cow milk, 173	yukta, 611
of elephant's milk, 174	Guḍūcī, 329, 412-13, 420, 452
of goat's milk, 173	Guggulu (Commiphora mukul
of mare's milk, 174	Engl.), 28-31, 417-18, 515
of sheep milk, 174	Gundrā (Typha elephantina
of woman's milk, 175	Roxb.), 48, 414, 444
Ghola, 165	Gunjā, (Abrus precatorious
bhakta, 362	Linn.), 51, 52, 483
Ghṛta, 349, 603	
maṇḍa, 176	Haḍahā, 260
pakva bhakṣya, 612	Halinī (Gloriosa superba Linn.),
pūra, 383, 613	52 Haring 270 408
Gilodya, 438	Harrisa, 279, 408
Giri karņi(kā), (Clitoria terna-	Hamsa pādī (Adiantum lunu-
tea Linn.), 51, 443, 485	latum Burm.), 54, 412, 478

652 Materia Medica

Hapuṣā (Juniperus communis	Ikşu (sugar cane), 128-29, 604
Linn.), 64, 501	Ikṣura, 440
Harenu (Pisum arvene Linn.), 248, 428	Ikṣu rasa (sugar cane juice), 128
Hareņukā, 417	Ikṣvāku, 442
Haridrā 417, 424, 429, 431,	Iṇḍarī, 618
435, 440 444, 475, 549	Indīvara, 414
Harina (red deer), 267	Indra nīla, 69
Hārita, 262, 271-72	Indra pușpī, 415
Hārilā, 262	Indra vāruņī, 442-43
Hari mantha, 326	Indra yava, 412, 465
Hārīta, 262	Iṅgudī, 443, 445, 548
Harītakī, (Terminalia chebula	Tanala 100 01
Retz.), 12-18, 422, 442,450-51	Jagala, 190-91 Jala, 602
Haritāla (yellow arsenic), 87,	Jala pippalī (Lippia nodiflora
428, 532	Mich.), 39
Hasti dantī (Trichosanthes brac-	Jala vetasa, 544
teata Voigt.), 26	Jāmbava, 195
Hasti karkotika, 330-31	Jaṁbīra (Citrus limon
Hasti karṇa, 445	Burm. f.), 42, 305, 439
Hasti mada, 102	Jambīraka, 575
Hasti payas, (elephant's milk), 143	Jambu (jamun fruit), 307, 441, 556
Haya mãraka, 428	Japā, 417, 523
Hayamgavīna, 176	Jaṭā māṁsī, 512
Hemāhvā (Argemone mexicana	Jātī (Jasminium grandıflorum
Linn.). 27, 443	Linn.), 104, 405, 429, 520
Hema mākṣika, 404	Jātī kośa, 62
Hemantāmla, 407	patrī, 509
Hilamocikā (Enhydra fluctuans	phala (Myrstica fragrans
Lour.), 335	Houtt.), 61, 437, 509
Hingu (Ferula foetida Regel.),	Jayā (Sesbania sesban Merr.),
40, 418, 421, 443, 502	110, 438
Hingula (cinnabar), 92-93, 533	Jayanti (Sesbania sesban
Hingu patrī,, 502	Merr.), 52
<i>Hīrā</i> , 536	Jaya pāla (Croton tiglium
Holaka, 622	Linn.), 26, 461
Hrībera (Coleus vettiveroides	Jhiṇṭa, 441
K.C. Jacob.), 25, 444	Jīmūta, 417

Kākāṇḍa, 250-51

Jīmūtaka, 442 Kakāru, 332 Jīnginī (Lannea grandis Engl.), Kakkola, 405 Kākolī, 47, 406, 418, 433, 456 Jingini, 402, 414, 547 *Kāla*, 413 $J\bar{\imath}r\bar{a}$ (kṛṣṇa), 499 Kālaka, 438, 444 Jīraka (Cuminum cyminum Kalama, 242 Linn.), 40, 421 Kalambuka (Ipomoea reptans Jīraka (śveta), 499 Poir.), 335 Jīvaka, 47, 406, 412, 418, 433, Kalambusā, 441 457 *Kālānusārī*, 431 Jīvantaka, 591 Kālā śāka (Corchorus capsul**a-**Jīvantī (Leptadenia reticulata ris Linn), 328, 592 W. & A.), 323, 418, 441, Kalaśī, 417 457 Kalāya (Lathyrus sativus Linn.), Jyotişmatī (Celastrus panicula-326 tus Willd.), 53, 442-43, 470 śāka, 594 Kāleyaka, 444 Kalhāra, 406, 421, 444. 519 Kāca, 101, 538 Kalihārī, 488 Kāca lavaņa, 504 Kālinga, 331, 587 Kacchapa (tortoise), 276 Kālīyaka, 413 Kacchura, 444 Kāla māla, 415 Kadalī (Musa paradisiaca Kamala (Nelumbo nucifera Linn.), 310, 414, 438, 444, Gaertn.), 103 559 keśara, 519 kanda, 340 Kāmbalika, 379 Kadamba (whistling teal), 279 Kamcata, 327 Kadamba (Anthocephalus cada-Kamkola, 510 mba Miq.), 107-8, 414, Kamkustha, 465 426, 543 Kampillaka, 442, 461 Kadambaka, 276 *Kāmsya* (brass), 78, 530 Kādambarī, 190-91 Kanaka phala, 442 Kadara (Acacia suma Buch. Kāñcanāra, 446 Ham.), 57, 413 Kākādanī, 445 Kāncanī, 489 Kāndeksu, 130, 426 ·Kāka janghā (Peristrophe bica-Kāñjika, 200, 202, 439 lyculata Nees.), 325, 477 Kanka, 428 Kāka mācī (Solanum nigrum Kankola (Piper cubeba Linn. Linn.), 325, 415, 477 f.), 61, 437

Materia Medica

Kantakāri(kā) (Solanum xanthocarpum Schrad. & Wendle.), 45, 401, 412. 420 Kantakī, 412 Kānta lauha, 402 Kāntāra, 129 Kāntārekşu, 129 Kapāla, 432 Kapardikā, 537 Kapi kacchū, 438, 480 Kapiñjala, 261 Kapittha (wood apple), 161, 307, 579 Kapittha patrī, 579 Kapota (dove), 272, 277-78, 428 Kapota vankā, 414 Karahārī, 548 Kara marda, 578 Kara mardaka(Carissa carandus Linn.), 303 Karañja (Pongamia pinnata Merr.), 56, 412, 415, 426, 442-43, 549-50 Kāravellaka (Momordica charantia Linn.), 330, 590 $K\bar{a}ravelli(k\bar{a}), 440, 443$ Kāravī (Carum carvī Linn.), 40, 440 Karavīra, 52, 428, 440, 443, 488 Karbudāra (Bauhinia purpurea Linn.), 109, 442 Karcūra, 437, 444, 515 Kardītākṣa, 264 Kari kana, 402 Karīra(ka), 310, 440, 595 Karkandhu, 299, 310 Karkata śrngī, 418, 471

 $Karkati(k\bar{a}), 438, 588$ Karkotaka, 590 $Karkoti(k\bar{a}), 330, 331, 440$ Karma ranga, 577 Kārpāsa, 486 Kārpāsī, 444 Karpūra (Cinnamomum camphora Nees & Eberm.), 62, 404, 405, 435, 437, 507 Karuna, 104, 305, 439 Kāśa, 414, 426, 489 Kāsa marda(ka) (Cassia occidentalis Linn), 324-25, 415, 595 Kaśeru(ka), 438, 599 $K\bar{a}s\bar{i}s(\dot{s})a$ (iron sulphate), 101, 418, 428-30, 432, 533, Kāśmarī(ya) (Gmelina arborea Linn), 44, 310, 406, 425, 438, phala, 418 Kāstha pātalā, 453 Kāstheksu, 129 Kāsthodumbara, 542 Kastūrī (musk), 60, 405, 437, 440, 507 Katabhi, 440 Kataka, 438, 441 phala, 419 Kathara, 261 Katibhī, 403 Katphala (Myrica nagi Thunb.), 63, 414-15, 419, 424, 472 Kattrna (Cymbopogon citratus Stapf.), 61 Kaţukā (ī) (Picrorhiza kurroa Royle ex Benth.), 21, 421, 463 Kațu rohinī, 429

Indological Truths

Kaţu tumbī, 332, 588

Kinihī, 442-43 Kauntī (Vitex agnus-castus Linn.), 58 Kinva, 427, 430 Kara maidaka, 426 Kinvaka, 190-91 Kirāta, 412 Kayambā, 265 Kirāta tikta, 329, 464 *Kelā*, 569 Kiska, 432 Keśara, 306, 419 Koda, 428 Ketaka(i) (Pandanus tectorius Kodrava, 201 Soland. ex Parkinson), 106, Kokanda, 444 111, 521 Kokilāksa (Astercantha longi-Kevuka, 331 folia Nees), 52, 485 Kevu, 598 Kola (Zizyphus jujuba Lam), *Khada*, 379 299, 318, 439, 444 Khadira (Acacia catechu Kola simbī, 591 Willd.), 22, 413, 545 Kora dūṣa (Paspalum scorbi-Khanda (sugar candy), 132, culatum Linn.), 245 204, 407 Kośa kāra, 103 Khandāmalaka, 607 Kośa krt, 129 Khandāmra, 607 Kośāmra (Schleichera oleosa Kha pras \bar{u} ta, 439 Merr.), 304, 318, 439, 581 Kharāhvā (Apium graveolens Kośa phalā, 440 Linn.), 41 Kośātakī (Luffa acutangula Khara puspa, 415 Roxb.), 53, 430, 443, 589 Kharb \bar{u} ja, 567 Kovidāra (Bauhinia variegata Kharjūra (Phoenix sylvestris Linn), 109, 442 Roxb.), 311, 342, 437 Krakara, 261 Kharjūraka, 438 Kramuka, 413 Kharjūrī (Phoenix dactylifer Kṛṣṇā, 416, 423 Linn.), 311 Krsna gandhā (a variety of Kharjūrikā, 558 sigru), 43 Kharpara (zinc ore), 88 Krsnāguru, 508 Khasa khasa, 490 karkata (black crab), Krsna Khasa tila, 55 27) Khaţikā, 538 Krsna loha, 423 Khukhundaka, 338 Krta vedhana, 442 Khurāsāni yavāni, 490 Kṣāra, 401, 505 Kilāţa, 152 Ksaudra, 136 Ksavaka, 415, 426 Kimkinī, 564 Kimśuka (Butea monosperma Ksīra, 349 Kuntze), 56, 432 Ksīra kākolī, 418, 456

Kṣīra moraṭa, 438 Ksīra palāndu, 596 Ksīra parpaţī, 385 Ksīra phena, 150 Ksīra sīka, 152 $K si(\bar{\imath})r\bar{\imath}$, 308, 562, 606 Kşirī vṛkṣas, 431 Kşudra sahā, 412 Kşudra varşābhū, 468 Ksudra śvetā, 415 Kuberāksī, 444 Kubjaka (Rosa moschata Herrm), 105 Kucandana, 413, 418, 444 Kukkurunda, 53 '*Kukkuṭa* (cock), 271 Kukkuta mastaka, 402 Kukkuţānda, 432 Kulāhala (Blumea balsamifera DC.), 52, 415 Kulattha (Dolichos biflorus Linn.), 249, 444 vanya, 249 Kulmāsa, 387, 619 Kumārī (Aloe barbadensis Mill.), 67, 440, 488 Kumbha sarpi, 177 Kumkuma (Crocus sativus Linn.), 60, 417, 437, 509 Kumuda (Nymphaea alba Linn.), 103, 109, 421 kanda, 341 Kunda, 523 Kundalikā, 618-19 Kunduru(ka), 417, 515 Kurantaka, 412 Kurantika, 414 Kuruvinda, 432

Kuśa, 414, 426

Kūsmānda (Cururbita pepo Linn), 331-32, 438, 587 Kūsmāndaka, 331 Kūşmānda nādī, 333 Kustha (Saussurea lappa C.B. Clarke), 61, 402, 403, 417, 435, 444, 471 Kusumbha (Carthamus inctorius Linn.), 251, 336 Kutaja (Holarrhena antidysenterica Wall.), 23-24, 412, 417, 424, 442, 465 phala, 420 Kutannata, 414 Kutheraka, 524-25

Laghu badara, 561 Laghu kantakāri, 455 Laghu śaṁkha, 101, 537 $L\bar{a}j\bar{a}$, 367, 621 Lajjālu (Mimosa pudica Linn.), 58, 479 Lākṣā (Lac), 49, 424, 443, 517 Laksmanā, 403, 487 Lakuca (monkey fruit), 303, 439, 566 Lāmajjaka, 445 Längala, 428 Langalakī, 445 Lāṅgalī, 402, 439 Lapsikā, 616 Laśuna, 443, 596 Latā kastūrikā (Hibiscus abelmoschus Linn.), 63 Lauha, 404, 513 Lāva (common quail), 269 Lāvaka (common quail), 279 Lavalī, 582 Lavana, 349, 443

Lavanga (Syzygium aromaticum
Merr. & L.M.), 63, 405,
437, 439, 510

Lingī, 442

Lodhra (Symplocos crataegoides Buch-Ham.), 49,
431-32, 442, 478
sāvara (Symplocos racemosa Roxb), 49

Loha (iron), 78-82
mala, 423

Lonika, 593

Madana (Randia dumetorum
Lam.), 64, 412, 416, 442
phala, 465

Madana (Randia dumetorum phala, 465 Mādhavī (Hiptage benghalensis Kurz) 104, 522 Madhu (honey), 135, 443, 605 Madhūcchista, 605 Madhuka (Glycyrrhiza glabra Linn), 49 $Madh\bar{u}ka$ (Madhuca indica J F. Gmel.), 109, 312-13, 406, 418-21, 438, 443, 565 puspa, 418 Madhu karkaţi(ka) (sweet lime), 306, 574 Madhūka sāra, 442 Madhūlaka, 190, 192 Madhu pūpaka, 614 Madhu rasā, 416 Madhu sarkarā, 133 Madhu śigru (a variety of śigru), 43, 413 Madhu śīrsaka, 383, 614 Madhu yasti, 458

Madhvāsava, 194

Madya (alcoholic drinks), 188, 443, 604 gauda, 193 khārjūra, 192 Mahā balā (Sida rhombifolīa Linn.), 46, 469 Mahā ghrta, 177 Mahā jālinī, 476 Mahā kośātakī, 589 Mahā medā, 418, 457 Mahā nimba (Melia azedarach Linn.), 23, 464 Mahā sahā, 412 Mahā sugandhi, 437 Mahā śvetā, 415 Mahā vṛkṣa, 442 Mahişa payas (buffalo milk), $Majj\bar{a}$ (bone marrow), 185-86 Mākṣika, 136-37, 404, 532 Makustha (Phaseolus aconitifolius Jacq), 248 Mālatī (Aganosma dichotoma K. Schum), 54, 424, 431, 520 Mālavaka, 571 Mallikā (Jasminum sambac Ait.), 104, 110 $M\bar{a}msa$ (meat) 256-66, 348, 370-73 Ānūpa (marshy land animals), 257-58 Grāmya (domesticated animals), 263 aśva, 263 chāga, 263 meşa, 263 vrsa, 263 Guhāśaya (animals dwelling in caves). 260

akṣa, 260	vārāha, 263
babhru, 260	vārana, 263
đvīpin, 260	Matsya (fish), 266
jambuka, 260	rohita, 266
mārjāra, 260	Pādın (265-66)
ŗkṣa, 260	ghaṇṭikā, 26 5 -66
siṁha, 260	karkaṭa, 265-66
tarakşu, 260	kṛṣna karkaṭa, 265-66
vṛka, 260	kumbhīra, 265-66
vyāghra, 260	kūrma, 265-66
<i>Jāṅgala</i> (animals of dry	nakra, 265-66
land forests), 257-63	śiśumāra, 265-66
Janghāla, 258-59	Parṇa mṛga, 260-61
eṇa, 258	vanaukā, 260
harina, 258	vṛkṣa mārjāra, 260
kṛtamāla, 259	vṛkṣa markaṭikā, 260
kuranga, 258	Plava (animals who swim
mṛga mātṛkā, 258	in water), 64-65
pṛṣat, 258	baka, 264
rājīva, 258	<i>balākā</i> , 264-65
ŗkṣa, 258	haṁsa, 264
śarabha, 258	kācākṣa, 264
śvadaṁsṭrā, 258	kadamba, 264
vapracura, 258	krauñca, 264
vāt āyu , 259	nandī mukhī, 264
vindu citraka, 259	sārasa, 264
viśruta, 259	sasārikā, 265
Kośastha (animals dwelling	Prasaha (animals & birds
in shells), 265	who eat by snatching), 262-63
bhalluka, 265	bhāsa. 262
śaṁbūka, 265	cāṣa, 262
śaśaka, 26 5	cillu, 262
śukti, 265	gṛdhra, 262
viņaka, 265	kāka, 262
Külecara (animals who live	kurara, 262
near water), 263-64	śaśa ghātin, 262
camarī, 263-64	uluka, 262
gaṇḍa, 263-64	Pratuda (packer birds), 262
tulāya, 263-64	hārīta, 262

kāla kaṇṭhaka, 262 kapota, 262	Maṇḍūka parṇī (Centella asialica Urban), 326
khañjariṭa, 262	Māṇḍūkī, 440
pika, 262	Maṇḍūra, 531
sārikā, 262	Maṇi, 96
sāta patra, 262	Māṇikya, 536
Vileśaya (animals who live	Mañjışthā, (Rubia cordifolia
in burrows in earth), 259-60	Linn.), 49, 444, 474
ākhu, 259	Mantha, 366, 619-20
bhujanga, 259	Mānuṣī payas (woman's milk),
godhā, 259	144
śaśa, 259	Marakata, 537
Viskira (gallinacious birds),	Mārdvīka, 192
261	Marica (Piper nigrum Linn.),
cakora, 261	38, 167, 422, 443, 497
kapiñjalaka, 261	Markata, 440
krakara, 261	Mārkava (Eclipta alba Hassk.),
lāva, 261	50
tittira, 261	Mārusa, 334
vartikā, 261	Maruvaka, 524
vikira, 261	Māṣa (Phaseolus mungo Linn),
Māmsa rasa, 372	249-50, 253, 336, 428
Māmsa rohiņī, 487	aranya, 250
Māṁsī, 417, 435	bhakşya, 611
Manah śila(\bar{a}) (realgar), 88,	Māṣa parnī (Teramnus labialis
428, 432, 532	Spreng,), 46, 418, 458
Māṇaka (Alocasia indica	Mastu, 161-62
Schott), 340	Masūra (Lens culinaris Medic.),
Māṇa kanda, 403, 598	248, 406, 408
Manda, 154-55, 166	Mathita, 165
Manda, 355	Matsya (fish), 286-93
așța guna, 357	ali, 288
dhānya, 356	balanga, 289
<i>lāja</i> , 355-56	bhāskara, 289
rakta śāli, 356-57	burnt, 291
sarva dhānya, 379	dīrgha tuṇḍaka, 289
vāṭya, 356	dry, 291
yava, 379	eggs of, 291
Maṇḍaka, 610	gargabha, 290

illiśa, 289	Moca rasa, 484
imbikā, 290	Modaka, 327, 617
irhvāka, 290	Morața, 151-52, 413-14
kṛṣṇa matsya, 288	Mṛdvīkā (Vitis vinifera Linn.),
madgura, 288	309, 418
nandikā varta, 287	Mṛṇāla, 520
nandī varta, 289	Muca (u)kunda (Pterospermum
pāṭhīna, 287	acerifolium Willd), 110, 523
pond, 292	Mudga (Phaseolus radiatus
prostikā, 289	Linn.), 247-48, 406, 441
pryu, 288	kṛṣna, 247
putrified, 291	mahā, 247
river, 292	sūpa, 159
rohita, 287	vanya, 248
śakula, 287, 290	yūṣa, 376
saılīndh u , 290	Mudga parņī (Phaseolus trilobus
sea, 292	Ait.), 46, 418, 458
small, 290	Muktā, 96, 407, 438, 535
sŗngī, 287-88	Muktā šukti, 407
well, 293	Mūlaka (Raphanus sativus
Matsyāṇdi (kā), 132, 407	Linn.), 335-36, 427, 439, 595
Mātulunga (citron), 305, 439	Müla kapotikā, 335
Mātulungī, 443	Muṇḍī (Sphaeranthus indicus
Māyikā, 473	Linn.), 54
Mayūraka, 415, 430	Muṇḍinī, 267-68
Mayūra šikhā, 487	Muñja, 490
Medā, 47, 406, 418, 433, 456	Muñjātaka, (Orchis latifolia
Medaka, 190-91	Linn.), 339, 445
Medas, 185	Murā, 435
Meşa (sheep), 274-75	Mūrvā, 402, 412, 420, 441, 444
Mesa śṛngī, 413, 440, 443-44, 467	474
Methī, 499	Mūṣaka (mouse), 280
Methikā (Trigonella foenum-	Muśalī (Chlorophytum tubero-
graecum Linn.), 325	sum Baker), 50, 341, 479,
Milk, 406	598
Miśreyã, 499	Muṣkaka, 416, 548
Moca (Musa paradisiaca Linn.	Mustā (Cyperus rotundus Linn.)
var. sapientum Kuntze),	25, 407, 421, 423, 435,
316	472

Mūtra (urine), 204-208 buffalo's, 206	Nārikela (coconut), 315, 342, 557
camel's, 206-207	Nata, 402
cow's, 205	Navanīta (butter), 171, 603
donkey, 207	māhiṣa, 171-72
elephant, 206	Nava sāraka, 439
female, 208	Nikocaka, 569
goat's, 205	
horse, 206	Nīlāñjana (lead sulphide), 88 Nīla pora, 129
human, 207	Nīlī kanda, 403
male, 208	Nīlinī, 442, 463
sheep's, 205	Nilotpala, 419, 519
Műtra kṛcchra (dysuria), 167	
Műtrala drugs, 438	Nimba (Azadirachta indica A.
	Juss.), 22, 111, 329, 420, 424, 430
Nāga (lead), 75-77, 530	Nimba, 412, 464
Nāga balā (Grewia populifolia	Nimbūka (lime fruit), 305,
Vahl), 46	439, 576
Naga damanī (Artemisia vulga-	Nīpa (Adina cordifolia Benth. &
ris Linn.), 54, 483	Hook. f.), 107, 299, 439
Naga dantī, 415	Nipālankī, 441
Nāga kes(ś)ara (Mesua ferrea	Nirgunḍī, 415, 440, 466
Linn.), 65, 436 511	Nīrīca, 334
Nāga puṣpa, 417, 419	Niśā (Curcuma longa Linn.),
Nāgara (Zingiber officinale	55-56, 403, 421, 425, 444
Rosc.), 36-37, 423, 427	Niṣpāva (Dolichos lablab Linn.),
Nāga vadhū, 441	251, 368
Naipāla, 129	śimba (type of Dolichos
Naipālī, 106	lablab Linn.), 251
Nakha, 517	śimbi (type of Dolichos
Nakta māla, 413	lablab Linn.), 251
Nakula, 260	Nīvāra (type of paddy), 245,
Nākulī, 479	441
Nala, 414, 426, 490	Nyagrodha, 68, 337
Nalada, 419	Nyanku (antelope), 268
Nalī, 516	
Nalina, 419	Padma, 337 341, 421, 438, 518
Nandī, 542	bīja, 519 cāriņī, 518
Nāranga(i) (orange), 304-5, 574	keśara, 405
574	rāga, 96

Don.), 60, 418, 420, 516 Pattilia, 136 Pakṣīndra, 96 Pakva 1 asa sīdhu, 193 Pālaja, 439 Palala, 385 Pālandu (Allium cepa Linn.), 34, 596 Pālanka (Spinacia oleracea Linn.), 324, 593 Palāevata, 439, 571 Pālevata, 439, 571 Pālevata, 439, 571 Pāmšu lavaṇa, 404, 503 Pānaka, 382, 608 Panaca gavya, 429 Pañca gavya, 429 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca mahiṣa, 428 Pañcāmala, 580 Pañca māla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallija, 425 Pañca sugandhi, 437 valkala, 433 Pañtaka (mud), 102, 538 Pañkaja, 406 Pānāda (mercury), 89-92, 531 Pānkaja, 406 Pānāda (mercury), 89-92, 531 Pārikaja, (Pigeon), 272 Pāribhadra (Erythrina variegata Linn.), 44, 548 Pāripala, 513 Pāriṣa, 68 Parpaṭā, 517 Parpaṭika (Physalis minima Linn.), 30, 313, 412, 419, 563 Parta (Terminalia ar juna W. & A.), 50 Paru(vī)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭtāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 23, 412, 416, 420-21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica (Trichosanthes cucumerina Linn.), 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala Nees & Eberm), 66	Padmaka (Prunus cerasoides D.	Pānduka, 272
Pakṣīndra, 96 Paṅka (mud), 102, 538 Pakva 1 asa sīdhu, 193 Paṅkaja, 406 Pākya, 439 Pārada (mercury), 89-92, 531 Palanda, 385 Pañanda (mercury), 89-92, 531 Palandu (Allium cepa Linn.), 34, 596 Pālankyā (Spinacia oleracea Linn.), 324, 593 Panlāsa, 414, 416, 546 Pālevaka, 571 Pāmelevaka, 571 Pāmelevaka, 439, 571 Pāripela, 513 Pāmelevaka, 439, 571 Pāmelevaka, 404, 503 Panasa (jack fruit), 315-16, 566 Pañca gavya, 429 Pañca hutāsana, 441 Pañca hutāsana, 441 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca mahiṣa, 428 Pañcamila, 580 Pañcamila, 580 Pañcamila, 580 Pañcamila, 580 Pañcamila, 580 Pañcamila, 444 Patanga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭla garuḍa, 491 Patanga (Caesalpinia sappan Linn.), 23, 412, 416, 420-21, 428, 474 Paṭla garuḍa, 491 Patanga (Caesalpinia sappan Linn.), 23, 412, 416, 420-21, 428, 474 Paṭla garuḍa, 491 Patanga (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭla (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭla (Trichosanthes cucumerina Linn.) 333-34 Paṭrla (Trichosanthes cucumerina Linn.) 333-34 Paṭrla (Trichosanthes cucumerina Linn.) 333-34		
Pakva 1asa sīdhu, 193 Pakkja, 439 Pakkja, 406 Pārada (mercury), 89-92, 531 Pārāvata (pigeon), 272 Pāribhadra (Erythrina variegata Linn.), 44, 548 Pāripela, 513 Pārija (8 Pārpaja (Fumaria parviflora Lam.), 23, 329, 385, 476 Pāripela, 513 Pāripela, 513 Pāripela, 513 Pāripela, 513 Pāripela, 513 Pāripela, 513 Pārija (Physalis minima		-·-
Pākya, 439 Pārada (mercury), 89-92, 531 Palala, 385 Pārada (mercury), 89-92, 531 Palanda, 385 Pārada (mercury), 89-92, 531 Palanda, 385 Pārāvata (pigeon), 272 Pālanda (Allium cepa Linn.), 34, 596 Pāripela, 513 Pālevata, 439, 571 Pālevata, 439, 571 Pālevata, 439, 571 Pāmśu lavaņa, 404, 503 Pānaka, 382, 608 Panasa (jack fruit), 315-16, 566 Parca gavya, 429 Pārtha (Terminalia ar juna W. & A.), 50 Pañca hutāśana, 441 Pañca kanṭaka, 426 Pañca kaṣīri vṛksa, 68-69 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pārada (mercury), 89-92, 531 Pārabladra (Erythrina variegata Linn.), 44, 548 Pāripela, 513 Pāripela, 513 Pārisa, 68 Parpaṭa (Fumaria parviflora Lam.), 23, 329, 385, 476 Parpaṭā (Physalis minima Linn.), 308 Partea (Physalis minima Linn.), 308 Pārtha (Terminalia ar juna W. & A.), 50 Paru(ī)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇā bheda, 472 Pāṭalā garuḍa, 491 Patainga (Caesalpinia sappan Linn.), 60, 517 Pātainga (Caesalpinia sappan Linn.), 60, 517 Pātainga (Caesalpinia sappan Linn.), 23, 412, 416, 420-21, 428, 474 Pāṭalā (Stereospermum sua-410, 23, 412, 416, 420-21, 428, 474 Pāṭalā garuḍa, 491 Pātainga (Caesalp	-	
Palala, 385 Pārāvata (pigeon), 272 Palāṇḍu (Allium cepa Linn.), 34, 596 Pālaṅkyā (Spinacia oleracea Linn.), 324, 593 Pāribhadra (Erythrina variegata Linn.), 44, 548 Pālaṅkyā (Spinacia oleracea Linn.), 324, 593 Pāripela, 513 Pāripela, 513 Pālevaka, 571 Pālevata, 439, 571 Pāribhadra (Furmaria parviflora Lam.), 23, 329, 385, 476 Pālevata, 439, 571 Pāribhadra (Furmaria parviflora Lam.), 23, 329, 385, 476 Pānsu lavaṇa, 404, 503 Pāribhadra (Furthrina variegata Linn.), 44, 548 Pālevaka, 571 Parpajā, 517 Pārejaļa, 68 Parpajā, 517 Parpajā, 517 Parpajāka (Physalis minima Linn.), 308 Pāribhadra (Erythrina variegata Linn.), 44, 548 Pāripala, 513 Pārijala, 68 Parpajā, 517 Parpajā, 517 Parpajā, 517 Parpajā, 68 Parpajā, 517 Parpajā, 517 Parpajā, 517 Parpajā, 517 Parpajā, 66 Parpajā, 517 Parpajā, 517 Parpajā, 68 Parpajā, 517 Parpajā, 517 Parpajā, 517	·	
Palāṇḍu (Allium cepa Linn.) Pāribhadra (Erythrina variegata Linn.), 44, 548 Pālaṅkyā (Spinacia oleracea Linn.), 324, 593 Palāśa, 414, 416, 546 Pāripela, 513 Pālevaka, 571 Pārigela, 513 Pāripela, 513 Pālevaka, 571 Pārisa, 68 Parpaļā, 517 Pālevata, 439, 571 Pārisa lavaņa, 404, 503 Parpaļā. 517 Pānsu lavaņa, 404, 503 Panasa (jack fruit), 566 Parpaļīka (Physalis minima Linn.), 308 Pāripaļa (Fumaria parviflora Lam.), 23, 329, 385, 476 Parpaļā. 517 Parpaļā. 517 Parpaļā. 517 Parpaļā. 68 Parpaļā. 69 Parpaļā. 517 Parpaļā. 69 Parpaļā. 517 Parpaļā. 69 Parpaļā. 517 Parpaļā. 60 Parpaļā. 517 Parpaļā. 60 Parpaļā. 517 Parpaļā. 60 Parpaļā. 60 Parpaļā. 60 Parpaļā. 60 Parpaļā. 60 Parpaļā. 61 Parpaļā. 60 Parpaļā. 61 Parpaļā. 61 Parpaļā. 61 Parpaļā. 61 Parpaļā. 62 Parpaļā. 62 Parpaļā. 62 Parpaļā. 62 Parpaļā. 62 Parpaļ	· ·	
Linn. 44, 548	· · · · · · · · · · · · · · · · · · ·	1
Pālankyā (Spinacia oleracea Linn.), 324, 593 Pāripela, 513 Palāša, 414, 416, 546 Pārisa, 68 Pālevaka, 571 Lam.), 23, 329, 385, 476 Pālevata, 439, 571 Pārisā, 68 Pālevata, 439, 571 Parpaļā (Fumaria parviflora Lam.), 23, 329, 385, 476 Pārisa, 68 Parpaļā (Fumaria parviflora Lam.), 23, 329, 385, 476 Parpaļā, 517 Parpaļī, 517 Parpaļī, 517 Parpaļī, 517 Parpaļīka (Physalis minima Linn.), 308 Linn.), 308 Pārtha (Terminalia arjuna W. & A.), 50 Parpaļīka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭalā garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭalā garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 23, 412, 416, 420-21, 428, 474 Paṭalā, 440 Parpaṭika (Physalis minima Linn.), 23, 412, 419, 563 Pāṭalā (Stereospermum suaveolens DC), 44, 107,		· -
Linn.), 324, 593 Palāša, 414, 416, 546 Pālevaka, 571 Pālevata, 439, 571 Pāmsu lavaņa, 404, 503 Panasa (jack fruit), 315.16, 566 Pañca gavya, 429 Pañcāgni, 441 Pañca hutāšana, 441 Pañca kaṇṭaka, 426 Pañca kṣrīi vṛksa, 68-69 Pañca mahişa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425 laghu, 455 mahat, 67-68, 425 vallīja, 425 Pañcāngula (Ricinus communis Linn.), 336 Parpaṭā (Fumaria parviflora Lam.), 23, 329, 385, 476 Parpaṭī, 517 Parpaṭika (Physalis minima Linn.), 308 Pārtha (Terminalia ar juna W. & A.), 50 Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭḥā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭoliţā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala		* * *
Palāšā, 414, 416, 546 Pālevaka, 571 Pālevata, 439, 571 Pāmšu lavaņa, 404, 503 Pānaka, 382, 608 Panasa (jack fruit), 315.16, 566 Pañca gavya, 429 Pañcāgni, 441 Pañca hutāšana, 441 Pañca kaṇṭaka, 426 Pañca kṣṣri vṛkṣa, 68-69 Pañca mahiṣa, 428 Pañca māla, 580 Pañca māla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallija, 425 Pañca sugandhi, 437 Parpaṭā (Fumaria parviflora Lam.), 23, 329, 385, 476 Parpaṭī, 517 Parpaṭika (Physalis minima Linn.), 308 Pārtha (Terminalia ar juna W. & A.), 50 Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pātāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭoliķā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala		= '
Pālevaka, 571 Lam.), 23, 329, 385, 476 Pālevata, 439, 571 Parpaṭṣ, 517 Pāmśu lavaṇa, 404, 503 Parpaṭṣ, 517 Pānasa (jack fruit), 315-16, 566 Pañca gavya, 429 Pārtha (Terminalia ar juna W. & A.), 50 Pañca gavya, 429 Pañca hutāśana, 441 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 428 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pañca māla, 444 Pañca māla, 444 Pañca māla, 445 Pañca māla, 445 Pataiga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭhā (Terminalia ar juna W. & A.), 50 Parujātika (Physalis minima Linn.), 308 Pārtha (Terminalia ar juna W. & A.), 50 Parujā ka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pañca hutāśana, 441 Pāṣāṇa bheda, 472 Pāṭalā garuḍa, 491 Pataiga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭhā (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Pataga (Cinnamomum tamala	• • • • • • • • • • • • • • • • • • • •	
Pālevata, 439, 571 Parpaṭ̄, 517 Pāmśu lavana, 404, 503 Parpaṭ̄, 517 Pānsśu lavana, 404, 503 Linn.), 308 Panasa (jack fruit), 566 Pañca gavya, 429 Pañca gavya, 429 Pañca hutāśana, 441 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca kaṇṭaka, 426 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pañca mala, 580 Pañca māla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 kaṇṭaka, 445 Linn.), 60, 517 kanṭaka, 445 Linn.), 60, 517 pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭla, 444 Paṭla, 440 vallī, 445 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭla, 444 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Paṭla, 425 Paṭla (Cinnamomum tamala	•	- · · · · · · · · · · · · · · · · · · ·
Pāmśu lavaṇa, 404, 503 Pānaka, 382, 608 Panasa (jack fruit), 315-16, 566 Pañca gavya, 429 Pañcāgni, 441 Pañca hutāśana, 441 Pañca kanṭaka, 426 Pañca ksiri vṛksa, 68-69 Pañca mahiṣa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallīja, 425 Pañcāngula (Ricinus communis Linn.), 336 Parpaṭika (Physalis minima Linn.), 308 Pārtha (Terminalia ar juna W. & A.), 50 Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭoli, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala	•	
Pānaka, 382, 608 Panasa (jack fruit), 315-16, 566 Pañca gavya, 429 Pañcāgni, 441 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kṣri vṛksa, 68-69 Pañca mahiṣa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallīja, 425 Pañcāngula (Ricinus communis Linn.), 336 Partha (Terminalia ai juna W. & & A.), 50 Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolit, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala	-	2 7
Panasa (jack fruit), 566 Pārtha (Terminalia ar juna W. & A.), 50 Pañca gavya, 429 & A.), 50 Pañca gavya, 429 Linn.), 310, 313, 412, 419, 563 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pañca kṣīri vṛksa, 68-69 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pañca mūla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 kaṇṭaka, 445 Linn.), 60, 517 pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭoli, 430 Paṭolikā (Trichosanthes cucumerina Linn.), 336-34 Paṭra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	· · · · · ·	
**Section 1. Tation, 515-16, 566 **Pañca gavya, 429 **Pañca gavya, 429 **Pañca hutāsana, 441 **Pañca hutāsana, 441 **Pañca kaṇṭaka, 426 **Pañca kaṇṭaka, 426 **Pañca mahiṣa, 428 **Pañca mahiṣa, 444 **kanīyas, 67-68, 424 **kaṇṭaka, 445 **paṭikā, 440 **Paṭik		
Pañca gavya, 429 Pañcagni, 441 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pañca mahiṣa, 428 Pañca māla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallija, 425 Pañca sugandhi, 437 Paru(ū)saka (Grewia asiatica Linn.), 310, 313, 412, 419, 563 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala		•
Pañcāgni, 441 Linn.), 310, 313, 412, 419, 563 Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pañca mahiṣa, 428 Pañca mahiṣa, 428 Pañca mūla, 580 Pāṭāla garuḍa, 491 Pañca mūla, 444 Linn.), 60, 517 kanīyas, 67-68, 424 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 kaghu, 455 Paṭikā, 440 mahat, 67-68, 425, 454 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 vallija, 425 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Pañca sugandhi, 437 Patraka (Cinnamomum tamala		
Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pañca kṣīri vṛksa, 68-69 Pañca mahiṣa, 428 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 vallī, 445 vallīa, 445 vallīa, 425 Pañca nigula (Ricinus communis Linn.), 336 Pāṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pātāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala		· · ·
Pañca hutāśana, 441 Pañca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pañca kṣīri vṛksa, 68-69 Pañca mahiṣa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 vallī, 445 vallīa, 445 vallīa, 425 Pañcāngula (Ricinus communis Linn.), 336 Paṣāṇa bheda, 472 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pātāla garuḍa, 491 Patanga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala		
Panca kaṇṭaka, 426 Pañca kola, 39, 421, 427, 498 Pañca kṣīri vṛksa, 68-69 Pañca mahiṣa, 428 Pañca mūla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 laghu, 455 mahat, 67-68, 425, 454 vallī, 445 vallīa, 425 Pañcāngula (Ricinus communis Linn.), 336 Pāṭalā (Stereospermum suaveolens DC), 44, 107, 242, 412, 425, 442, 453 Pāṭāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolīt, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala	•	
Pañca kola, 39, 421, 427, 498 veolens DC), 44, 107, 242, 412, 425, 442, 453 Pañca kṣīri vṛksa, 68-69 pañca mahiṣa, 428 Pañca mahiṣa, 580 Pātāla garuḍa, 491 Pañca mula, 444 Linn.), 60, 517 kaniyas, 67-68, 424 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420-21, 428, 474 kṣudra, 425 Linn.), 23, 412, 416, 420-21, 428, 474 laghu, 455 Paṭikā, 440 mahat, 67-68, 425, 454 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 vallī, 445 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Pañca sugandhi, 437 Patraka (Cinnamomum tamala		
Pañca kṣīrī vṛksa, 68-69 Pañca mahiṣa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kaṇṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 vallī, 445 vallīa, 425 Pañcāngula (Ricinus communis Linn.), 336 Pātāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭoliī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala	Pañca kola, 39, 421, 427, 498	-
Panca manişa, 428 Pañcāmla, 580 Pañca mūla, 444 kanīyas, 67-68, 424 kanṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 vallī, 445 vallīa, 425 Pañcāngula (Ricinus communis Linn.), 336 Pātāla garuḍa, 491 Pataṅga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Patraka (Cinnamomum tamala	Pañca kṣīri vṛksa, 68-69	
Patanga (Caesalpinia sappan Linn.), 60, 517 Ranīyas, 67-68, 424 Ranīyas, 445 Linn.), 23, 412, 416, 420- 21, 428, 474 Paţikā, 440 Paţikā, 440 Paţola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paţolī, 430 Paţolikā (Trichosanthes cucumerina Linn.) 333-34 Linn.), 336 Patanga (Caesalpinia sappan Linn.), 60, 517 Pāṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paţikā, 440 Paţolia. (Trichosanthes cucumerina Linn.) 333-34 Paṭra, 417, 436, 442 Paṭraka (Cinnamomum tamala		
Panca mūla, 444 Linn.), 60, 517 kanīyas, 67-68, 424 Pāṭhā (Cissampelos pareira kanṭaka, 445 Linn.), 23, 412, 416, 420- kṣudra, 425 21, 428, 474 laghu, 455 Paṭikā, 440 mahat, 67-68, 425, 454 Paṭola. (Trichosanthes dioica tṛṇa, 444 Roxb.), 330, 412, 593 vallī, 445 Paṭolī, 430 vallija, 425 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Linn.), 336 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	Pañcāmla, 580	
kanīyas, 67-68, 424 kaṇṭaka, 445 Linn.), 23, 412, 416, 420- 21, 428, 474 laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallīa, 425 Pañcāngula (Ricinus communis Linn.), 336 Paṭhā (Cissampelos pareira Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	Pañca műla, 444	
kaṇṭaka, 445 kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 rṛna, 444 vallī, 445 vallīa, 425 Pañcāṅgula (Ricinus communis Linn.), 23, 412, 416, 420- 21, 428, 474 Paṭikā, 440 Paṭila. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucu- merina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	kanīyas, 67-68, 424	
kṣudra, 425 laghu, 455 mahat, 67-68, 425, 454 rṛṇa, 444 vallī, 445 vallīja, 425 Pañcāṅgula (Ricinus communis Linn.), 336 Paṭolā, 440 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	kantaka, 445	
laghu, 455 mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallija, 425 Pañcāṅgula (Ricinus communis Linn.), 336 Paṭikā, 440 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Paṭraka (Cinnamomum tamala	kṣudra, 425	- ·
mahat, 67-68, 425, 454 tṛṇa, 444 vallī, 445 vallija, 425 Pañcāngula (Ricinus communis Linn.), 336 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Paṭola. (Trichosanthes dioica Roxb.), 330, 412, 593 Paṭolī, 430 Paṭolā. (Trichosanthes dioica Roxb.), 330, 412, 593	laghu, 455	•
tṛṇa, 444 vallī, 445 vallija, 425 Pañcāṅgula (Ricinus communis Linn.), 336 Paṭolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Parraka (Cinnamomum tamala	mahat, 67-68, 425, 454	• •
vallī, 445 vallija, 425 Pañcāngula (Ricinus communis Linn.), 336 Paţolī, 430 Paţolikā (Trichosanthes cucumerina Linn.) 333-34 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	tṛṇa, 444	•
vallija, 425 Pañcāngula (Ricinus communis Linn.), 336 Pafra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	vallī, 445	
Pañcāngula (Ricinus communis merina Linn.) 333-34 Linn.), 336 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	vallija, 425	
Linn.), 336 Patra, 417, 436, 442 Pañca sugandhi, 437 Patraka (Cinnamomum tamala	Pañcāngula (Ricinus communis	-
Pañca sugandhi, 437 Patraka (Cinnamomum tamala	-	
	valkala, 433	Nees & Eberm), 66

Pattūrā, 336	Polikā, 610
Paundraka, 129	Prācī bala, 415
śarkarā, 132	Pracīnāmalaka, 299, 439, 452
Pauşkara (Inula racemosa	Prakīryā, 445
Hook. f.), 65	Prapauṇḍarīkā, 49, 418
Pauşkara (lotus seed), 339	Prapīḍana, 428
Payas (milk), 141	Prapunnāḍ(ṭ)a (Cassīa tora
Payasvinī, 438	Linn.), 56, 327, 403, 442
Payasyā, 438, 444	Praroha (adventitous root),
<i>Peyā</i> , 359	Prasannā, 190
Phala (fruit), 349, 442	Prasāra(ī)ņī (Paederia foetida
Phala trika, 422	Linn.), 52, 468
Phalgu (Ficus hispida Linn. f.),	Pravāla, 535
308	Priyāla (Buchanania lanzan
Phalinī (Prunus mahaleb Linn.),	Spreng.), 307, 318, 562
64	<i>majjā</i> , 438
Phaṇijhaka (Ocimum basilicum	Priyaṅgu (Setaria italica
Linn.), 108, 415	Beauv.), 245, 417, 419,
Phāṇita (penidium), 131	431, 513
Phañjī, 414-15	Pṛṣat (spotted deer), 267
Phenaka, 384	Pṛśṇīparṇī (Uraria picta
Phenikā, 616	Desv.), 45, 401, 424, 454
Phogo, 592	Pṛthak parṇī, 412, 431
Pīlu, 299, 443, 544	Pṛthukā, 367, 622
Pīluka, 439	Pūga, 442
Pināki, 338 Pināa kharjūrikā, 311-12	phala, 437
Pinḍālū, 484, 599	Pumjāta, 402
Pindāruka (Colocasia esculenta	Punarnavā (Boerhaavia diffusa
Schott), 340	Linn.), 26, 190, 412. 444
Pippaiī (Piper longum Linn.),	Puṇḍarīka, 516
37-38, 167, 195, 422, 427,	Punnāga, 405, 522
440, 442-43, 497	keśara, 417
mūla, 403, 427, 497	$P\overline{u}pa$, 383
Pistā, 569	Pūpaka, 386
Pīta candana, 508	Puṣkara (lotus fruit), 317
Pīta rohiņī, 100	$m\overline{u}la, 403, 471$
Pittala, 530	Puṣpa kāsīsa, 533
Pīyūṣa, 150, 152	Puṣpāñjana, 534
Plakşa, 68, 337, 542	Puṣpa rāga, 96
, 00, 00., 0	

Pūtīka, 413, 428, 442 Putrañjīva, 480	Rasona (Allium sativum Linn.), 32-3, 439 Ratna (jewels), 69, 96 Rddhi, 46, 406, 418, 433, 456
Rāga sā(ṇ)ḍava, 376-77, 381, 606	Renukā, 416, 513
	Rītikā (bell metal), 77-8
Rājādana, 419, 438	Rodhra, 414
Rāja kośātakī, 589	Rohiṣa tṛṇa, 471
Rāja kṣavaka, 326 Rāja māṣa (Vigna cylindrica	Rohita, 350
Skeels), 250	Rohitaka (Tecomella undulata
Rājāmra, 580	Seem.), 58, 484
Rāja nimbū, 305	Romaka, 439
Rajata, 404, 423, 439	lavaṇa, 503
Rāja vṛkṣa (Cassia fistula Linn.),	Ropana cūrna, 432
21, 430	ghṛta, 431
Rājikā (Brassica nigra Koch),	kalka, 431
41, 253, 336	kaṣāya, 430
Rakta apāmāi ga, 460	taila, 431
Rakta candana, 403 420, 508	varti, 431
Rakta eraņḍa, 459	Rşabha, 412
Rakta punarnavā, 467	Rṣabhaka, 47 412, 418, 457
Raktotpala (Nymphaea rubra	Rsya, 268
Roxb.), 103, 519	Rucaka, 404-6
<i>Rālā</i> , 59, 514	Ruk, 421
Rāmaṭha, 416	$R\overline{u}pya$,(ka) 404, 529
Rambhā puspa, 407	Şadūşana, 39, 498
Ramyaka, 442	Sahacara, 414, 444
Rasa, 69	Sahadevā, 412
Rasaka, 88-89	Śaileya, 513. 435
Rasa kriyā, 432	Saindhava, 418, 430, 432, 439,
Rasālā, 381	441, 502
Rāsanā, 415	Saire(ī)ya (Barleria cristata
Rasāñjana, 403, 419, 534	Linn.), 52, 111, 426
Rāsṇā (Pluchea lanceolata Olivr	Saireyaka, 413, 485
& Hiern.), 63	Śaivālaka, 444
(Alpinia galanga Willd.),	Sāka (vegetables), 323, 349,
65 Para 5 445 469	413, 441, 545
Rāsnā, 445, 468	phala, 419

Sākharīkā, 311.	Śaṇa (Crotalaria juncea Linn.),
Śakrāhva, 440	109, 427
Śakra yava, 416	Šaņa puṣpī, 442, 476
Saktu, 427, 620-21	<i>Śāṇḍākī</i> , 202, 381
caṇaka, 365	$\hat{S}a\dot{n}(\dot{m})kha$ (conch shell), 96,
lãja, 365	101, 278, 537
<i>šāli</i> , 365	6
yava, 365-66	San(m)kha puṣpī (Convolvulus
$S(\hat{S})\bar{a}la$, 414, 443, 545	pluricaulis Chois), 53-54,
Śāla(1) parņī, 424, 454	440, 480-81
Sāla sāra, 413	Šankhinī, 428, 440
<i>Śāli</i> , 190, 201, 438	Sapta cchada, 424, 440, 442
dhānya, 408	Saptalā, 442-43
mahā, 242	Sapta parṇa, 412, 427, 549
pista, 610	Sara, 161-62
rakta (Orīza sativa Linn.),	Šarad vihanga, 264
241	Saralā, 431, 445, 470, 512
rice, 242-43	Sārāmlaka, 575
Sallakī, 414, 444, 548	Šara pumkhā, 486
Sālmalī (Salmalia malabarica	Sārikā (shama thrush), 279
Schott. & Endl.), 109, 549	Sārivā (Hemidesmus indicus
	R. Br.), 48, 412, 418, 425,
<i>Šālūka</i> , 436, 520	459
Śalyaka, 268-69	Sarja rasa, 417
Samangā, 431	Sarkarā, 132
Śamī (Prosopis spicigera Linn.),	Sārkara, 194, 407
308, 550	Sārngeṣṭhā, 412, 421
Śaṁkhinī, 440, 442-43	_
Śampāka, 318	Šarpa (snake), 278
Samsodhana, 442	Sarṣapa (Brassica campestris
ghṛta, 429	Linn.), 253, 336, 407, 427,
varti, 428	442
Samsvedaja (mushroom), 337	<i>śāka</i> , 594
Samtarpana, 437	Sarvauṣadhi, 435-36
Sāmudra, 439	Śaśa (hare), 268, 408
lavaņa, 503	Śaśī, 441
Samudra phala, 544	Šaskulī, 385
Samudra phena, 535	<i>Şaştika</i> , 408, 438
Sāmudrikodbhavā śarkarā, 133	Śatāhvā, (Foeniculum vulgare
Samyāva, 383, 613	Mill), 64
~~~, ~~, ~~, ~~	/,

Sātalā, 466	Šilā rasa, 509
Sata patrī, 105-106	Silemānī kharjūra, 558
Sata poraka, 129	Simba, 252
Sata pupśā, 445, 498	Simbi, 591
Šata puspī, 439	Simbi dhānya, 253
Šatāvarī (Asparagus racemosus	Simha pucchī, 401
Willd.), 50, 338, 412-13, 426,	Simsapā (Dalbergia sissoo
444, 469	Roxb.), 57, 416, 551
Sați (Hedychium spicatum Ham	Siṁśipā, 413
ex. Smith), 61, 515	Sindhu, 264
Satīna (Pisum sativum Linn.),	Sindūra (red oxide of lead),
248, 325	103, 533
Saṭṭaka, 384, 609	Sindūrī, 524
Saurāṣṭrī (alum), 102	Sınduvāra (vitex trifolia Linn.),
Sauvarcala, 503	57
Sauvīra, 201, 439	Sira vāra, 594
Sauvīra añjana, 533	Širīṣa (Albizzia lebbeck Benth.)
Sauvīrakāñjana, 100	54-55, 68, 413, 443, 543
Sāvara rodhra, 414	Širīṣika, 550
Sehuṇḍa, 463	Sīsa, 423
$\hat{S}(s)ephalik(a)a$ , 467	Sitā, 407, 431
Seva, 568	Sīta, 444
Sevatī, 521	Sīta rasa, 193-94
Sevya (Vetiveria zizanioides	Śivā, 407, 444
Nash), 60	Skandha, 413
Shunhī, 429	Śleşmātaka (Cordia myxa
Siddhārtha, 252-53, 407, 416 421	Roxb.), 316, 544
Siddhārthaka, 443	Snuhī (Euphorbia nerifolia
Sīdhu, 193, 195	Linn.), 27
Śigru (Moringa pterygosperma	Snuk, 442
Gaertn.), 43, 413, 427, 439,	i i
443, 596	Sodhana cūrṇa, 430
Šikhari, 401	kaṣāya, 428
Śikhariṇī, 607	rasa kriyā, 430
Sikthaka, 55	taila, 430
Šilā, 430	Soma, 431
Śilā jatu (mineral pitch), 94-	Somālikā, 618
96, 418, 534	Soma rāji, 403
, , , , , , , , , , , , , , , , , , , ,	~0.114 / 10/1, 400

Śūlika, 371 Soma valkā, 431 Soma vallī, 478 Sumanā, 440 Sorāva, 373 Sumanas, 428, 445 Sphatika, 535 Sūmukha, 415, 439 Sphūrja, 441 Sunisannaka (Marsilia minuta Sprkkā, 417, 515 Linn.), 326-27, 441, 594 Śravaṇā, 432 Sunthi(1), 167, 417, 422, 496 Śreyasī, 327 Supārī, 581 Śṛgāla vinnā, 412 Surā, 189, 191, 439 Srī khaṇḍa candana, 405 Surabhi, 43 Śrī puspa, 436 Sura dāru (Cedrus deodara Šrī vāsa (Pinus roxburghii Loud.), 61 Sargent), 59, 512 Surāhvā, 439 Śrī vestaka, 417 Sūraņa, 341, 350, 441 Śṛṅgāṭa, 438 Surasā, 415, 443 Srngātaka, 599 Surāstrajā, 428 Śrngavera, 443 Sūrya kānta, 536 Srngī (Pistacia integerrima Süryendu, 96 Stew, ex Brandis), 65, 428 Suṣavī, 412, 426 Srotoñjana, 100, 534 Suvarcalā, 428, 433, 482 Sthauneyaka, 417, 514 Suvarņa, 404, 529 Sthirā (Desmodium gangeticum Suvarana kşīrī, 442 DC.), 45 Śvadamstrā, 412 414, 444. Sthūlailā, 510 Svādu, 155  $S\overline{u}ci(\overline{i})$  patra(ka), 129, 130 Svādu kantaka, 440 Sudarśanā (Crinum asiaticum Svādvamla, 156 Linn.), 51 Svarjikā, 439 Sudhā kṣāra, 504 Svarji kṣāra, 504 Sugandhaka, 415 Svarna (gold), 70-72, 423 Sugadhāmalaka, 436 bhasma, 404 Sugar cane product, 350 Svarna gairika, 404 Sūka dhānya, 253 Svarna ksīrī, 465 Suka nāsāhva, 439 Svarna tāli, 405 Sūksmailā (Elettaria cardamo-Švetā, 415, 442 mum Maton), 63, 510 Sveta kamala, 518 Śukta (vinegar), 199 Šveta kantakārī, 455 Śuktaka, 439 Sveta marica, 100 Šukti, 417, 537 Šveta nišotha, 461-62 Sukundalī, 441 Sveta punarnavā, 467

Śyāmā, 440	Tālisa patra (Abies webbiana
Śyāmāka (Echinochloa frumen-	Lindle.), 66
tacea Link.), 245	Tālīsa, 401, 443, 511
Šyāma niśotha, 462	patra, 405, 545
Śyonāka, 421, 425, 453	Tāmbūla, 582
Sychana, 121, 120, 150	Tāmra (copper), 73-74, 423, 530
Tāḍoga, 281	Tāmra cūḍa, 486
Tagara (Valeriana wallichii	Tandula pista, 368
DC.), 58, 402, 417, 516	Taṇḍulīyaka (Amaranthus spi-
Tagara pādi., 402	nosus Linn.), 324, 592
Taila (oil); 179	Tankana, 504
akṣa, 183	Tāpasa, 129
dantī, 182	vṛkṣa, 415
eranda (castor oil), 181	Tāpasekşu, 129
jyotişmatī, 82-83	Tāra (silver), 72-3
kimśuka, 183	Tarakşu, 260
kośāmra, 181	Tarkārī, 413
kṣauma (linseed oil), 180	Taste, astringent, 353-54
kusumbha, 181	bitter, 353
pakva bhaksya	pungent, 353
sahakāra, 184	saline, 353
sarja rasa, 184	sour, 352
śārşapa, (mustard oil), 180	sweet, 352
ślesmātaka, 183	Tauvara, 195
śrī parṇa, 183	Teja patra, 511
tila (gingili oil), 180	Tejavatī, 470
yava tiktā, 184	Tīkṣṇa lauha, 402
Takra (butter milk), 164-69,	Tikta, 412
439, 603	Tiktā, 416, 421, 440
Takra kūrcikā, 152	Tila, (Sesamum indicum Linn.),
Takrāmla, 380	247, 253, 427, 430.
Takra piṇḍa, 152	Tila parņī, 327, 444
Tāla (Borassus flabellifer	Tilvaka, 442
Linn.), 313-15, 438, 443,	Tinduka (Diospyros tomentosa
567	Roxb.), 307, 317, 564
patrī 432,	Tiniśā (Ougeinia dalbergioides
pralamba, 339	Benth.), 57
śiras, 342	Tiniśa, 413, 443
Tāla vit, 432	Tīnisa, 546

(Rhusparviflora Udadhi mala (cuttle fish bone), Tintidika, Roxb.), 304 101 Udakīryā, 445 Tittidīka, 578 Udaśvit, 165-66 Tittira, 261 Tittiri (partridge), 271, Udumbara (Ficus racemosa Linn.), 68, 317, 337, 542 Todana, 572 Ugrā, 421 Trapu, 423 Ulāpta, 371 Trapusa (Cucumis sativus Umvī, 622 Linn.), 331-32, 588 Unduru karnika, 415 Trāyamāṇā, 424, 440, 476 Upa dhātu, 69, 82-92 Trāyantī (Gentiana kuroo Upa kuñcikā (Nigella sativa Royle), 21 Linn.), 40, 550 Tri kantaka (Tribulus terrestris *Upa rasa*, 69, 92 Linn.), 45, 426 Upa ratna, (costly stones), 69, Tri karşita, 423 Tri kaţu, 428 96 Tri phalā, 19-20, 416, 419, 422, *Upa visa*, (subsidiary poisons), 428, 430, 433, 441, 451 69, 100 Tri sugandhi, 437, 511 Upodikā (Basella rubra Linn.), Trivṛt (Operculina turpethum 334, 593 Silva Manso), 20-21, 442 Urabhra payas (sheep's milk), Tṛṇa dānya, 299 142 Trti, 416 Uşaka, 418 Tryūṣaṇa, 38, 422, 497 Uşana, 416, 421 Tugā kṣīrī, 66, 418 *Uśīra*, 405, 417-18, 444, 513  $Tulas\bar{\imath}$ (Ocimum sanctum Ustra payas (camel milk), 143 Linn.), 108, 524 stellata Utpala (Nymphaea Tumbī, 558 Willd.), 109, 341, 406, 421, Tumburu (Zanthoxylum alatum 444 Roxb.), 43 Utsādana., 432 Tuni, 549 Vacā (Acorus calamus Linn.), Tuşodaka, 200, 439 53, 417, 421, 430, 435, Tūta, 571 442-43, 501 Tuttha, 436, 532 Vādāma (almond), 318-19 Tutthaka (copper sulphate), 88, 418 Vahni mantha (Clerodendrum Tuvaraka (Hydnocarpus wighphlomidis Linn. f.), 44 tiana Blume), 28, 272 Vahnī patra, 402 Tvak, 417, 436, 510 Vaidala bhakṣya, 611 Vaidalika, 252 Tvak tiktā, 306

Vaidūrya, 96, 537	Vārtāku, 440
Vaijayantikā, 440	Vartika (gray partridge), 270
Vaikrānta, 404	Vartikā (female bustard), 270
Vāji karņa, 426	Varuņa (Crataeva nurvula
Vajra, 96, 404	Buch. Ham.), 44, 327, 413,
Vajra vrksa, 416	440, 547
Vaka, 107, 265	Vāruņī, 190
Vakkasa, 190-91	Varvarī, 43
Vākucī, 475	Vāryanna, 362
Vakula, 441, 522	Vasā (muscle fat), 185-86
Vālā moṭā, 486	haṁsa, 185
Vālukā, 299, 317, 417, 538,	kāka, 185
589	kukkuta, 185
Vāmī, 486	kumbhīra, 185
Vaṁśa (Bambusa bambos	mahişa, 185
Druce), 58, 490	mrga, 185
Vaṁśaka, 129	śukara, 185
Vamsa rocaņā (bamboo man-	ulluka, 185
na), 66, 502	Vāsā, 452
Vanaspati, 441	Vāsaka (Adhatoda vasica
Vanga (tin), 73	Nees), 66
Vandāka ,101, 483	Vāsantī, 522
Vandhűka, 405	Vasira, 413-14
Vandhyā karkoṭakī 590	Vaśira, 444
karkoṭī, 331 480	Vāṣpikā, (Carum bulbocasta-
Vaṅga, 530	num Koch), 40
Varāha (hog), 276	Vāstuka (Chenopodium murale
Vārāha kanda (Tacca aspera	Linn.), 324
Roxb.), 342	Vāstūka, 591
Vārāhi, 406, 598	Vasuka, 413-14, 444
kanda, 473	Vata, 541
Varānga (Cınnamomum zey-	Vataka, 617
lanicum Blume), 65	Vātāma, 438
Varārdha, 437	Vața patrī, 479
Varṣābhū (Trianthema portula- castrum Linn.), 328	Vatsa, 426
Vārşikī, 106	Vatsādanī, 327, 425, 444
Vartaka (male bustard), 270	Vatsaka, 420
Vārtāka (Solanum melongena	Velā, 523
Linn.), 329-30	Vella, 421
- Lucio, July-Ju	, 00000, TAIL

11.40%	
Vellantara, 483 Veņu, 402 Veņu karīra (Bambusa arundinacea Willd), 328 Vesa vāra, 384 Veśma caṭaka (house sparrow), 270 Vetasa, 68 Vetasāmla, 407 Vetra, 439, 441 Vetrāgra, 329 Vibhītaka (Terminalia belerica Roxb.), 318, 442, 451 Vibhītakī, 422 Viḍa, 439, 503 Viḍaṅga (Embelia ribes Burm. f), 56-57, 415-16, 428, 442-43, 501 Vidārī (Ipomoea paniculata R. Br.), 338, 406, 412, 425 Vidārikā, 444	Viśva devā, 412 Viśvauṣadha, 416 Vītāgni, 280 Viṭ khadira, 545 Vṛddha dāru, 478 Vṛddhi, 47, 418, 433, 456 Vṛhad dāra (Argyreia speciosa Sweet), 58 Vrīhi (variety of Oryza sativa Linn), 242 Vṛkṣādanī, 414 Vṛkṣādanī, 416 Vṛkṣāmla, 406 Vṛntākī, 589 Vṛṣa (Adhatoda vasica Nees). 110, 440 Vṛścikālī (Pergularia extensa N. E. Br.), 51, 412, 415, 440, 444 Vyāghra nakha, 417 Vyāghrī, 440
Vidārī kanda, 473 Vidruma, 96 Vidula, 442 Vijaya sāra, 546 Vikankata, 299 vṛksa, 440 Vilepī, 359 Vimala, 132 Vīra taru, 414, 444 Viṣa, (poison), 69, 97-100	Vyoṣā, 439  Water, 210-11  amśūdaka, 223  āntarikṣa jala, 223  ārogyāmbu, 229-31  audbhida (water coming from earth), 218, 224  bhauma (water on earth) 215-17  ānūpa, 216-17
Viṣā, 416, 421 Viṣā, 416, 421 Viṣālā (Trichosanthes bracteata Voigt), 48 Viṣa muṣṭi, 415, 408 Viṣāṇikā, 442 Viṣa śālūka, 339 Viṣṇu krāntā, 480 Viṣyandana, 615	jāngala, 216-17 sādhāraṇa, 216-17 boiled, 228 candra kānta, 225 cauṇḍa, 220 cauṇḍya, 224 coconut, 231-32 cold, 227-28

divya type of, 211-15 dhārāja, 212-13 gaṅgā, 212-13 haima (water from snow),	vāpī, 220-21 vikira, 221-22 well, 224
214-15	Yāsa (Alhagi pseudalhagi
hot, 229	Desv.), 22
karakā jāta (water from hail	Yaṣṭī, 406, 417
stone), 213-14	Yava (Hordeum vulgare
kedāra, 222	Linn.), 201, 245-46, 253,
$k\bar{u}pa$ , 221	428, 444
nādeya, 217	Yavāgū, 360
nırjhara (water from spring),	<i>kṛṣarā</i> , 360
218-19	pāyasa, 360
pālvala (water of small pond),	Yava l. ṣāra, 429, 439, 504
219	Yavānī (Trachyspermum ammi
poisonous, 213	Sprague), 41, 500
polluted, 226	$Yav\bar{a}s\bar{a}$ , 460
pollution, 233-36	Yava tiktā, 440
rain, 222	Yava, vaṁśaja, 246
river, 217, 225-26	Yūṣa, 402
sāmudra, 213	akṛta, 380
sārasa (water of pond),	<i>kṛta</i> , 380
219	kulattha, 378
sea, 225	mūlaka, 377
spring, 224	navāṅga, 378
tadāga (small pond), 224	nimbū, 377
tādāga (water from lake),	pañca mușțika, 378
220	patola, 377
tauṣāra (water from dew & forst), 214	Yūthikā (Jasmīnum auriculatum Vahl), 105, 109, 521

#### INDEX III

(Synonyms of Drugs)

Abdhija, 535 Abdhi mandūkī, 537 Abhayā, 451, 456 Abhaya, 513 Abhīru, 469 Abhista-gandhaka, 522 Abhra(ka), 531Accha, 518 Adhah salya, 460  $\bar{A}dhak\bar{\imath}$ , 535 Adharā, 456 Adhara kantakī, 469 Agastva, 551 Agastyāhva, 551 Agni mantha, 452 Agni mukhī, 481 Agni pālī, 498 Agni śikha, 509 Agni vaktraka, 481 Agni vallabha, 514 Ahiphena, 491  $\bar{A}hittha$ , 499 Aindrī, 462 Aja gandhā, 500 Aja gandhi, 484  $Aj\bar{a}j\bar{i}$ , 499 Aja karna, 547 Aja modā, 499 Aja śrngikā, 467  $\bar{A}iva$ , 603

 $\bar{A}jy\bar{a}ra$ , 603

 $\bar{A}k\bar{a}sa$ , 531 Ākhu karnī, 461 Ākhu viṣāpaha, 478 Aksa, 451 phala, 557 Akşi bheşaja, 478 Aksīva, 503 Aksodaka, 570 Aksota, 570 Alāvunī, 588  $\overline{Aluka}$ , 570 Amalā, 604 Āmalaka, 451 Amalāryaka, 508 Āma vairī, 459 Ambarā, 475 Ambha, 602 Ambha phala, 568 Ambhoja, 520, 544 Ambhoruha, 518 Ambu, 602 Ambu śirīşikā, 550 Ambu vallī, 482 Ambu vāsinī, 453 Ambu pādapa, 578 Amla patraka, 466 Amla śāka, 578 Amla vetasa, 575, 580 Amilkā, 577, 595 Amoghā, 451, 453  $\bar{A}mra$ , 555  $\overline{A}mr\overline{a}ta(ka)$ , 579-80

Āmra tata, 579 Amrtā, 451, 504, 535 Amṛta, 568, 602 Amrtāhva, 567-68 Amrtāhvaya, 603 Amrtalā, 451 Amrta phala, 451 Amrta sanga, 532 Amṛta vallarī, 452 Amsapa, 566 Amsumatī, 454 Amvasthā, 474 Amvasthaki, 473 Anala, 481 Anantā, 460 Angāraka, 476 Angāra karkarī, 610 Angāra vallarī, 550 Añjana, 533 Añjīra, 570 Ankola, 463 Ankolaka, 463 Antah kotara puspī, 478 Anu manthaja, 603 Apa, 568, 602 Apāda rohinī, 483 Apāmārga, 460 Aparājitā, 480, 486 Apeta rāksasī, 524 Aphenaka, 491  $\bar{A}ph\bar{u}$ , 491  $\bar{A}ph\bar{u}ka$ , 491 *Āpīta*, 519 Aragvadha, 462 Aralu, 453 Ārāma šītalā, 486 Arani, 452, 454 Aravinda, 518 Ardha candrikā, 462 Ārdraka, 496

Argata, 543 Arimedaka, 545 Arista, 464 Aristaka, 550 Arjaka, 524 Arjuna, 543 Arka, 487 Arka kāntā, 482 Arka puspī, 481 Ārogya śimbī, 463 Arta gala, 543 Ārta galaka, 485 Artha sādhana, 480, 550  $\bar{A}$ ru, 565, 570 Arunā, 461 Aruna, 498  $\bar{A}$ ruska, 481, 565 Aruskara, 481  $\bar{A}$ ruta gandha, 502 Asi patrā, 463 Asitā, 523 Asita druma, 545 Aśma bhedaka, 472 Aśma garbhaka, 546 Asmaja, 534 Asmanta, 466 Aśmarī bheda, 472 Aśma yoni, 466  $\bar{A}$ sphotā, 459, 466 Asta padī, 523 Asta varga, 457 Asthi samhāra, 487, 597 samhāraka, 487 samhrtā, 597 śrnkhalika, 597  $\overline{A}$ sura, 503 Aśva gandhā, 468 Aśvahā, 488 Aśvattha, 541 Aśvāvarchaka, 468

Āsyāhvā, 517 Bala bhadrā, 476 Asya lalana, 514 *Bālaka*, 512 Āṭaruṣaka, 452 Bāla mūlaka, 595 Ati balā, 470 Balī, 514 Balınī, 598 Ati carā, 518 *Balyā*, 468 Ati chatrikā, 482 Ati guhā, 454 Bandha bhandhūka, 523 Bandhinī, 520 Ati kantaka, 460 Ati ksuraksa, 485 Bandhu jīva, 523 Ati mañjulā, 521 Barha  $c\bar{u}da$ , 514 Ati rasā. 468 Barhi, 490 Ati ruhā, 487 Bhadrā(a), 472, 519 Ati saurabha, 555 Bhadra candana, 459 Ati tejinī, 470 Bhadra dāru, 470 Ati visā. 477 Bhadra kanta, 454 Ātma guptā, 480 Bhadra kāstha, 470 Ātma rakṣā, 462 Bhadra musta, 472 Atyugra, 502 Bhadra parnī, 468 Atyugra gandhā, 499 Bhadra parnikā, 453 Audbhida, 503 Bhadra śrīva, 508 Audbhida lavana, 503 Bhadra yava, 465 Bhadrailā, 510 Ausa, 503 Avāk puspī, 498 Bhadra tarani, 521 Avalguja, 475 Bhadraudanī, 469 Avara kola, 561 Bhadravatī, 472 Āvarttakī, 476 Bhallātaka, 481, 572 Āvegī, 478 *Bhallī*, 481 Avya, 472 Bhall $\bar{u}(ka)$ , 570 Avyakta gandhā, 485 Bhallū rakta phala, 570 Avah, 531 Bhandī, 461, 474 Ayaskānta, 538 Bhandīranī phala, 543 Bhangā, 489 Babbula, 546 Bhangurā, 477 Bhantākī, 589 Bādāma, 568 Badara, 560-61 Bhāradvājī 470 Badarī, 560 Bhāra vāhinī, 463 Bahula chada, 596 Bhārga parvanī, 472 Balā, 469 Bhārgavī, 489 Bhārgī, 472 *Bālā*, 512, 521

Bala, 535

## Indological Truths

Bhasma pingalā, 551

675

Bhauma, 503 Bhavya, 577 Bheka rāja, 476 Bhillaka vrksa, 548 Bhirindikā, 481 Bhīru patrī, 469 Bhīsana, 514 Bhisan-mātā, 452 Bhṛgu bhavā, 472 Bhriga, 510 Bhriga bandhu, 523 Bhṛṅga mālikā, 501 Bhringa rāja, 476 Bhṛṅgāhva, 476 Bhū chatra, 598 Bhū dhātrī, 451 Bhujaga parninī, 483 Bhū kadambaka, 500 Bhū mandalī, 523 Bhūmija, 503 Bhūmi kadambaka, 460 Bhūmi kharjūrikā, 558 Bhūmi saha, 545 Bhūmyāmalakī, 451 Bhūnimba, 464 Bhūrja, 546 Bhū śamī, 550 Bhūṣana, 497, 504 Bhūsitā, 463  $Bh\bar{u}ta$ , 471 Bhūta keśī, 467, 512 Bhūta nāśana, 502 Bhūta pādapa, 544 Bhūta vāsa, 451 Bhūta vrksa, 453, 460 Bhūtaghnī, 501, 524 Bhūtī, 471 Bhūtīka, 471 Bhūtika, 507, Bhūyas, 546

Bija pūra(ka), 573Bivla, 452, 454 Bilvikā, 502 Bimba kila, 523 Bimbī, 590 Bola, 535 Brahma cārinī, 482 Brahma kāñcana, 529 Brahma kāstha, 571 Brahma mekhala, 490 Brahma pādapa, 546 Brahma suvarcalā, 482 Brāhmaņa ) astikā, 472 Brāhmanī, 515 Brāhmī, 482, 486 Bṛhad balā, 469 Brhat kantakārī, 455 Bṛhat kharjūrikā, 558 Brhat kotī, 593 Brhat phalà, 556 Brhat puspā, 521 Brhat vallī, 590 Brhatī, 455 Brahma dāru, 571

Cakrāhva, 516
Cakra lakṣaṇā, 452
Cakra marda, 475
Cakrāṅgī, 463
Cakrikā, 483
Cakṣuṣya, 554
Cala, 522
Cala dala, 541
Cāmīkara, 529
Caṁpaka, 522
Cāmpeya, 511, 522
Cana puṣpikā, 479
Caṇaka śāka, 594
Caṇḍā, 480, 488, 514
Candana, 508

Candana puspaka, 510 Chatrāmlikā, 595 Candikā, 577 Chatrī, 549 Candra hāsā, 452 Chikkikā, 484 Candra hāsvā, 455 Chikkinī, 484 Candra kānta, 536 Chinnā, 452 Candra mani, 536 Chinna granthinikā, 460 Candra vālā, 510 Chinna ruhā, 452 Candrikā, 475 Chinnodbhavā, 452 Cāngerī, 595 Ciccinda, 593 Capalā, 497 Cilli, 592 Cillikā, 592 Capala, 531 Cāra, 562 Ciñcā, 577 Cāraţī, 518 Ciñcini phala, 461 Carma kantaka, 476 Cira bilvaka, 550 Carma kas (ś)ā, 466, 487 Cirajīvinī, 549 Carma rangā, 476 Cīra patrā, 556 Carmasāhvā, 466 Cirbhați, 588 Cāru, 516 Cirbhita, 588 Cīriņī, 550 Cāru kesarā, 521 Cāru parnī, 468 Cīrita patrikā, 479 Cāru patrikā, 502 Citra, 459, 498 Cāru vāhlīka, 509 Citrā, 462 Cōru vṛkṣa, 542 Cītrā, 470 Catuh chadā, 595 Citraka, 498 Caturamlaka 580 Citra phalā, 462, 589 Caturangula, 463 Civuka, 523, 562 Caturannaka, 501 Coraku, 514 Caturjāta, 511 Cucukā, 592 Caturușana, 497 Cũda, 483 Cauhārī, 500 *Cukra*, 575 yavānī, 500 Cukrā, 595 Cavikā, 497 Cukrikā, 577 Cavya(na), 497-98 Culaka 465 Cerapoți, 481 Cumbaka, 538 Cetakī, 450 Cūrņa pārada, 533 Chādana, 486 Cūta, 555 Chadmikā, 474 Chāgala, 478 Chardana, 465 Dadhi, 602

Chatrā, 482

## Indological Truths

Dodhi phala, 579

Dadhi püpaka, 615	Deva sahā, 469
Dāḍima, 560,	Deva śreni, 474
Dāḍimī, 560	Deva sṛṣṭā, 604
Dādimī puṣpa, 484	Devatā, 456, 488
Dadrughna, 475	Devatānga, 478
Dahana, 498	Deva taru, 564
Daityā, 515	Devī, 474, 480, 515, 590
Dakşiṇāvarti, 467	Dhamana, 490
Dalāhva, 511	Dhamanī, 516
Dala śālinī 598	Dhana, 562
Dama, 524	Dhanaka, 467
Damana, 524	Dhāne, 501
Damanaka, 524	Dhāneya 501
Damanī, 483	Dhanu, 481
Daṇḍāhata, 603	Dhanvana, 547
Dānta, 524	Dhanva yāsa(ka), 460
Danta bījā, 560	Dhānya, 501, 572
Danta śatha, 575	Dhanyā, 522
Dantī, 461	Dhānyaka, 501
bīja, 461	Dhānyakā, 501 Dhānyakā, 501
• •	Dharmāna, 547
Dantī phala samākṛti, 569 Darada, 533	Dhātakī, 473
Darbha, 490	Dhātrī parņī, 511
Dāruna, 498	Dhātrī phala, 451
Dāru haridrā, 475	Dhattūra, 488
Dāru phala, 569	Dhātu bhava, 530
Dārvī, 475	Dhātu kāsīsa, 533
•	Dhātu mākṣika, 532
rasodbhava, 534 Daśa mūla, 455	Dhava, 547
•	Dhāvanī, 454-55, 476
Daśāṅgula, 567	
Dāsī, 485, 512	Dhīra, 457
Dāvīdālikā, 473	Dhruva, 541
Deņḍika, 591	Dhruvā, 454
Deva dālī, 478	Dhūmra, 509
Deva dāru, 470	Dhurandhara, 547
Deva dhūpa, 514	Dhurta, 488
Deva dundubhi, 524	Dhūrtta, 503
Deva gandhā, 486	Dhvaja, 567
Deva gandhaka, 471	Dhvāmkṣa nāśinī, 501
Deva kusuma, 510	Dhvaṇda, 485

Dhvānksa kolī, 456 Drona pușpī, 482 Drsad bheda, 472 Dhvānkṣa mācī, 477 Dīna, 516 Drsad garbha, 537 Dru phala, 579 Dindari, 535 Dindinikā, 550 Dugdha, 602 bhaksya, 612  $D\bar{\imath}pan\bar{\imath}, 479$ Dugdhi, 481 Dīpanīya, 500 Dugdhikā, 481 Dīpa vṛksaka, 470 Duḥpradharṣiṇī, 455 *Dīptā*, 466 Duhpraharsā, 558  $D\bar{\imath}pya$ , 500 Duhputra, 514 Dīpyaka, 500 Duḥsparśā, 455, 460 Dīrgha chada, 545 Durālabhā, 460 Dīrgha danda, 459  $D\tilde{u}ra\ m\bar{u}la,\ 460$ Dīrghaka, 499 Durā rohā, 558 Dīrgha kīlaka, 463 Durāroha, 567 Dīrgha mūlā, 454 Duravagrahā, 480 Dīrgha·mūla, 460 Durbālā, 550 Dīrgha nisvana, 537 Durdhara, 457 Dīrgha patra, 483 Durga, 514 Dīrgha patraka, 467, 543, 565, 596 Durjara, 574 Durlabha, 515 Dīrgha patrī, 481 Durmanā, 489 Dīrgha phala, 463 Durmāṣā, 483 Dīrgha puspaka, 487 Dūrvā, 489 Dīrgha varsābhū, 467 Durvāta, 459 Dīrghikā, 482, 502 Dușțā, 473 *Dithya*, 510 Dvijā, 510 *Dīvarī*, 469 Dvija kutsaka, 544 *Divyā*, 482 Dvija priyā, 478 Divya, 534Dvipā, 550 Divyauşadhi, 532 Dvipadā, 523 Drākṣā, 554, 608 Dvīpa sambhavā, 558 Dravantī, 461 Dvīpikā, 469 Drāvida, 503 Dvijāngikā, 463 Dravida, 515 Drāvidī, 510 Drāvi loha, 504 Edagaja, 475 Drdha bījaka, 557 Ekāngī, 515 *Elā*, 510-11 Dronā, 482

### Indological Truths

679

Ela vālu, 509
Ela vāluka, 509
Eraṇḍa, 459,
Eraṇḍā, 461
Evāluka, 509

Gaireya, 534
Gairika, 532
Gaja bhakṣya, 548
Gaja cirbhiṭā, 462
Gaja kaṇṭa, 550
Gaja pādapa, 542

Gajāśana, 541 Gāloḍha, 519 Gambhāri, 453, 454 Gaṇḍa dūrvā, 489 Gaṇḍaru, 593 Gandha, 531 Gandha garbha, 452

Gaja pippalī, 498

Gajara, 595

Gandha garbha, 452 Gandha kāriṇī, 479 Gandha māṁsī, 512 Gandha mūlaka, 512, 515 Gandha mūlinī, 515

Ganana muiini, 515 Gandha nākulī, 468, 479 Gandha pītaka, 531 Gandha rasa, 535 Gadha sāraka, 508

Gandha vīrā, 548 Gandhāḍhyā, 515

Gandhaka, 531

Gandhamat puspa, 543 Gandharva hastaka, 459

Gandhāsma, 531 Gandhavatī, 515 Gandhi velikā, 507

Gandhotkaţa, 524 Gandhottamā, 604 Gaṇḍīrī, 604

Ganerukā, 523, 549

Gāṅgerūka, 572 Gāngerukī, 470

Gaṇikā, 521

Gaņikārikā, 523

*Gañjā*, 489

Garāgarī, 478

Garbha kaṇṭaka, 566 Garbha kara, 480

Garbha pātanī, 488

Garbha pātī, 550 Gardhabhāṇḍaka, 542

Garut mat, 537

Gauda pāṣāṇa, 538

Gauda vāstuka, 592

Gaura, 519, 547 Gaura druma, 549

Gaurī, 475, 516, 524

Gautamī, 516

Gavādanī, 462, 485

Gavedhuk $\bar{a}$ , 470, 532

Gāyatrī, 545 Ghallaka, 604

Ghana, 472, 510, 530, 531

Ghana skandha, 582 Ghana tvaksāra, 478

Ghane phalā, 477

Ghanta 5/8

Ghanta, 548

Ghanta sabda, 476

Ghaṇṭālikā, 574

Ghaṭā, 574

Ghola, 603

Ghonțā, 560

Ghoṇṭālī, 589

Ghoṣā, 498, 501

Ghṛta, 603

pakva bhakşya, 612

Ghṛta pūra, 613

Ghrta varnaka, 549 Ghuṇa priyā. 461 Girija, 534 Giri jatu, 534 Girika, 464 Giri karnikā, 485 Giri mallikā, 465 Giri mrt, 532 Giri śānujā, 476 Girisāhvaya, 534 Gobhī, 482 Godanta, 532 Godhūma bhaksya, 611 Godhā skandha, 545 Gojihvā, 482 Gojikā, 482 Gokantaka, 454 Gokarnā, 468 Gokșura, 454, 455 Golã, 532 Golhā, 590 Golomī, 489, 501 Gomeda, 536 Gopa kanyā, 459 Gopa vallī, 459 Gopānganā, 459 Gopitta sambhavā, 516 Goraksa, 574 Gorasa, 603 Gorocanā, 516 Gośīrsa, 508 Gostanī, 554 Gotra puspaka, 547 Gotra vițapī, 547 Grāhī, 555 Grāma kanda, 598 Grāmyā, 463, 524 Granthi parna( $\bar{i}$ ), 515 Granthikā, 564

Granthikā mūla, 497 Granthikā patra, 512 Granthila, 595 Granthimān, 597 Granthimat phala, 566 Granthinī, 559 Grha kanyā, 488 Grīsmakā, 522 Grñjana, 596, 597 Grsti, 473, 598 Gucchā phala, 544 Gucha puspa, 549 Guḍā, 554 Guda patraka, 604 Guda phalā, 544 Guda tvak, 510 Guda yukta bhakşya, 611 Gudāmayahara, 597 Gūdha patra, 595 Gūdha puspaka, 565 Gudūcī, 452 Guggulu, 514 Guhā, 454 Guñjā, 483 Gupta sneha, 463

Haimavatī, 451, 452, 501
Halinī, 488
Hallaka, 519
Haṁsa padī, 478
Hanu, 517
Hanurnāga, 517
Hapuṣā, 501
Hārā, 604
Hārā bīja, 531
Hāra hūrā, 554
Hareṇukā, 513
Harı bhadraka, 471
Harita chada, 596

Haridrā, 475, 549 Hāridraka, 549 Harin mani, 537 Harinī, 521 Haritāla, 532 Harītakī, 450-51 Hari vāluka, 509 Hari vāsa, 541 Harşanī, 480 Hastāluka, 599 Hasti ghoṣā, 589 Hasti kanda, 595 Hasti karna, 459 Hasti kolı, 560 Hasti magadhā, 498 Hasti mayūraka, 499 Hāṭaka, 511, 529 Havis, 498, 603 Haya pucchikā, 458 Hayamgavīna, 603 Hema, 511, 529 Hema dughā, 465, 542 Hema nidhi, 531 Hemāhvā, 465 Hijjala, 544 Hima mocikā, 486 Hima vālukā, 507 Himāvatī, 465 Himopala, 507 Hingu, 502 Hingu patrī, 502 Hingula, 533 Hīrā, 536 Hīrā kāśmarī, 453 Hīraka, 536 Hiranya, 529 Hita, 467 Holaka, 622 Hrasva badara, 561

Hrasva pāthoja, 519 Hrasva phala, 565 Hrsvānga, 457 Hṛdya, 574, 577 Hṛdya gandhaka, 503 Hrīvera, 512 Hutabhuk, 498 Hyāhya tala, 517

Ijjala, 544 Iksu, 604 vikāra, 604 Ikşu gandhikā, 473 Iksu vallī, 473 1ksura, 485 Indarī, 618 Indīvara, 519 Indra vārunī, 462 Indra yava, 465 Indrāhvā, 462 Indrairvāru, 462 Indrāksa, 457 Ingudī, 548 Irimeda, 545 Isaka, 489

Jagatyāhva, 517
Jala, 602
Jala cara, 537
Jala gojaka, 569
Jala kāmā, 481
Jaia kanda, 599
Jala vetasa, 544
Jalaukā samvṛta, 544
Jālī, 593
Jālinī, 478, 589
Jambhala, 575
Jambhīta, 575

$Ja\dot{m}b\overline{u}$ , 556	Jingiņī, 547
Jāmbū nada, 511, 529	Jīraka, 499
Jambuka, 521	śveta, 499
Jāmuna, 534	Jīrā (kṛṣṇa), 499
Jananī, 517	Jīrņa vāluka, 478
Jāṅgala, 478, 508	$J\bar{\imath}v\bar{a}$ , 457
Jāṅgiṇi, 547	Jīva bhadrā, 457
Janī, 517	Jīvaka, 457, 458
Jantudā, 517	Jīvana, 602
Jantu hanana, 501	Jīvanī, 457
Jantuka, 502	Jīvanīyā, 451, 457
Jantu nāśana, 500	Jīvanīya gaņa, 458
Jantu vṛkṣa, 542, 581	Jīvantaka, 591
<i>Japā</i> , 523	Jīvantī, 452, 457, 458
<i>pu</i> ṣpa, 523	Jīva vardhinī, 457
rakta, 523	Jvara nāśinī, 474
Jāraņa, 499, 502	Jvarāntaka, 464
Jarjjara, 596	Jvara vināśinī, 452
Jaṭā, 451, 512	Jyotișmatī, 470
Jaṭā māṁsī, 512	Jyoti soma, 508
Jāta rūpaka, 529	
Jaṭāyu, 514	Kāca, 504, 512, 538
$J\bar{a}t\bar{\imath}$ , 520	bhājana, 538
kośa, 509	lavaņa, 504
patrī, 509	sambhava, 504
<i>phala</i> , 509	Kacata, 482
suta, 509	Kacchapālikā, 544
Jațilā, 501	Kacchurā, 460
Javahvā, 500	Kacha gandha, 599
Javāni, 500	Kadalī, 559
Javānīyā, 500	Kadamba, 543
Javasāhvā, 500	Kadamba puṣpī, 460
Jayā, 450, 452, 480, 486, 489	Kākā, 477, 558
Jayantika, 520	Kāka ballabhā, 556
Jayapāla, 461	Kāka jaṅghā, 477
Jelā phala, 565	Kāka kuṣṭha, 465
Jihma, 516	Kāka pīlu, 564
Jīhmūta, 478	Kāka pīlukā, 483
Jiṅgā, 547	Kāka tiktā, 550

Kāka vallarī, 489 Kairaviņī, 518 Kākamācī, 477 Kākanantikā, 483 Kākatiktā, 477 Kākāyu, 489 Kākinī, 477 Kākodumbarikā, 570 Kākolī, 456, 457, 458 Kakubha, 543 Kālā, 462, 533 Kāla mālā, 525 Kāla mesī, 462 Kāla meşikā, 474, 475 Kāla parnī, 462 Kāla śāka, 486, 592, 594 Kāla sāra, 564 Kāla skandha, 545 Kālaseya, 603 Kalaśī, 454 Kālavrntikā, 453 Kalhāra, 519 Kalidruma, 451 Kalihārī, 488 Kālikā, 463, 486, 500, 501, 592 Kālinda, 587 Kālinga, 465, 587 Kaliyaka, 508 *Kalpā*, 604 Kāma bīja, 477 Kāma dūtī, 453 Kāmāhva, 580 Kamala, 518 keśara, 519 Kamandalu, 542 Kāma taru, 483 Kāma vallabha, 555

Kāma vṛkṣaka, 483

Kaṁbhārī, 453

Kāmbojī, 458 Kambu, 536 Kambu mālinī, 480 Kambu puspī, 480, 481 Kāminī, 483 Kamkola, 510 Kāmksī, 535 Kamkustha, 465 Kamkusthaka, 465 Kampila (ka), 461 Kāmpolaka priya, 546 Kāṁsya, 530 Kanā, 497 mūla, 497 Kana jīraka, 499 Kanaka, 488, 511, 529 Kanaka ksīrī, 465 Kāñcana, 511, 522, 529 Kāncanaka, 466 Kāñcana kṣīrī, 465 Kāñcana puspikā 520 Kāñcanāhvaya, 519 Kāñcanāra, 466 Kāñcani, 489 Kanda, 597 Kanda vallī, 473 Kandaka, 598 Kandalā, 480, 597 Kandara, 592 Kandarāla, 570 Kāṇḍaruha, 463 Kāndatikta, 464 Kandauşadha, 496 Kandhu, 561 Kandhuka, 561 Kāṇḍīra, 592 Kandū, 514 Kāṇḍuka, 589 Kangunī, 470

Kānīna, 478 Kāravellaka, 590 Kanta, 548 Karavellī, 590 Kānta pāṣāṇa, 538 Kāravī, 498, 499, 500, 502 Kanta phala, 454 Karavīra(ka), 488 Kāntāhvā, 513 Karcūra, 515 Kantakādhyā, 549 Karīraka, 595 Kantakārī, 455 Karkandhu, 561 Kantakī, 452, 548, 558 Karkandhu bāndhavā, 560 Kantakī latā, 588. Karkāru, 587 Kaṇṭakī phala, 566 Karkaśa, 595 Kantakini, 455 Karkaśa chada, 521, 589, 593 Kantārikā, 455 Karkata, 572 *Kanyā*, 510 Karkaţa śṛṅgi (kā), 471 Kapardikā, 537 Karkataka, 572 Kaphañjikā, 461 Karkaṭākhyā, 471 Kapi, 509, 579 Karkaţi, 558, 560, 588 Kapi druma, 512 Karkotaka, 590 Karma ranga, 577 Kapi kacchū, 480 Kapi loha, 530 Karmāra, 490 Kapi pippalī, 460 Kārmuka, 545 Kapıla, 509, 530, 551 Karnī, 463, 523 Kapilā, 513 Karnikā, 521 Kapitana, 543 Kārpāsa, 486 Kapittha, 579, 580 Karpūra, 507, 608 patri, 579 Karşa phala, 451, Karsīnī, 465 Kapitthārjaka, 525 Karvudāra, 544 Kapota vankā, 482 Kaśā, 487, 489 Kapota varna, 510 Kāśaghnī, 472 Kara chada, 545 Kāśamarda, 595 Karabha priya, 544 Karahārī, 548 Kaşāyā, 473 Kāseksu, 489 Karahāta, 465, 484 Kaseru, 599 Karahāţaka, 520 Kaseruka, 699 Karāla, 501, 525 Kāsīsa, 533 Karamarda, 578 Kāśmarī, 453 Karam vara, 548 Karañja, 549 Kāśmorya, 608 Kāsmarī, 453 Karañji, 550

Karaţī, 530, 560

#### Indological Truths

Kāśmīra, 471, 509

Kāstha sārivā, 459 Kāsthālu, 599 Kāstha pātalā, 453  $Kastūri(k\bar{a}), 507$ Ksīrinī, 481 Katabhī, 548 Katambhaka, 453 Katankaterī, 475 Katankati, 475 Kathilla, 590 Kathillaka, 467 Kaţijara, 525 Kaţn, 516 Katphala, 472 Kaţu, 477, 497 Katu bhadrā, 496 Katu granthi, 497 Katu kamkola, 510 Katu parnī, 465 Kaţu sarkarā, 504 Katu tumbī, 588 Katubhī, 470 Katuka, 497 Katukata, 496 Katukī, 463 Katurohini, 463 Katutraya, 497 Kaundinya, 482 Kaunti, 513 Kauśika, 514 Kausumbha, 594 Kautaja, 465 Kauvera, 471 Kavalkolā, 470 Kavari, 484 Kāyasthā, 451, 456 Keśa hrt phala, 550 Keśa mustika, 464 Keśa rañjana, 476, 511

Keśara, 519, 522 Keśarī, 466, 573 Keśī, 469, 512 Kelā, 569 *Ketakī*, 521 Kevu, 598 Kevukā, 598 Khadirā, 479, 545 Khalinī, 479 Khanda, 531 Khandāmalaka, 607 Khandāmra, 607 Khara, 537 Khara mañjarī, 460 Khara parnini, 482 Khara patra, 524 Khara puspā, 500 Khara śāka, 472 Khara vātikā, 537 Khara vastikā, 469 Kharāhvā, 499 Kharbūja, 567 Kharjara, 514 Kharju, 558 Kharjūra, 608 Kharjūrī, 479 Kharjūrikā, 558 Kharparikā tuttha, 532 Khasa khasa, 490-91 tila, 490 Khati, 538 Khatikā, 538 Khatini, 538 Khatvanga, 453 Khecara, 533 Kheda, 512 Khura, 517 Khuraka, 530 Khurāsāni vavāni, 490

Inaex	687
Kicaka, 490	Kṛmijā, 517
Kıla druma, 470	Kṛmika, 581
Kīlāla, 602	Krostu ghantikā, 487
Kilāsa, 590	Krostu pucchā, 454
Kilīma, 470	Kṛṣṇā, 497, 499, 517, 533,
Kimk ini, 564	551, 578
Kim kirāta, 546	Kṛṣṇa gandha, 596
Kimkirāṭaka, 485	Kṛṣṇa mallıkā, 525
Kimnubālaka, 465	Kṛṣṇa mūlā, 459
Kimśuka, 546	Kṛṣṇa phalā, 475, 591
Kiṇihĩ, 460	Kṛṣṇa vṛntikā, 453,458
Kiñjalka, 519	Kṛṣṇābīja, 587
Kirāta, 464	Kṛṣṇāguru, 508
tıkta, 464	Kṛṣṇārjaka, 525
$K_{l}r\bar{l}t\bar{l}$ ,, 480	Kṛṣṇāyaḥ mala, 531
Kirmī, 546	Kṛta chidrā, 589
Kīṭa mārī, 478	Kṛta mālaka, 462
Kiţa nāmā, 478	Kṛta trānā, 476
Kitava, 488, 514	Kṛta vedhanā, 589
$K\bar{\imath}_{\ell}\bar{\imath}$ , 500	Kṛtrimaka, 503
Kiţţa, 531	Kṛtrima ratna, 538
Klītanaka, 458	Krūra, 484
Kokanada, 519	karmā, 481
Kokilākṣa, 485	Kruraka, 468
Kola, 561	Kṣaṇaka, 514
Kola simbī, 591	<i>Kṣāra</i> , 503
Kola vallikā, 497	Kṣāra patra, 591
Komala valkalā, 582	Kṣāra śreṣṭha, 546
Kośa phala, 560	Ksārika, 593
Kośāmra, 581	Kṣatra vṛksa, 523
Kośātakī, 589	Kṣatriyā, 562
Koţī vṛkṣaka, 465	Kṣaudra, 605
Kovidāra, 466	Kṣavaka, 484
Krakaca, 595	Kṣetra dūtıkā, 455
Kramuka, 581	Kṣīra, 464, 602
Krandana, 572	Kṣīra gandhā, 473
Kravyādī, 512	Kṣīra kākolī, 456, 457, 458
Krmi phala, 542	Kṣīra pāka, 538
Kṛmighna, 501, 508	Kṣīra śuklā, 473

Ksīra vallī, 473 Ksīra vṛkṣa, 541, 542 Kṣīra palāṇḍu, 596 Kşīreya, 606 Kṣīrī, 487, 541, 562, 606 Ksīrī vṛkṣa, 562 Ksīrinī, 456, 465 Kşoda, 589 Kşudrā, 455 Kşudra candana, 508 Ksudra jambū, 556 Kṣudra panasa, 566 Ksudra pāţalı, 548 Ksudra phalā, 462 Ksudra sahā, 458 Kşudra tandula, 501 Ksudra varsābhū, 468 Ksura, 485, 490 Ksuraka, 454, 485, 523, 537 Kubja kantaka, 545 Kubjaka, 521 Kuca, 561 Kucandana, 517 Kuddāla, 466 Kukkura dru, 486 Kukkuta mardaka, 486 Kukkuţi, 549 Kulā, 532 Kulāhala, 460 Kulajā, 579 *Kūlaka*, 593 Kula putraka, 524 Kulī, 466 Kūlilā, 515 Kulira śrngi, 471 Kulmāsa, 619 Kumaraka, 547 Kumārī, 480, 488

Kumbha, 461 Kumbha vīrya, 550 Kumbha yonikā, 482 Kumbhī, 472 Kumbhikā, 453 Kuṁkuma, 509 Kumudā, 472 Kumuda, 519 Kumudi, 518 Kumudvati, 518 Kumut, 519 Kunaţī, 532 Kuñcī, 500 Kundā, 522, 523 Kundalī, 452, 466 Kundalikā, 618-19 Kunduru, 514 Kunduruki, 548 Kuñjarī, 473 Kuntalī, 481 Kuntha, 524 Kurandī, 594 Kurangaka, 484 Kuranginī, 458 Kurantaka, 485 Kuravaka, 485 Kūrca śīrsaka, 457 Kuru vindaka, 472 Kuśa, 490 Kuśalī, 466 Kuśeśaya, 518 Kuśimbi, 591 Kusimsipā, 551 Kūsmānda, 587 Kuşmāṇḍakī, 587 Kustha, 471, 529, 531, 590 Kustha krntana, 475 Kustumburu, 501

### Indological Truths

Kusumānjana, 534

Kusumbhaja, 594
Kuṭaja, 465
Kuṭaṁnaṭa, 453
Kuṭara vāhinī, 461
Kuṭa śālmali, 484
Kuṭheraka, 524
Kuṭī, 515
Kuṭiñjara, 593
Kuṭira, 593
Kutsāsra, 591
Kuvala, 561
Kuvalaya, 519

Laghu bilva phalākrti, 568 Laghu kantakārī, 455 Laghu pāñcamūla, 455, 456 Laghu puspā, 521 Laghu śamkha, 537 Laghvi, 560 Laguda, 488 Lajjālu, 479 Lāksā, 517 Lākṣā puṣpā, 521 Laksmanā, 455 Laksmī, 456, 550 Laksmī phala, 452 Lakuca, 566 *Lambu*, 460 Lāngalī, 480, 488, 557 Laghu badara, 561 Lapsikā, 616 Lasuna, 596 *Latā*, 513 Latā kastūrikā mada, 507 Lāta parnya, 510 Latat phala, 490 Latā vṛkṣa, 557

Latāhvā, 459

Lauha, 531

Lava, 510 Lavali, 582 Lavana, 504 Lavanga, 510 Lāvanyā, 482 Lelī, 531 Lobhanīyā, 460 Lodhra, 478 Loha, 530-31 Loha karsaka, 538 Lohaja, 531 Lohita, 508 Lomaśā, 501 Lomasī, 588 Lonika, 593 Lungī, 574 Lūtā, 522

Madadhmā karmaņī, 477 Mada kārini, 490 Madana, 465, 488, 524, 605 phala, 465 Madayantikā, 520 Mādhayī, 522, 698 Mādhavocita, 510 Madhordūtī, 453 Madhu, 458 Madhu cchista, 605 Madhu karkaţikā, 574 Madhu kostha, 565 Madhu parnī, 481 Madhu phalā, 554 Madhu pūpaka, 614 Madhu rasā, 474 *Mādhu śigru*, 551, **5**96 Madhu sīrşaka, 614 Madhūsita, 605 Madhu sravā, 474, 478 Madhu stīla, 565

Madhu trna, 604 Madhu yoni, 554 Madhuja, 605 Madhuka, 458, 565, 608 Madhūlikā, 458 Madhurā, 456-57 Madhura gana (group of drugs having sweet taste), 458 Madhuyaşti, 458 Madhvaga, 565 Madhvālu, 599 Madirā, 604 Madya, 604 Madya gandha, 522 Madya vāsinī, 473 Magadhā, 497  $m\overline{u}la, 498$ Māgadhī, 497-98 Mahā balā, 469 Mahā dīrgha, 470 Mahā druma, 565, 567 Mahā ghorā, 471 Mahā jāli, 589 Mahā jālinī, 476 Mahā jālinīkā, 476 Mahā jambū, 556 Mahā kanda, 596 Mahā kośātakī, 589 Mahā kumbhī, 472 Mahā meda, 456-58 Mahā mundī, 460 Mahā niṁba, 464 Mahā phala, 462, 557, 587, 589 Mahā purusa dantikā, 469 Mahā rasa, 604 Mahā sahā, 458, 521 Mahā śatāvarī, 469 Mahā simbitika phala, 568 Mahā skandha, 556

Mahā śvetā, 473 Mahā śyāmā, 478° Mahā taru, 463 Mahā tumbī, 588 Mahā vṛṣā, 479 Mahaddalā, 592 Mahārha, 508 Mahati, 455 Mahat pañca mūla, 454-56 Mahat prāmsu, 582 Mahaujasī, 470 Mahausadha, 496 Mahausadhī, 482 Maherunā, 548 Mahisāksa, 514 Mahonnati, 543 Mahoraga, 516 Mahoţikā, 455 Mahotpala, 518 Mākanda, 555 Makola, 538 Makostha, 569 Mākṣīka, 532, 605 Mala, 517 Mālatī, 520 Mālatī jāta, 504 Mālatī patrikā, 509 Mālatī suta, 509 Mālavaka, 571 Mālavikā, 462 Malaya, 516 Malayaja, 508 Malina, 497 Malla, 532 Mallikā, 520 Mallikā puspa, 465 Mālukā patra, 466 Mātulānī, 489 Mālūra, 452

Mālya puspī, 476 Mamo gupta, 532 Māṁsa māṣā, 458 Māmsa rohinī, 487 Māmsī, 512 Mana, 512 Māna kanda, 598 Manaḥśilā, 532 Mānaka, 598 Mandā, 604 Mandaka, 603, 610 Mandalā, 488 Mandala chada, 467 Mandala patrikā, 551 Mandana, 532 Mandapa kāmī, 522 Mandāra, 487, 548 Mandūka parņī, 483 Māṇḍukī, 482 Mandūra, 531 Mangalyā, 457, 516, 541 Mani, 456 Mani chidrā, 456 Mani mantha, 502 Māṇikya, 535 Mañjisthā, 474 Mañjulā, 474, 570 Manohvīkā, 532 Manojñā, 480 Manorama, 523 Mantha, 619 Marakata, 537 Mardaka. 475 Marica, 497-98 Mārica, 510 Marica patraka, 545 Mārjāra gandhikā, 458 Mārjārī, 507

Mārjikā, 607

Mārjita, 607 Markațī, 480, 499 Mārkava, 476 Marudbhavā, 460, 592 Māruhya, 511 Maruka, 524 Maruvaka, 524 Maruvan, 524 Māşa bhakşya, 611 Māsa parnī, 458 Masūrā, 462 Mātā, 488 Mathita, 603 Matsyādanī, 482 Matsya gandhā, 489 Matsya gandhi, 482 Matsya gandhikā, 501 Matsya kālī, 593 Maisyāṇḍikā, 604 Matsya pittā, 463 Matsyāksī, 482, 489 Mātula, 488 Mātulunga, 573 Mauktika, 535 Mauktika mandira, 537 Māyika, 473 Mayūra jangha, 453 Mayura śikhā, 487 Mayūrāhva šikhā, 487 Mayūraka, 460 Mecaka, 514 Medā, 456-58 Medhyā, 481, 516 Medinī, 520 Megha nāda, 592 Megha puspa, 544 Meghābhā, 556 Meghākhya, 472 Melā. 463

Meṣa kusuma, 475	Muca kunda, 523
Meșa śṛṅgĩ, 467	Mucilindaka, 562
Meșa vallī, 467	Mudga parņī, 458
Methi(ka), 499	Mukha, dūṣaka, 596
Mināṇḍī, 604	Mukha maṇḍana, 523
Miśī, 498	Mukhī, 452
Miśra, 499	Muktā, 520, 535
Miśreya, 499	phala, 535
Misṭa, 588-89	sphota, 537
Mlāyinī, 522	Mukūlaka, 569
Mlecha, 533	<i>Mūla</i> , 471
Mlecha mukha, 530	Mülaka, 595
<i>Mocā</i> , 548-49, 559	Muṇḍi, 460
niryāsaka, 484	Muni, 524
rasa, 484	Muni druma, 551
srāvī, 484	Muni nirmita, 591
Mocaka, 484	Muni suta, 524
Modā, 499	Muni vallabha, 562
Modaka, 617	Munikā, 482
Modakī, 547	Muñja, 490
Moha nāśinī, 485	Murā, 515
Mohanī, 479	Mūrvā, 474
Moraţā, 474	Muśalī, 479, 598
Motika, 535	Musikāhvā, 461
Mṛdaṅga phalinī, 589	Muṣkaka, 548
Mṛdu chada, 486, 558	Musţā, 472
Mṛdu kaṇṭaka, 485	Mușți pramāņa, 568
Mrdu phala, 563	
Mṛdu puṣpa, 543	Nādeya, 543
Mṛdu tvak, 546	Nadīja, 534
Mṛdula, 558	Nadī kāntā, 477
$Mrdv\bar{\imath}ka$ , 554	Nādītun, 594
Mṛga leṇḍaka, 572	Nāga, 511, 530
Mṛga mada, 507	Nāga balā, 470
Mṛga nābhi, 507	Naga bhedana, 472
Mṛga picha dṛśa, 572	Nāga bhid, 472
Mṛgāṇḍaja, 507	Nāga damanī, 480, 483
Mṛṇāla, 520	Nāga dantī, 462
Mṛtyu puṣpaka, 604	Nāga gandhā, .483

Nāga garbha, 533 Nārangaka, 574 Nāgāhvā, 483 Nārangi, 574 Nāgaja, 533 Nārāyanī, 469 Nāga kesaraka, 511 Nārikela, 557 Nāga kiñjalka, 511 Nārītikta, 464 Nāga mātā, 532 Nartaki, 516 Narttaka, 490 Nāga puspa, 511 Nāgara, 496, 498 Nāsā samvedana, 485 Nața, 490 Nāgaranga, 574 Nāgāri, 590 Nața bhūșana, 532 Nāga vallari, 582 Natāngī, 471 Nați, 516 Nāginī, 487, 582 Navanīta, 603 Nahusa, 516 Nemī, 546 *Naipāla*, 464, 530 Naipālī, 532 Nepālī, 522 Nakha, 517 Netā, 464 Nakhānka, 517 Netropama phala, 568 Nakhara, 517 Nibūka, 576 Nidigdhikā, 455 Nakona, 549 Nidrāri, 464 Nakta māla, 549 Nija ghosa, 530 Nakulestā, 479 Nikocaka, 463, 569 Nākulī, 479 Nikumbha, 461 Nala, 490 Nikuñjaka, 544 Nata, 516 Nīla, 518, 533 *Nāla*, 520 Nīla maņi, 537 Nalada, 512 Nīla mañjarī, 467 Nați, 516  $N\bar{\imath}la\ puspa(\bar{a}),\ 515,\ 485$ Nālika(ā), 467, 516, 594 Nīla puspaka, 467 Nalinī, 518 Nīla puspī, 580 Nalinī ruha, 520 Nīla ratna, 537 Namaskari, 479 Nīla sinduka, 467 Nameru, 470, 512 Nīla syandā, 485 Namra, 543 Nīlīkā, 463 Nandana, 470, 512 Nīlinī, 463 Nandī, 542-43 Nandi, 443 Nilotpala, 519 Nimba, 464 Nandinī, 513 Nandi pādapa, 549 Nimba patrikā, 579 Nimbaraka, 464 Nandi taru, 547

	1.1 attoria 1
Nimba vṛksa, 548	Palaṁ(ṅ)kaṣā, 514, 517
Niṁbuka, 576	Palāṇḍu, 596
Nīpa, 543	Palāṇḍuka, 596
Nīpa, 602	Pālankyā, 593
Nirbalī phalā, 558	Palāśa, 546
Nirbhartsana, 517	Palāśī, 515
Nirgundī, 466-67	Pālevaka, 571
Nirjala, 603	Pālindī, 482
Nirloha, 535	Palli, 604
Nirmaheśvarī, 530	Palliśa, 579
Nirmālyā, 515	Pāmśu bhava, 503
Nīrmedhyā, 516	lavaṇa, 503
Niśā, 475	Pānaka, 608
Niskuți, 510	Panasa, 566
Niyamana, 464	Pañcakola, 498
Nrloha, 530	Paāca loha, 530
Nyagrodha, 541	Pañcāṅgu <b>l</b> a, 459
	Pāṇdu, 582
Oṣa, 503	Pāṇdu phala, 593
- · · · · · · · · · · · · · · · · · · ·	Pāṇdu putrī, 513
Pacampacā, 475	Pāṇḍuka, 593
Pāda, 517, 564	Pānīya, 602
Pāda rohi, 541	Paṅka, 538
Pādapa, 578	Paṅkaja, 518
Padī, 477	Paṅkeruha, 518
Padama, 518	Pāpa celi, 474
<i>bīja</i> , 519	Pāpa nāśaka, 473
karkaṭi, 519	Pāpa nāśana, 466
patra, 471	Pārada, 531
Padma cāriņī, 518	Paramānna, 606
Padma rāga, 536	Parankita, 588
Padmāhvā, 518-19	Parā pita, 521
Padmaka, 516	Parāsvādī, 560
Padminī, 518	Param varna, 532
Pādyodana, 469	Pārāvata, 477, 531
Paittika, 605	Pāribhadra, 548
Pākārī, 466	Pāribhadraka, 464, 471
Pākya, 503, 504	Pāribhāvya, 471
Pākyāhva, 504	Pārihārya, 471

2	
Pārijātā, 470, 548	Paușkarānghrikā, 471
Pāripela(va), 513	Pavitra, 550
Pari pistaka, 530	Payas, 602
Parņikā, 454	Pāyasa, 606
Parpaṭa(ka), 4~6	Payasvinī, 456, 473
Parpaṭī, 517	Phalā, 578
Pārijātaka, 484	Phala, 577
Pārthiva, 503	Phala pūraka, 573
Parușa, 563	Phala rāja, 567
Paruṣaka, 563, 608	Phala varttula, 587
Pārvatīyā, 473	Phale ruhā, 453
Pāṣāṇa, 472	Phalinī, 513
Pāṣāṇa bheda, 472	Phalottamā, 451, 554
Pāśavana, 503	Phaluka, 598
Paṭa, 562	Phaṇijā, 579
Paṭa rāga, 517	Phaṇijjaka, 524
rañjana, 517	Phañjī, 472, 593
Paṭada, 486	Phañjītaka, 593
Paṭala, 531	Phena, 535
Pāṭalā, 453, 454	Phenā, 466
Pātāla garuḍa, 491	Phenikā, 616
Pāṭalī puṣpa, 522	Phenila, 550, 561
Patanga, 517	Phogo, 592
Pāṭhā, 474	Picchā, 484
Pātha, 602	Picchaka, 484
Pāṭhī, 498	Picchila, 544
Pathyā, 450	Pichilā, 549
Patola, 593	Pichila bījaka, 577
Patra, 51I	Picu, 486
Paṭrāḍhya, 512	marda, 464
Patrairvāru, 588	Pika bandhu, 555
Pattūra, 482, 517	Pīlu, 544
•	Pīlu keyukā, 598
Patu, 484	Pīlu Parnika, 474
Patüttama, 502	Pinda kharjūrikā, 558
Paundrāhva, 516	Piṇḍa musta, 472
Paura, 471, 535	Piṇḍa phala, 588
Paușkara, 471	Pinḍālū, 484, 599
Paușkarāhva, 471	Piṇḍāra, 484

Piṇdī, 465, 475, 485 Pindi tagara, 516 Pindita, 509 Pindîtaka phala, 465 Pingalā, 516 Pingamāna, 512 Pingana, 538 Pippala, 541 Pippalī, 497-98 mūla, 497 Piśācikā, 512 Pistā, 569 Piśuna, 509 Pītā, 475 Pīta, 508, 536 Pīta candana, 508 Pīta dāru, 475 Pīta kalikā, 476 Pīta loha, 530 Pīta phena, 550 Pīta puspā, 520 Pīta puspaka, 469, 546 Pīta rakta, 516 Pīta sāra, 463, 508 Pīta varna, 549 Pīta varņaka, 589 Pīta vastrāhva, 509 Pīta vṛkṣaka, 512 Pītadru, 475 Pītaka, 531 Pītanī, 454 Pitrahā, 476 Pitta, 597 Pittala, 530 *Pīvarī*, 469 Plakşa, 542 Plavaga, 543 *Plīhārī(i)*, 484, 486 *Polikā*, 610

Potakī, 593 Potikā, 595 Prabhadraka, 464, 548 Prabhu, 531 Prācī nāgara, 452: Prācīnāmalaka, 452 Prācīnāmbasthakī, 474 Pragraha, 463 Prahasantī, 522 Prahlādinī, 478 Prakāśana, 530 Prakīrna, 550 Pramathã, 451 Pramodinī, 473 Prānadā, 451 Pranālaka, 591 Prapathyā, 451 Prapaundarika, 516 Prapitaka, 589 Prapunnāda, 475 Prapunnața, 475 Prapunnāţa, 582 Prarohī, 542 Prasādaka, 591 Prasāraņī, 468 Prasravana, 602 Pratānikā, 459, 468 Pratarşana, 543 Prati visā, 477 Prati visnuka, 523 Pratyak puspī, 460 Pratyak śreni, 461 Pravāla, 535 Prāvrsenya, 543 Prītikā, 507 Priyāla, 562 Priyam badā, 520 Priyam jīva, 453 Priyangu, 513

Pṛśni parṇī, 454-55	Pūti vardhana, 500
Pṛthak parṇī, 454, 474	Pūti varvara, 484
Pṛthivī bhava, 503	Pūti vāsa, 507
Prthivī kanda, 598	Pūti vṛkṣa, 470
Prthu chada, 570	Pūtī phalā, 475
Pṛthu śimba, 453	Pūtika, 550
Prthustanvī, 502	Putradā, 487
Prthuka, 622	Putrañjīva, 480
Prthvī, 500	
$Prthv\bar{t}ka(\bar{a}), 467, 500, 502$	Raivati, 479
Pṛya, 542	Rāja balā, 468
$P\overline{u}ga$ , 581	Rāja jambū, 556
Pūgī phala, 581	Rāja kadamba, 543
Punarbhū, 467	Rāja karkaṭi, 558
Punarnavā, 467-68	Rāja kaseruka, 472, 599, 699
Puṇḍarīka, 516, 518	Rāja kośātakī, 589
Punnāga, 522	Rāja mān, 593
Pura, 514	Rāja nimbūka, 576
Puruhuta, 465	Rāja putraka, 580
Puşkara jaţā, 471	Rāja putrī, 588
mūla, 471	Rāja vṛkṣa, 462
Puşkare ruha, 518	Rājāhvā, 562
Puspa, 592	Rājālābu, 588
Puspa gandhā, 521	Rājāmra, 580
Puspa kāsīsa, 533	Rājāmraṣṭaka, 580
Puspa ketu, 534	Rajanī, 475, 530
Puṣpa mṛtyu, 490	<i>Rājārha</i> , 487, 508
Puspa phalā, 587	Rajas, 531
Puspa rasa, 605	Rajata, 529
Puṣpāñjana, 534	$R\bar{a}j\bar{i}$ , 520
Puṣpāsava, 605	phala, 593
Puspendra, 522	Rājīva, 518
Pustaka simbikā, 591	Raksā bīja, 550
Puṭa, 513	Raktā, 487, 592
Pūtanā, 451, 512	Rakta, 533, 536
Pūti, 500	Rakta apāmārga, 460
Pūti dāru, 470	Rakta bījā, 524
Pūti mayūraka, 5.00	Rakta candana, 508
Pūti parna, 550	Rakta cūrnaka, 461
* *	•

Rakta danda, 459 Rakta druma, 517 Rakta eranda, 459 Rakta gandhika, 519 Rakta ghna, 484 Rakta kandaka, 599 Rakta kāstha, 517 Rakta kusumā, 560 Rakta nāla, 591 Rakta pādī, 478 Rakta pādikā, 479 Rakta pāṣāṇa, 532 Rakta phala, 460, 541 Rakta phalā, 590 Rakta punarnavā, 467 Rakta puspa, 467, 546, 548 Rakta puspā, 521, 524 Rakta puspaka, 466 Rakta puspikā, 549 Rakta raja, 533 Rakta samana, 461 Rakta sāra, 508, 545 Rakta varnaka, 535 Rakta vasti, 474 Raktaka, 454, 517, 523 Raktālu, 599 Raktāngī, 474 Raktikā, 483 Raktotpala, 519 *Rāla*, 514 **Rāma**, 577 Rāmasenaka, 464 Rāmatha, 502Rambhā, 559 Ramya, 522 Ramyaka, 464 Randhrī, 490 Ranga, 530

Ranga nāyaka, 465

Rangini, 458 Rañjana, 508 Rañjanaka, 461 Rañjanī, 463, 475, 517 Rasa, 531 Rāsa, 465 Rasā, 468, 474 Rsabhaka, 457 Rasāgrya, 534  $Ras\bar{a}^{l}a$ , 555, 575 Rasālā, 554, 607 Rasanā, 468 Rasāñjana, 534 Rasāyana varā, 477 Rāsnā, 468 Rasodbhūta, 534 Rasonaka, 596 Rasottama, 531 Rāstra nākulī, 455 *Rasyā*, 468 Rātha, 465 Rati privā, 482 Rāvaņa, 564 Ravi nāmaka, 530 Rddhi, 456-57 Recana, 461, 465 Recī, 461 Renu, 476 Renukā, 513 Rikta puspikā, 477 Ripu, 514 Rītija, 534 Rocanā, 516 Rogāhvaya, 471 Rohī, 484 Rohina, 484 Rohinī, 451, 463 Rohisaka, 471 Rohisa trna, 471

Roluta, 461, 484 Rohuaka, 484 Roma, 511 Roma(ka) lavana, 503 Romaśa, 511, 599 Roma sākumbhari bhava, 503 Rosana, 531 Rsabhaka, 457, 458 Rubu, 459 Rucaka, 503 Ruci, 516 Ruci phala, 568 Ruhā, 489 Ruhita, 484 Rukmaka, 529  $R\bar{u}pyaka$ , 529

Sabhangā, 469 Sacī danta, 473 Sadanga, 454 Sadā phala, 452, 542 Sadā puṣpā, 487, 523 Şādava, 606 Şadgranthā, 501, 515 Şadgranthi, 497 Şadpada priyā, 522 Sadūsaņa, 498 Sahacara, 485 Sahadevā, 469 Sahakāra, 555 Sahasrāksī, 544 Sahasrāngī, 544 Sahasra madhuka chadā, 487 Sahasra patra, 518 Sahasra vīryā, 469 Šaikharika, 460 Saila, 534, 545 niryāsa, 534 Saileya, 513

Śailūka, 544 Šailuka, 544 Šailūsa, 452 Saindhava, 502 Saireya, 485 Saireyaka, 485 Sāka, 545 Sakala, 510 Šakatākhya, 547 Šāka śresthā, 457 Śāka vīra, 591 Šāka vṛkṣa, 547 Šākata mukha, 473 *Sakhī*, 510 Šakra bhūruha, 465 Śakra dāru, 470 Sakrāhva, 465 Saktu, 620 Šakulādanī, 489 Śāla, 545, 562 niryāsa, 514 Śalāţu, 452 *Sālī*, 499 Salila, 602 Sālīna, 499, 520 Sāli Parņī, 454, 455 Śāli piṣṭa, 610 Sallaka, 453 Šallakī, 548 Šālmalī, 549 Śālmalī patrikā, 549 Šālmalī vestaka, 484 Sālūka. 453, 509**, 520** Śālūka kanţaka, 460 Salyaka, 465 Salya parnī, 456 Samam chada, 582 Samāmsā, 469 Samangā, 474, 479

Sāmanta dugdhā, 463	Sara, 554
Śambūka, 537	varjita, 603
Samgrāhiņī, 556	Sāra pādapa, 575
Śamī, 550	Sāra phala, 575
Samiduttama, 546	Śara puṁkhā, 486
Samī patrā, 479	Śāradā, 459
Śamkana, 514	Saraja, 603
Samkāśa, 599	Sarala, 470-71, 512
Samkata, 561	Saralā, 462, 522
Śaṁkha, 537	Sārāmlaka, 575
Samkha dharā, 486	Saraṇī, 468
Samkha nāmnī, 480	Sāraņī, 468
Samkha puṣpī, 480	Sarasa, 603
Śamkhanka, 537	Sārasa, 518
Śaṁpāka, 462	Sarasī ruha, 518
Sāmudra, 503	Sarasvatī, 482
lav <b>a</b> ṇa, 503	Śarat puṣpa, 523
Samudra phala, 544	<i>Sārī</i> , 466
Samudra phena, 535	Sārivā, 459
Samudrānta, 460	Sarja, 514, 543, 547
Samvarī, 461	rasa, 514 545
Sanwarta, 451	Saroja, 518
<i>Saṁyāva</i> , 613	Sarpa danistrā, 467
Saņa ghaņţikā, 476	Sarpa gandhinī, 479
Śaṇa puṣpī, 476	Sarpa netrā, 479
Sanaka, 546	Sarpis, 603
Śānḍilya, 452	Sarṣapa śāka, 594
<b>S</b> añjīvana, 602	Sarṣapodbhūta, 594
Šaņkarāhv <b>a</b> yā, 550	Sarva jana priyā, 456
Śaṅkha, 517, 599	Sarva sāra, 546
Šankhālu, 599	Sarva tiktā, 477
<b>Ša</b> nku phalā, 550	Sarvatobhadrā, 453
<b>San</b> nipāt <b>ah</b> ā	Sarvatobhadra, 464
Santarodbhava, 478	Sarvānubhūti, 462
Saphalā, 558	, Śaśādana, 592
Sapicchalā, 488	Šastra, 531
Sapta parņa, 549	Šata kumbha, 529
Saptalā, 466	Sata Lumbhaka, 488 🕡
Sarā, 468 551	Šata padī, 469

	•
Śata parvā, 501	Sevya, 513
Śata parvikā, 489	Siddhi, 456
Sata patra, 518	Šighra mukūlaka, 461
Śata puṣpā, 498, 521	Šigru, 596
Śatāvarī, 469	Sikatā, 604
Śatāhvā, 456, 469	Šikhā, 512
Śatāhva, 498	Śikhaṇḍikā, 483
Sātalā, 466	Šikhaṇḍinī, 521
Satha, 488, 509	<i>Śikharī</i> , 460 548
Śatha druma, 543	Śikhariṇī, 607
Sathamvikā, 473	<i>Śikhira</i> , 510.
$\hat{Sat}(h)\bar{i}$ , 515	Siktha, 6 <b>0</b> 5
Ṣaṭpadālaya, 522	Śilā, 532
Sattaka, 609	Śilā bheda, 472
Satyāhvā, 482	Śilā jatu, 534
Saubhāñjana, 596	Śilā puṣpa, 513
Śaudha, 504	Śilā rasa, 509
Saugandhika, 519, 531	Śilāhva, 534
Śaukarī, 473	Silemāni kharjūra, 558
Saukata, 533	Śilhaka, 509
Saukhya māraka, 530	Śilindhra, 598
Saumya, 519, 602	Šilodbhava, 513
Saumyā, 454	Šilpī, 517
Śauṇḍī, 497	<i>Śimbī</i> , 458, 591
Saurāstra sambhava, 535	Simbitikā phala, 568
Sauri priya, 546	Simha, 452, 522
Sauvarcala, 503	Śiṁha mukhī, 458
Sauvīra, 561	Simhāsya, 452-53
añjana, 533	Siṁhī, 455,458
Sauvīrikā, 560	Simsapā, 551
Sehunda, 463	Sindhu latāgra, 535
Sekharī, 483	Sindhu puṣpā, 473
Selu, 499	Sindhūja, 502
.Śelu, 544	Sindu vāraka, 466
Śephālikā, 467	Sinduka, 466
Setu, 547	Sindūra, 533
Seva, 568	Sindürī, 524
Sevati, 521	<i>Šiphā</i> , 498
Sevikā, 498	Sira vāra, 594
DEVINU, TO	*

Sīrī kramā, 488 Širīsa, 543 Širīsikā, 550 Šīrņa v**rnta**, 589 Sīsa, 530 Śiṣṭā, 489 Śīta, 554 Sītā, 470  $Sit\bar{a}(a)$ , 462, 502, 604 Sitā aparājitā, 485 Sīta bhīru, 467 Sitābhra, 507 Sitāhvaya, 507 Śītaka, 546 Sīta karī, 489 Sita ksu**drā**, 455 Šīta nalina, 508 Šīta pāki, 469 Sita pușpa, 571 Śīta raja, 507 Šīta šivā, 499 Sitā śrngī, 477 Sitopalā, 604  $\hat{S}iv\bar{a}(a)$ , 450-51, 472, 514, 550 Siva śekhara, 522 Sivāţikā, 468 Skandapā, 541 Skandha phala, 558 Ślaksna tvak, 466 Slesmātaka, 544 Smīra kūla, 593 Smrti hitā, 481 Sneha vrksa, 470 Snigdha chadā, 560 Snigdha parnī, 474 Snuhī, 463 Sobhana, 465 Somā, 482 Somālikā, 618

Soma kşīrī, 478 Soma pādapa, 472 Soma rājī, **4**75 Soma valka, 472 Soma vallari, 482 Soma vallī, 475, 478 Somakā, 587 Sona phalinī, 489 Sosana, 563 Sphatika( $\bar{a}$ ), 507, 535, 536 Sphatikomala, 536 Sphaurya, 564  $Sprkka(\bar{a}), 471, 515$ Sprstīka, 476 Śrenī, 558 Śresthā, 451 Śrevasī, 451, 468, 474, 498 Śrgāla viţ, 454 Šrgālikā, 473 Śrī geha, 518 Šrī kṛt, 545 Srī mān, 523, 549 Śrī marī, 466 Śrī mat, 533 Srī matī, 522 Šrī nivāsa, 512 Srī parnī, 453, 472 Śrī patī, 549  $Sr\bar{i} \ phala(\bar{a}), 451, 463$ Šrī puspa, 510 Šrī vāsa, 512 Srk, 515 Šrngāra, 510 Srngāra bhūsana, 533 Sṛṅgāṭa(ka), 599 Srngavera, 496 Sṛṅgĩ, 457, 471 Srngī namnī, 471 Srotoja, 533

Sthala śṛṅgāṭa, 454	Śukodara, 511
Sthālyā, 453	Sukomala, 525
Sthauneyaka, 514	Sukośaka, 581
Sthavira, 513	Śukra mātā, 472
Sthirā, 454	Śukra puṣpa, 490
Sthūla bhanṭākī, 455	Śukra puṣpikā, 488
Sthūla garbha, 490	$S\overline{u}k$ şma, 592
Sthūla kanda, 598	Sūksma nāla palāņģu, 597
Sthūla phalā, 549	Sūkṣma patrā, 486
Sthūla puṣpa, 522	Sūksma patraka, 546
Sthūlailā, 510	Sūksma patrikā, 469
<i>Śthūlājāj</i> ī, 500	Sūkṣmailā, 510
Styānam payas, 602	Sūksmaņaka, 504
Śubhā, 502	Śukti, 517, 537, 577
Sūcikā puṣp <b>ā</b> , 521	Śuktija, 535
Sūcī mukhī, 473	Sulalā, 524
Sūcyagra, 490	Sulomaśā, 477
Suddha(ā), 502, 604	Sulva, 530
Sudhā, 504, 604	Sumanā, 520
kṣāra, 504	Sumușțikā, 591
Sudhāvāsa, 588	Sundara, 536
Sugandha mūlā, 461, 582	Sundīka, 548
Sugandhākṣa, 503	Sungī, 592
Sugandhika (ā), 471, 485, 499	Sunirjāsā, 547
Sugandhinī, 521	Sunişana, 594
Suhṛttrāṇā, 476	Sunisannaka, 594
Śuka chada, 514	Śuṇṭhī, 496
Šuka nāsa, 453	Sūnyā, 516
Suka parṇa, 514	Sūpa dhūpana, 502
Šuka priyā 560	Supārī, 581
Šuka puspa, 515	Suphala, 568
Šuka vṛkṣa, 543	Suprabha, 516
Śukāhva, 513	Supuspaka, 516
Sukāṇḍa, 489	Surā, 604
Sukānḍaka, 590	Sura druma, 470
Sukha varca. 504	Surabhi, 522
Sukhodbhavã, 482	Surabhi chada, 579
Śukla(ā), 452, 473, 499, 523	Sūraṇa, 597
Śukla kandā, 477	Surāhvā, 470

Surākhvā, 473 Surangaka, 517 Surasā, 524 Suratna, 529 Suratnaka, 535 Surendra, 597 Sūrva bhaktā, 482 Sūrya kānta, 536 Sūrva mani, 536 Sūrya parnī, 458 Sũrya vallabha $(\bar{a})$ , 476, 518 Sūryāhvaya, 417 Sūryākhya, 536 Sūryāvartā, 482 Suṣeṇ $\bar{a}(a)$ , 462, 578 Susavī, 500 Susrāvā, 548 Sūta, 531 Suta srenī, 461 Sutikta, 464 Sutungikā, 593 Suvahā, 468, 479 Strorcala, 482 Suvarcikā, 504 Suvarna, 529 Suvarna ketakī, 521 Suvīraja, 533 Suvratā, 515 Svaccha, 531 Svaccha phalā, 501 Svadamstra, 454 Svādu, 574 Svādu kantaka, 454 Svādu māmsī, 456 Svādu māsā, 458 Svādu puspikā, 481 Svāduka, 473 Svādvaguru, 508 Svādvī, 554, 558

Śvalpa, 466 Svalpa ghanta, 476 Svalpa kanda, 599 Svalpa kosthaka. 599 Śvāmin, 531 Svapāršva, 542 Svara bhedaka, 575 Svarji ksārā, 504 Svarjika, $(\bar{a})$  504 Svarna bhūmika, 510 Svarna gairika, 532 Svarna jātī, 520 Svarna ksīrī, 465 Svarna puspikā, 521 Svarņa varnā, 475, 532 Svarna yūthī, 521 Svarna dru 463 Svasanaka, 482 Svastika, 594 Svayam guptā, 480 Švetā, 485 Sveta, 489, 529 Šveta cāmara, 489 Sveta candana, 508 Šveta daņdā, 489 Sveta jātī, 520 Šveta kamala, 518 Šveta kantakārī, 455 Sveta kumbhīkā, 453 Šveta kusuma, 466 Svetamambhoja, 518 Sveta marica, 596 Švetā nādī, 538 Sveta niśotha, 461 Sveta puspā, 485, 488 Šveta sāra, 545 Šveta syandā, 485 Sveta mūla, 467 Sveta punarnavā, 467

*Iudex* 705

Śvitra bhesaja, 542 Tapanīya, 529 Śyāmā, 513 Tāpasa, 511 Śyāma, 477 Tāpasa druma, 548 Tāpīja, 532 Švāma bh**ū**sana, 497 Syāma niśotha, 462 Tāpiñcha, 545 Tapta lomasa, 533 Syāma varņa, 543  $T\bar{a}pya$ , 532 Syāmaka, 471 Tāra, 529 Syāmala, 541 Tāraka, 536 Svandana, 546, 564 Tārakī, 478 Syonāka, 453-54 Tarala, 488 Tarangaka, 538 Tagara, 465, 516 Tārkṣya, 534 Taila kanta, 485 Tārksa saila, 534 Takra, 603 *Tarun*ī. 521 *Tāla*, 532, 567 Tejā, 470 *Tāla mūlikā*, 479, 598 Tejanya, 470 Tāla patrī, 598 Tejapatra, 511 Tāla patrikā, 479 Tejasvinī, 470 Tālīsa, 511 Tejavatī, 470 patrā, 511 Tīkṣṇa, 490, 497, 524 Tamāla, 511, 545 Tīksna dru, 544 Tāmalakī, 451 Tīkṣṇa kīla, 584 Tāma rasa, 518 Tīksņa sāra, 565 Tāmbūla, 582 Tīksna tandulā, 497 Tāmrā, 483 *Tiktā*, 463 *Tāmra*, 530 Tiktakā, 481 Tāmra cūda, 486 Tiktottamā, 593 Tāmra mūlī, 460 Tila bheda, 490 Tāmra phala, 463 *Tilakā*, 523 Tāmra puspā, 453 Tila parna, 508 Tāmra puspī, 473 Tāmra sāra, 508 Tila puspaka, 451 Tāmra vallī, 474 Tilvaka, 478 Tandrī, 502 Tindisa, 591 Tandulā, 501 Tinduka, 564 Tandulīya(ka), 592 Tindukābha phala, 571 Tindukinī, 476-77 Tankana, 504 Tanuka, 510 Tinisa, 546

Tapana, 481

### Indological Truths

Tiriniksi, 550

Tirița, 478	Tugā kṣīrī, 502
Tittidī, 577	vamśī, 502
Tittidīka, 578	Tūla, 486
Tīvra, 490	Tulaśī, 524
Todana, 572	Tulasī chada, 512
Toya, 602	$T\bar{u}lin\bar{\imath}, 549$
Toya kāma, 544	Tumbī, 588
Toya pippalī, 482	<i>Tuṇḍī</i> , 590
Trapu, 530	Tuṅgā, 550
Trapusa, 588	Tunga vṛkṣa, 557
Trapusī, 462, 588	Tungī, 500
Trāyamāṇā, 476	Tünginī, 469
Trāyamānaka, 476	Tuṇi, 549
Trāyantī, 476	Tunī, 463
Tridantā, 456	Tuntuka, 453
Tridivodbhavā, 510	Turangāhvā, 468
Trijāta, 511	Turī, 488
Trika, 454, 599	Turușka, 509
Tri kanta, 454	Turușkā, 490
Tri kaṭa, 454, 599	$T\overline{u}ta$ , 571
Tri kūţa, 504	Tuttha(ā), 463, 532
Tri netra, 531	Tuvara, 533
Tri pādikā, 478	Tuvaraka, 572
Tri parņī, 454	Tuvarī, 535
Tri phalā, 451	Tvaci chatrā, 498
Tri puța, 462, 510, 522	Tvaci sāraka, 490
Tri sandhyā, 523	Tvak, 510-11
Tri sugandhi, 511	Tvak kşirī, 502
Trivṛt, 461-62	Tvakoca, 510
<i>Trivṛt</i> ā, 462	Tvaṣṭī, 482
Tṛṇa, 471	
Tṛṇa cara, 536	Udaka, 602
Tṛṇa rāja, 557, 567, 604	Udīcya, 512
Tṛna śauṇḍika, 547	Udreka, 464
Truṭi, 510	Udumbara, 542
Tṛvṛat, 546	Udumbara cchadā, 461
Tryasrā, 461	Udupati priyā; 518
Tryūṣaṇa, 497	Udyalaka, 466
$T\bar{u}da$ , 571	Ugra kāṇḍa, 590
	• • •

Ugra gandha, 596 Vaidala bhaksya, 611 Ugra gandhā, 501 Vaidehī, 497 Ugra gandhi, 500 Vaidūrya, 537 Ugra kānda, 590 Vaijayantikā, 452 Umvī, 622 Vaikuntha, 524 Unmatta, 488 Vainavī ksirī, 502 Upa citrā, 461 Vāji dantaka, 452 Upa kālikā, 500 Vāiikari, 468 Upa kulyā, 497 Vaira, 536 Upa kuñcikā, 500 Vajra kanda, 597 Upa visānikā, 477 Vajra manthāhva, 512 Upodikā, 593 Vajra tunda(ka), 463 *Uraga*, 530 Vajra vallarī, 487 Urdhva tikta, 464 Vajrī, 463, 597 Uru puspikā, 476 Vakra, 471 *Uśīra*, 513 Vākucī, 475 *Ustra*, 593 Vakula, 522 Utpala, 471 Vāla patra, 460 Uttāna patra, 459 Vāla patrikā, 545 Vāla varjana, 537 Vacā, 501 Nālikā, 470, 473, 485 Vacamcula, 459 Vallakī, 548 Vādara, 486 Vadhu, 515 Vallī, 499, 582 Vallija, 497 Vahlikā, 482 Vālu, 589 Vāhini, 461  $V\bar{a}luka(\bar{a}), 209, 53,$ Vāhlika, 502 Vāmī, 486 Vahni mukhī, 488 Vamsa, 490 Vahni nāma, 498 ksīrī, 502 Vahni ruci, 470 Vahu kanta, 543 rocanā, 502 Vahu manjari, 524 Vamsajā, 502 Vānāhva, 490 Vahu patrā, 451 Vana karnikā, 548 Vahu pāda, 541 Vana mālikā, 473, 522 Vahu patraka, 483 Vahu phenikā, 466 Vana methikā, 499 Vahu puta, 546 Vana vilāsinī, 481 Vahu putrā, 469 Vanajā, 458 Vahu putrikā, 469 Vanaspati, 541 Vahula, 510 Vāna-undāna-vāki, 485

Varņa vatī, 475 Vandāka, 483 Vandha nāmā, 520 Varņa vināsinī, 475 Vandhyā, 516, 535 Varnya, 509 Vandhyā karkoṭakī, 480, 590 Varsā kāla, 499 Varșa ketu, 568 Vandhyā karkoţī, 480 Vandhyā yogeśvarī, 480 Vārsika, 476, 534 Vārsikī, 522 Vanga, 530 Varta loha, 530 Vanga sena, 551 Varttikā, 589 Vānīra, 543 Vañjula, 543 Varuda, 567  $Varuna(\bar{a}), 459, 523$ Vanotsava, 555 Vāri sambhūta, 503 Varuņātmajā, 604 Vāruņa, 547 Vānya, 513 Vāpikā, 500 Vārunī, 604 Vārvara, 535 Vapusa, 501  $V\bar{a}pya$ , 471 Varvari(ī), 500, 524 Varā(a), 451, 509-10, 514, 534, Vāsā, 452 549, 564, 594 Vāsa, 472 Vāsanta, 451 Vara tikt $\bar{a}(a)$ , 474, 476 Vara varninī, 475 Vāsanta maņdana, 533 Varadā, 468 Vasantajā, 522 Varāha, 472 Vāsantī, 522 Varāha karņī, 468 Vasira, 460  $V\bar{a}r\bar{a}h\bar{i}, 473, 598$ Vašira, 503 Vāspikā, 502 kanda, 473 Varānga, 465, 510 Vasti modā, 499  $Vastik\bar{a}, 499$ Varațī, 510 Vardhamānaka, 459 Vastika parnika, 594 Vastra bhūsaṇā, 474 Varhina, 516 Vastra rāgahṛt, 533 Vari, 460 Vāri, 486, 512 Vāstūka, 591 Vāri cakra, 536 Vāstukākārā, 593 Vāri dhara, 472 Vasu, 503 Vasu chidrā, 456 Vārī sambhava, 510 Vāri śukti, 537 Vasu ratna, 535 Vasuka, 487, 522 Vāri vallī, 590 Vārija, 537 Vasūttama, 529 *Vaśyā*, 480 Vāri kapha, 535 Vata, 541 Varistha, 512

Vikasā, 474
Vikīraņa, 487
Vilodita, 603
Vimalā, 466
Vindhya jāta 451
Vindu Patrā, 487
Vinīta, 524
Vipra, 543
Vırā, 456
Vīrā, 559
Vīra, 471, 513
Vīra puṣpā, 469
Vīra sena, 565
Vīra śuklikā, 456
Vīra vṛksa, 481
Vīradru, 483
Vīraņa mūlaka, 513
Vīrata chadā, 593
<i>Virecī</i> , 463
Visā, 477
Viśadā, 455
Viṣādanī, 462
Vīṣāṇī, 457
Vișa dhvamsī, 472
Visa kantakā, 590
Vișa mușți, 591
Vișa mușțika, 464
Vișa nāśinī, 480
Vış <b>ā</b> ṇikā, 467
Viṣaghna, 592
Vișaghnī, 485
Vișa puspaka, 465
Vișa țindukā, 564
•
Viśārada, 522
Viśākha, 467
Viśālā, 462
Viśalyā, 461, 488
Višinī, 518

Visnu krāntā, 480 Viśodhanī, 463, 551 *Visrā*, 501 Viśva, 496-97, 520 Viśvausadha, 496 Viśva bhesaja, 496 Viśya devā, 470 Viśva gandhikā, 501 Viśva rūpaka, 508 Visvandana, 615 Vit khadira, 545 Vivarnaka, 515 Vodhi pādapa, 541 Volā motā, 486 Vrana śodhana, 461 Vrddha, 513 dāru, 478 Vrddhi, 457 sukha, 456 Vrhat puspī 476 Vṛhat tiktā, 474 Vrksādanī, 483 Vrksa gandhinī, 470 Vrksaka, 473 Vṛkṣa ruha, 483 Vrksa sārsaka, 482 Vrksa vallī, 473 Vrntā, 417 Vrntākī, 455, 589 Vrnta kośa, 478 Vrnta phala, 470 Vrsa, 452, 457 Vrsabhāksī, 462 Vṛṣā, 461, 468 Vrścikāli, 467 Vrsna bhadrā, 463 Vrsya kandā, 479 Vrtta latā, 454 Vūkovaka, 522

Vyādhi, 517
ghāta, 462
Vyāghra, 459
Vyāghra nakha, 517
Vyāghra puccha, 459
Vyāghratara, 459
Vyāghrī, 455, 564
Vyāla, 498, 588
Vyāla damṣtrtaka, 454
Vyāmaka, 471
Vyādhi śamī, 550
Vyoṣa, 497

Yajña bhūşaṇa, 490 Yajñaka, 546 Yajña netā, 478 Yajñānga, 542 Yakşa dhūpa, 514 Yakşa vāsa, 541 Yāsa, 460 Yāsaka, 460 Yasaskarī 457 Yasti madhu, 458 Yastī madhuka, 458 Yaşti puşpa, 480 Yaştyāhva, 458 Yata chadā, 559 Yatukā, 517 Yavāgraja, 504 Yāvaka, 517 Yava kantaka, 476 Yava kṣāra, 504 Yavanesta, 598 Yāvanī, 490 Yavānī, 490, 500 Yavānikā, 500 Yavāsā, 460 Yavāsaka, 460 Yāva śuka, 504

Yoga sādhaka, 574 Yugala, 471 Yugma kaṇṭikā, 560 Yugma patra, 466 Yukta rasā, 468 Yūthikā, \$21



